

Signs of the Times

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The Mohammedan world is in a sea of questionings and uncertainties. These keen philosophic thinkers are vainly trying to harmonize Christendom's teaching and profession with its work as exemplified in Europe to-day.

Peace the Beginning of War

By K. M. ADAMS



HIS world is upon a seething volcano. On every side, in all countries of the globe, are unmistakable evidences of a growing unrest. This is the more significant because of the fact that the world is plunged into the greatest war of its history. Hitherto, when nations were at war, all other activities were laid aside, and all energies were utilized for the completion of the work at hand. Social problems, political problems, and labor troubles were passed over, to be taken up again after the conclusion of the conflict. The war was the one all-engrossing topic. But now, what a change!

All great writers and thinkers proclaim this war to be merely a stepping stone to something beyond, and there are various conjectures as to what that something will be. Many say that this is to be the finish of war in this world; that the present mighty conflict is the death struggle, the last convulsion, of Mars. They affirm that nations will have such a horror of war in the future that the mere thought of it will cause men to strain every possibility of settling differences by arbitration. Others declare that after the conclusion of the present struggle, there will be a commercial rivalry that will pass all conception, a war with unions of buyers and sellers instead of armies, and

with credit and finance as munitions. At present, as much is being written of the trade conflict that is to come, as about the battles and the horrors that are now staggering Europe.

In the past, war has been a great silencer of domestic troubles. When dissatisfaction and murmuring have been rife at home, rulers have not hesitated to plunge their countries into war, hoping that a successful foreign conquest would draw the minds of their subjects away from the evils in their midst. The manufacturers and the wealthy have called for wars, hoping that in them labor troubles might be drowned. But, to the surprise of all, though the masses have gone into the war and are fighting with an unsurpassed unanimity, political troubles and labor differences have not lessened, but increased.

The world's workmen have learned that their wholehearted coöperation is essential for success in the war, and they have not been slow to take advantage of their opportunity. Strikes have been more frequent by far since June, 1914, than before. Although wages have advanced with rapid strides, labor still calls for more. Statesmen spend sleepless nights thinking of ways and means to pacify the workmen of the nations and to keep them at the production of the materials essen- (Continued on page 12)

SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Acts 1:4. "Tarry at a promise till God meets you there. He always moves in the path of His promises."

MONDAY.—Luke 2:10, 11. "One of the brightest spots in history, whether we regard the darkness that went before, or the day that followed."

TUESDAY.—Luke 2:13, 14. "Though earth was ignorant of His coming, heaven opened with praise when God's Son came down to save."

WEDNESDAY.—1 John 1:9. "Faithful" because He had promised; "just" because the debt has been paid.

THURSDAY.—Matthew 14:31. "Wherefore didst thou doubt?"—a question that has been asked and unanswered during 1900 years.

FRIDAY.—Revelation 22:11. "Crystallization of character, . . . with eternal bliss or punishment as its inevitable result."

SABBATH.—Hebrews 13:8. "Time writes no wrinkles on the brow of the Eternal."
ERNEST LLOYD.

Joy and Sorrow Balanced

THERE are some things we should be unable to see were it not for the darkness. When the twilight deepens, and darkness begins to envelop the earth, new glories are seen in the heavens. One by one the stars appear, until the whole sky is bestudded with shining lights. These could not be seen were it always day. The darkness opens the windows of heaven, and gives us another view of the mighty works of God.

Thus it is in our Christian experience. The promises are like the stars, but the beauty of some of these promises we would never know but for the afflictions which the Lord permits to come upon us. He has not promised to keep us always from sickness, but He has promised to sustain us in our sickness. He has not promised to keep us from the waters of trouble, but He has promised to save us from being overwhelmed in them. He has not promised to deliver our loved ones always from the hand of death, but He has promised to be with us in the hour of sorrow.

SONSHIP MEANS CHASTENING

Thus, as the stars can be seen only in the darkness, so the blessings of these promises can be realized only in affliction. And He tempers the trials according to our need. "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby. Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be

turned out of the way; but let it rather be healed." Hebrews 12:6, 7, 11-13.

Let us then thank the Lord for the darkness as well as for the sunshine, for it will enable us to get new glimpses of the wondrous love of our God. Let us remember that it takes "the sunshine and the rain to ripen the grain," and we should be thankful for both.

"Be thankful for the sunshine,
Be thankful for the rain;
Be thankful in affliction,
And in severest pain.
Be thankful for a Saviour,
And for His wondrous love.
Be thankful for the mansions
Prepared for you above."

N. P. NEILSEN.

A Vast Difference

My physician, after being told that I desired not to come on Saturday, because it was the Sabbath, said: "You make too much of a day. All days have twenty-four hours, and they are all the same. I do not see why you discriminate between one day and another, for they all look alike to me."

The reply was given thus: "Things may be in appearance the same, but essentially very different. Salt and sugar look so much alike that salt may appear in the sugar bowl without being discovered until some one has used it. Other things may be very different in appearance, but in reality, of the same ingredients. For instance, diamonds are very different in appearance and cost from graphite, but the scientists claim that their properties are essentially the same. We must examine them very closely if we are always to judge them correctly.

"The Sabbath, in appearance, is the same as any other day; but in reality, it is vastly different. This difference can only be appreciated proportionately to the value we place on God's blessing and on His sanctifying power. Other days have their place as working-days, and should be used as such; but the day God blessed and sanctified is very different. It should be kept holy."

GEORGE HARLOW.

An Inspiring Example

WHEN we are having a dark time, a study of Christ's last moments on the cross is most helpful. Dark, heavy clouds gathered above His head. The forked lightnings seemed to be wreaking vengeance upon the Son of God. The heavy thunderbolts reverberated over Calvary's hilltop, while the earth reeled and shook beneath the feet of His persecutors.

Under these terrible convulsions of nature, Christ felt that His Father had forsaken Him; and He cried out, "My God, why hast Thou forsaken Me?" But amid the gloom, and the soul-piercing thought that heaven and earth had forsaken Him, His faith pierced the darkness, the clouds disappeared, and the light of God's glory encircled His dying form, as He uttered the words, "Father, into Thy hands I commend My spirit."

He refused to yield to His feelings; He refused to be discouraged. That

was faith against feeling. He is our example. Shall we, in the hour of trial, yield to our feelings, or shall we commit our case into the hands of Him who is able to dispel the darkness?

E. HILLIARD.

Bewitching Influence

SATAN seems to exercise a bewitching influence over sinners. When asked to give up sin, even sin that they abhor, the poor victims tremble, and fear to break with the tempter. They act as though they feared that the service of Christ might be too hard for them, and that then Satan would be offended and refuse to take them back. Nothing to fear! Satan will pay full wages, and no lost time, unless we break with him entirely. "The wages of sin is death."

C. F. McVAGH.

The Criterion

THE one infallible guide, the immortal rule by which all things spiritual should be tested, is the immutable law of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." It matters not how wonderful the predictions which come to pass may be, or how marvelous the miracles wrought. If the teachings these predictions or miracles accredit do not conform to God's law, they are not manifestations of the Spirit of God. They are diabolical counterfeits emanating from beneath.

The law of God is the basis of His government, the epitome of His testimony. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh [into his flesh] is of God."

Every man can ascertain the nature of his actuating spirit by carefully analyzing the motives of his own words and actions. If those motives are in accordance with God's law, then the spirit that is within him is the Spirit of God, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

GEORGE TEASDALE.

"BE not overcome of evil, but overcome evil with good." By thinking good thoughts, speaking good words, doing good deeds, we can force the evil out of our life. Men may be classified as the overcomers and the overcome. The overcomers are men of prayer, men of power, men of God. The overcome are prayerless, powerless, godless. They are weak-kneed, spineless, half-hearted wrecks, the victims of the power of sin. The overcomers are purified, as gold tried in the fire, and prepared for the heavenly kingdom. The overcome have no "mettle," but like chaff, are consumed with fire.

VARNER J. JOHNS.

REVEALED TO HUMANITY

BY ALBERT MARION DART

HOW the idea could be entertained that the book of Revelation is a closed book and not to be understood by the people of God, can be comprehended, it appears to me, only in the light of Satan's efforts to hide the truths the book contains for the special enlightenment of the world in the closing scenes of its history.

The first three verses of the book are sufficient to disabuse any candid, thinking mind of the error that it is a sealed book.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John." Now that which is revealed is not hidden, but just the opposite.

Jesus Christ is revealed. He is the prominent figure. He is the "Alpha and Omega," "the Lion of the tribe of Judah," "the Root of David," "the Lamb which is in the midst of the throne," "the Lamb slain from the foundation of the world," "the bright and morning Star." Yea, He is "King of kings, and Lord of lords"; and, "behold, He cometh with clouds; and every eye shall see Him." He is "the Word of God," and has revealed Himself in the book of Revelation as a mighty conqueror in His conflict with Satan, even to the end of the great controversy, when the powers of darkness, under the leadership of the arch-rebel, shall have mustered every possible agent in their efforts to overthrow the government of God.

JESUS REVEALS HIMSELF

The powers of apostasy are pointed out in this wonderful book of Revelation; the work of Satan is revealed. But amid all Satan's nefarious plans and plottings, the character of Christ, which is the object of his attack, shines the brighter.

Yes, it is "the Revelation of Jesus Christ"; and while that blessed Christ, by His Spirit, through the aged seer, carries us time and again down the ages, over dark and dismal days of apostasy, with consequent persecutions of the faithful, and through days of war and bloodshed, to the final clash of arms in the last great battle—the battle of Armageddon—let us not lose sight of Him. He is on the crest of the wave in every storm. If He be "in the hinder part of the ship, asleep on a pillow," don't waste your energies in attempting to save yourself from the storm. He, your Saviour, is there just the same. "Only believe."

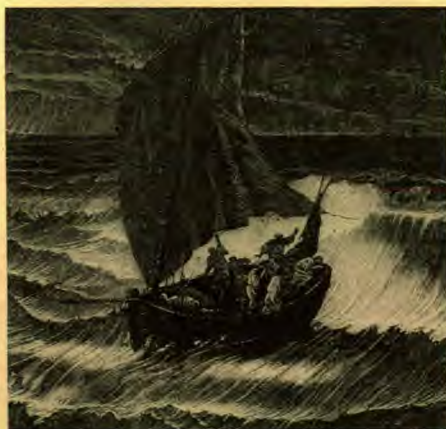
"His angel," Gabriel, revealed these things "unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." There can be no doubt about the things that he saw. God showed them to him, and expects us to believe the record of His servant. And this belief is not without its reward. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

With such a prelude, who can think that God has not a sumptuous repast in the book of Revelation for all who will take it?

REVEALED IN EPOCHS

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

In bearing record of that which he had seen in vision, John addresses himself "to the seven churches which are in Asia." Seven is a number denoting completeness in the Bible; and the messages to the seven churches, as found in the second and third chapters of Revelation, are messages to the church as a whole from John's day to the close of time. The instruction is given in seven divisions, indicated by the names of the churches mentioned. The history of each



"If He be 'in the hinder part of the ship, asleep on a pillow,' don't waste your energies in attempting to save yourself from the storm."

church, with its trials and conflicts, covering a certain period of time, holds valuable instruction concerning conditions existing during that time, and fortifies the church, and every believer in the church, against attacks of the enemy under similar conditions in all time.

John was banished to the Isle of Patmos "for the word of God, and for the testimony of Jesus Christ"; and because of this experience, he styles himself "your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." He who sets his face heavenward may expect trials and tribulations. We cannot pass through the enemy's land without arousing his ire and inviting his attacks. It is "through much tribulation" that we "enter into the kingdom of God." Not only was the apostle our "companion in tribulation, and in the kingdom . . . of Jesus Christ," but in the "patience of Jesus Christ."

LORD'S DAY DEFINED

Perhaps we hear more about the sin of impatience than about any other besetting sin. If we would learn to "glory in tribulations also: knowing that tribu-

lation worketh patience," we would not hear so much about impatience. Oh, to be a companion in the "patience of Jesus Christ"!

The apostle had the vision and received his instruction for the seven churches on the Lord's day. Revelation 1:10, 11. The Sabbath day, the seventh day of the week, is mentioned as "My holy day" in Isaiah 58:13. The Saviour says that He "is Lord also of the Sabbath." Mark 2:28. Since no other day of the weekly cycle is anywhere mentioned as the Lord's day, evidently John was "in the Spirit" on the Sabbath day, the seventh day of the week.

He heard "a great voice, as of a trumpet, saying, . . . What thou seest, write in a book, and send it unto the seven churches which are in Asia." The voice was behind him, and he turned to look, and "saw seven golden candlesticks; and in the midst of the seven candlesticks One like unto the Son of man, . . . and He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength." Revelation 1:12-16.

This extraordinary Personage was, of course, no other than the Saviour; and the prophet "fell at His feet as dead." But He put forth His hand and touched His beloved disciple, with the reassuring words, "Fear not, . . . I am He that liveth, and was dead; and, behold, I am alive forevermore, . . . and have the keys of hell and of death."

What a wonderful announcement! What assurance of victory! Even though we must enter the portals of the tomb, the keys to unlock the dark prison house of the enemy are found in the hands of Him who trod the pathway before us. Must the church suffer defeat with such a leader?—Surely not if she follows His commands; and the true church will do this, and be sanctified, cleansed, washed, and finally presented to Him "a glorious church, not having spot, or wrinkle, or any such thing." Ephesians 5:26, 27.

John was instructed to write the things he had seen; and these were "the things which are, and the things which shall be hereafter."

MIGHTY BODYGUARD

The seven golden candlesticks are said to be seven churches; and the seven stars, the angels of the seven churches. Revelation 1:20. What a beautiful picture is this of heavenly watch care and guidance of God's church on earth! The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." And so perfect and complete is this heavenly system of ministry, that the ground around each member of the church is a camp for a heavenly minister. Psalm 34:7.

With what interest, then, may we study the messages to the seven churches, and with what assurance of divine protection in our earthly pilgrimage, however fierce the assaults of the enemy! There is no defeat in death; for "I will ransom them from the power of the grave; I will redeem them from death." Hosea 13:14. The only possibility of defeat for one so sacredly guarded is found in the choice of that which heaven cannot approve.

But, you ask, how may we be certain

of a safe choice? Listen! "He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword." Here is the secret of a safe walk; for the two-edged sword is the word of God. See Hebrews 4:12; and Ephesians 6:17. We read of "the gracious words which proceeded out of His mouth." Only choose the path marked out by the word of God. "Thy word have I hid in mine heart, that I might not sin against Thee."

Sin is the only thing to fear. Be certain that your sins are confessed and forsaken, and then let living faith pierce the darkest cloud, knowing that it has a silver lining, and that He who was dead and is now alive walks in the midst of the seven golden candlesticks, and holds the seven stars in His right hand, and will safely guide you amid the rocks and shoals of time's turbulent waters, and plant your feet at last on the sea of glass before the throne of God.

acter of the person to be judged. They present faithfully the record they have penned in the book under review.

SERVANTS TOGETHER WITH US

They accompany the Son of God when He descends to earth to speak life to His sleeping saints. They join in the glad shout of victory over death and the grave, as the majestic train starts on its long journey to the heavenly city, escorting the redeemed ones to the Paradise of God.

How grateful we should be to our heavenly Father for these loving, faithful fellow servants He has given us in the person of the holy angels! Humble, faithful, and true, they weary not in their ministry. The testimony of the mighty angel Gabriel reveals to us the attitude of all this shining host in reference to the worship and reverence due Him who created us all. "And I John saw these things," the apostle records in the last chapter of the book of Revelation, "and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God." Verses 8, 9.

How different is this testimony of Gabriel's from that of Lucifer, who also was once the prince of the angel host, and stood "in the presence of God"! Lucifer coveted the worship due his Creator, the Son of God; and because of this, he fell from his high estate, and with him a host of other angels. All these, let us remember, are still alive; and their presence and activity in the affairs of men become more and more manifest in the discord, the hatred, the wars, and the disasters as we approach the end.

But we have for our allies angels who "excel in strength"; for did not these loyal ones cast out of heaven those who rebelled against the government of the Most High? Revelation 12:7, 8. We serve amidst the host of good and evil angels, one or the other. Our allegiance is given either to Christ or to Satan. "For none of us liveth to himself, and no man dieth to himself." And to us is left the choice of whose servants we shall be.

A MINISTER who could not secure the charge of a church once implored Dr. Parker to explain the reason of his difficulty. He was scholarly, studious, well informed, willing to work; but no church would look at him. He offered to stand up in the corner of Dr. Parker's study and preach his best sermon. At the end of the performance, Dr. Parker delivered his verdict. It was brief, incisive, and summary. "Now I can tell you," he said, "why you cannot get a church. For the last half hour you have not been trying to get something into my mind, but something off yours; that is the reason."—*New York Observer*.

THERE is one single fact that one may oppose to all the wit and argument of infidelity—that no man ever repented of Christianity on his deathbed.—*Hannah More*.

HEAVEN'S REPORTERS

BY TYLER E. BOWEN

MANY suppose that when "that day" bursts upon the world—that day when Jesus, with all His holy angels, shall be revealed in flaming fire, and "every eye shall see Him"—then arbitrarily some will be saved, while others will be lost, and all these sweeping decisions will be flashed forth as having been reached in "that day." Such persons fail to understand what the Scriptures teach upon this very vital question. The decisions of the Judgment will be made known fully in "that day," although it has taken years to go carefully over the cases of individuals to determine who shall be saved and who shall not. Let us study briefly the office work of angels prior to and during the Judgment.

Each individual has an accompanying angel from heaven, who attends him from the cradle to the grave. "Take heed that ye despise not one of these little ones," said Jesus; "for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven."

These accompanying angels are accurate stenographers, taking down each word, without deviating an iota from the exact truthfulness in reference to anything said, or any scene in life, secret or known. All this goes into a book; and at a person's death, that book is concluded. It contains the only complete and accurate history of that person's life. It tells where he was born, his environment throughout life, his words, his thoughts and deeds—everything. "Neither say thou before the angel, that it was an error." Ecclesiastes 5:6. The angel's record will stand, for he wrote it all just as it was. "And of Zion it shall be said, This and that man was born in her; and the Highest Himself shall establish her. The Lord shall count, when He writeth up the people, that this man was born there." Psalm 87:5, 6. This text makes clear that God takes into account a man's advantages, the knowledge of truth he has had, and his environment. When the man's complete life is summed up and sealed by the Lord, "shall not the Judge of all the earth do right?"

ANGEL RECORDS INDICT OR ACQUIT

Some time prior to the appearance of Jesus in the clouds, the Judgment tribunal enters upon its work in heaven. From other scriptures, we find that this Judgment work began in the autumn of 1844. From that time until this present

moment, the solemn work of deciding the eternal status of each individual has been going on in heaven. Long before the Son of God, associated with His Father, entered upon this work, Daniel in vision beheld it all. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7:9, 10.

Here is a very impressive scene presented to the prophet. These beings ministering before the Judgment seat of Christ and standing before Him are not the departed spirits of dead people, but the host of living ministering angels about whom we are studying. The books opened are the book of eternal life and the books containing the life records of the individuals whose lives one by one are to come in review before God—the "books of remembrance." Each angel commissioned of God to attend an individual through life brings forward the book in which he has recorded accurately this person's entire earthly career. It is then opened. Here is the life in panorama—his good deeds, his kind, helpful words, as well as his mistakes and failures. The record found in this book, telling, as they do, the life history complete, together with the individual's attitude toward Christ during his life and at the time of death, are all taken into account; and it is then and there determined whether or not this person is accounted worthy to come up in the first resurrection. If so, his name remains in the Lamb's book of life; if not, it is blotted out of that book, and transcribed into the book of death. Moses at one time pleaded with the Lord that if Israel was not to be spared, his name also might be blotted out of His book. God replied, "Whosoever hath sinned against Me, him will I blot out of My book." Exodus 32:33.

The angels bear a wonderful part in all this work. They enter into all our experiences during life, sharing with us our joys and sorrows. They record all that which goes to make up our lives. They bear to heaven this important volume, so that a faithful record shall be preserved. They are present and bear testimony to what they know of the char-



"When men come to believe that this life ends all, the tendency is to break from all moral restraint, saying, 'Let us eat, drink, and be merry; for to-morrow we die.'"

The Wellspring of Immortality

By ROSS C. PORTER

IN the fall of Adam, the death sentence was passed upon the race of mankind. "In Adam all die." "There is no discharge in that war."

The question of transcendent importance, therefore, is, "If a man die, shall he live again?" We may endeavor to evade the consideration of this question, and exercise our minds in the solution of less weighty problems; but sooner or later the death of our loved ones, and our own approach to that crisis, bring the issue before us.

The awful fact confronts us that all we can see of an individual perishes and returns to dust. We cannot see, and it is difficult for us to conceive, what the spirit is that returns to God who gave it. Upon this question, we become enlightened by turning back to the record of man's creation in the beginning, where we are informed that after he had been formed from dust of the ground, God "breathed into his nostrils the breath of life; and man became a living soul." This inbreathed spirit did not impart immortality; it imparted life. At death, this life principle, imparted at the time of birth, returns to God, and it "is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

MEETING PLACE BEYOND

On the very threshold of our investigation, we are met by a class of scholarly scientists, who, doubting a future life, say, like Huxley, as expressed in the lines of his self-composed epitaph:

"And if there be no meeting past the grave,
If all is darkness, silence, yet 'tis rest.
Be not afraid, ye willing hearts that weep,
For God still giveth His beloved sleep;
And if an endless sleep He wills, so best."

Others, in hours of distress and darkness, cry out: "Where is now my hope? for my hope, who shall see it?" Job 17: 15.

A brief study of the question from the standpoint of the three great lines of human thought, science, philosophy, and religion, may prove a helpful prelude to direct Bible testimony.

History and experience show that when men come to believe that this life ends

all, the tendency is to break from all moral restraint, saying, "Let us eat, drink, and be merry, for to-morrow we die." Ruin follows as the disastrous result. Profound statesmen have therefore declared that human governments would crumble in a few generations if a future life could be disproved.

However, we shall begin our argument with hard, cold science, and rising through the realm of philosophy, reach the climax in religious faith. Coleridge says, "Faith is itself a higher reason, and corrects the errors of reason, as reason corrects the errors of sense."

SCIENTISTS AND IMMORTALITY

While the vast majority of scientists believe, with Darwin, Huxley, Spencer, and Tyndall, that nothing can be either proved or disproved on the subject, none of them can either affirm or deny future existence, as they do not possess necessary facts for forming judgment. They frankly admit, however, that there is a mysterious quality called "life," and that since no one can understand it, no one can be sure of its future nonexistence. One is thus not barred from hoping, but from affirming it.

Butler argues that "whatever exists now has in its favor an assumption at least of continued existence, unless it can be shown there is something that must necessarily stop it. Unless it can be proved that death eternally annihilates the life, the fact that life exists makes it probable that it was designed at creation to continue eternally. As the sun continues to rise and set, seedtime and harvest continue in regular order, moon and tides and stars continue in their spheres as built for eternity, so humanity, the intelligent uncrowned king of all, and for whom all were created, must have been designed to enjoy them for a longer period than the brief span of the present life. Physical science is forced to admit that all power is force, not matter. In the final analysis, it is motion.

"Matter is thus the eternal expression of force. Force is an effort. Effort is the result of will. Will is the result of intelligence. So we are thus brought back to a spiritual Being as the final

operating cause of the universe. Back of this universe of motion, we reach an infinite intelligence and life that is expressing thought by this motion." We are therefore thrust by science back upon an "infinite life" as the source of all motion which causes the power throughout the universe of matter.

VOICE OF PHILOSOPHY

Turning now to our second proposition, we find that philosophy, while strictly scientific, is nevertheless overwhelmingly assuring that a future life has been provided for mankind. Almost every race, from the Egyptian, the most ancient of nations, who depended upon their preservation as mummies, their sarcophagi, and their sacred bull, Apis, to give them a future life; the American Indian, who looks for a future life, with happy hunting grounds; the great Eastern races, with their sordid ideas of a Nirvana, or of beautiful women in luxuriant summer palaces and perfect dreamlands of tropical paradise; the Mohammedans, expecting the return of Christ and Mohammed; to the more enlightened Christianized races, who look for a renewed heaven and earth, according to the teaching of the sacred Scriptures,—all witness to the fact that within the bosom of mankind has been implanted a consciousness of a future life.

Cicero said, "There is, I know not how, in the minds of men, a certain presage, as it were, of a future existence, and this takes the deepest root and is the most discoverable in the greatest geniuses, and most exalted souls." St. Augustine cried out, "O God, Thou hast made us for Thyself, and the heart is disquieted until it rests in Thee." From the sublime heights of divine communion with God, the psalmist David cried, "I shall be satisfied, when I awake, with Thy likeness." As he has expressed it, there is, according to our third proposition, in the Christian's consciousness, not only an unsatisfied longing for a future life, but an assurance that such a life awaits him, which alone satisfies his longings, and gives him peace and rest. Whence all this assurance if it is merely to be blighted in its budding? No, it is based on love of God and of mankind, and is in its very nature eternal. The longer we live, the stronger we love. Eternity alone is sufficient to satisfy the love hunger of hearts, which is the product of a perfect life.

Thus from every standpoint of science and philosophy there is strong probability of a future life. But science cannot carry us to the realization of this hope. It can carry us to the mountain base, and bid us hope; but Christianity alone can point with assurance the way of attaining the life to come.

THE BOOK OF HOPE

Two ways were placed before man in the beginning. One was the way of life; the other, the way of death. The Lord started him in the way of life. Stupendously great was his loss in the fall. He became a slave. He lost health of body and mind. He lost contentment. He lost the immediate and constant association of God and angels. He lost character, and secured naught but misery and discontent. He lost life, and became subject to a constant dread and fear of death.

Great as was man's fall, the plan of redemption for his restoration is greater. Christ, man's Redeemer, says, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." Why should He vouchsafe to us eternal life as a gift, if everybody already possessed it by virtue of an inherent immortal soul?

Evidence that none but those who accept the promise of God on the conditions stated, and thus become righteous, will ever have eternal life, is given in 1 John 3:15: "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." The wicked, therefore, are not immortal; and the wisdom of God in depriving man of access to the tree of life after the fall, lest sinful flesh should be immortalized, is vindicated. Genesis 3:1-3.

The climax of the argument is reached in 1 John 5:11-13: "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." Comment could not emphasize this declaration that only Christians have eternal life, and that that life, forfeited by sin, is regiven by God through Jesus Christ to all who accept Him. These statements bar any misunderstanding of His meaning. The Christ life, which is eternal, is transferred to us, and becomes ours as a gift, when we accept Christ. Hence "life and immortality" are brought "to light through the gospel." 2 Timothy 1:10. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Colossians 3:4.

IMMORTALITY A GIFT

We therefore conclude that God "only hath immortality." 1 Timothy 6:16. This immortality is not naturally inherent in man, but is brought "to light through the gospel." It will be given to those only who seek it by a life of well-doing, which is possible only through Christ. Romans 2:7. It will be given at the time of the resurrection. It is a change in the physical man. "This mortal must put on immortality." This will be when death is swallowed up in victory, at the last trump. 1 Corinthians 15:52-54.

Christ's testimony is, "This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day." John 6:40.

It is plain, therefore, that eternal life is offered to sinful men only through Christ. Through Him, we are adopted into the family of God; our inheritance, lost in the fall, is restored; and we in full confidence turn our downcast eyes toward the throne of God, and say, "Our Father which art in heaven." As members of the family of God, we are fully

assured of future eternal life through Christ. He, the author of eternal life, thus summarizes the assurance that Christians will have everlasting life: "My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand." John 10:27, 28.

LUCIFER ONCE IN HEAVEN

BY CARLYLE B. HAYNES



"There was war in heaven. . . . And the great dragon was cast out, that old serpent, called the devil, and Satan."

SATAN once dwelt at the court of Jehovah, where his name was Lucifer. Created by the Maker of all, he was one of the most glorious and beautiful beings among the angelic hosts, and was honored and loved as a leader of great multitudes of the angels of God. Exalted by his Maker to a position of great prominence and influence, he was able to lead many of the angels astray when sin found an entrance into his heart and mind.

God did not create the devil. He created a beautiful and holy angel, and designed and made it possible for him so to continue. But it is possible, as illustrated in the fall of man, for such a being to lapse into a state of sin; yes, even to change his nature until it becomes essentially sinful. Thus we have the record that God made man at the first "upright" (Genesis 1:27; Ecclesiastes 7:29), but now his nature, and "every imagination of the thoughts of his heart," are "only evil." Genesis 6:5; 8:21; Psalm 53:1-3.

Thus, too, the angels, that higher order of created intelligences than man (Psalm 8:4, 5), were created in a pure and sinless condition. But they did not all retain this condition, for the Scriptures state that certain of the angels "kept not their first estate, but left their

The universal impression that the grave is not the obliteration of the life current is a correct one; and the all-wise God has implanted in our hearts a craving for a continuance of life, in order that we may yearn for the perfect life of Christ to be made ours, and this being done, that we may live eternally with God the Father and God the Son.

own habitation." Jude 6. They had all at one time been among "the elect angels" (1 Timothy 5:21); but now the Bible divides the angels into two classes, "the elect" and those "that left their own habitation." Of these latter, Peter says that "God spared not the angels that sinned." 2 Peter 2:4.

ANGELS THAT SINNED

From these scriptures, we secure three important facts: First, certain angels who were originally pure and holy fell into sin. Second, these fallen angels, by this apostasy, lost their standing with God. Third, in addition to this, they came under God's heavy displeasure; for He "delivered them into chains of darkness, to be reserved unto judgment." 2 Peter 2:4.

In none of these cases did God cause His creatures to sin. He did not create sinners. He did not create sin. He created pure and holy beings, and they yielded themselves as servants to sin.

That Lucifer's first abode was in heaven is taught very plainly in the Scriptures. This could be gathered from the words of Christ, "Your father the devil . . . abode not in the truth." John 8:44. Thus there was a time when Satan was in the truth, and in the abode of truth. Where this abode of truth is, will be seen from the further words of Christ, "I beheld Satan as lightning fall from heaven." Luke 10:18.

Recognizing the animating spirit in ancient Babylon, and also in modern Babylon, as the father of evil, the devil, the prophet Isaiah addresses this being, and speaks of his origin, as follows: "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!" Isaiah 14:12. Lucifer once dwelt in heaven.

The original home of Satan is also spoken of in the New Testament in the following words: "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan." Revelation 12:7-9.

From this passage, it is evident that the "place" of the devil was once "in heaven," but that the time came when it was no longer there.

LUCIFER A MIGHTY PRINCE

Lucifer was one of the great princes of the kingdom of God in heaven. He was a bright, glorious being. The mar-

ginal reading for "Lucifer" in Isaiah 14:12 is "day-star." Under the title of the king of Tyre, a description of Lucifer is given by Ezekiel. Here God addresses this fallen being, and says, "Thou sealest up the sum, full of wisdom, and perfect in beauty." Ezekiel 28:12.

Lucifer was one of the wisest of all the creatures of heaven. Concerning the splendor and glory conferred upon him by the Creator, we have the record: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Ezekiel 28:13.

He was resplendent, therefore, not only in the beauty of his person, but also in that beauty and glory by which he was covered and surrounded in the exalted position he held by the gift of his Maker.

He was probably one of the leaders, if not the leader, of the great angelic choir of heaven; for he was a talented singer. Holy Writ declares, "The workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." Ezekiel 28:13.

Lucifer was a being clothed with purity and holiness. "Thou wast perfect in thy ways from the day that thou wast created." Ezekiel 28:15.

THE ANOINTED CHERUB

Concerning the exalted station in which he was placed by his Creator, we are not left in darkness. "Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezekiel 28:14.

God dwells in heaven, "sitting upon a throne, high and lifted up," in the great heavenly temple. Isaiah 6:1. He is surrounded by "an innumerable company of angels" (Hebrews 12:22), "ten thousand times ten thousand, and thousands of thousands" (Revelation 5:11). When God gave instruction to Moses to build a dwelling place for Him upon the earth (Exodus 25:8), He had everything in the earthly tabernacle made "after the pattern" that was "showed" to Moses "in the mount" (Exodus 25:40). That is, Moses had a glimpse of the heavenly temple, in which God dwells; and he was instructed to take it as a model for the building of the earthly tabernacle.

GOD'S THRONE OF MERCY

In this earthly tabernacle, there was a miniature representation of the throne of God's mercy in the heavens, fashioned after the pattern that Moses had seen. This was called "the ark of the covenant." A description of how this ark was made is given in Exodus 25:10-22. It was a hollow chest, overlaid with gold, and having a cover made of solid gold, which was called the mercy seat.

On either end of this mercy seat, and wrought of the same piece of gold with it, were the figures of two angels, or cherubs. "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be. . . . And there I

will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Exodus 25:20-22.

Of His throne in heaven, the Lord says: "The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved." Psalm 99:1.

ALL WAS PEACE

Recalling the expression in Ezekiel, "Thou art the anointed cherub that covereth," and keeping in mind this explanation of the throne of God's mercy, we can understand better the exalted position that Lucifer occupied at the court of the King of kings. He was one of the most exalted creatures there, and wielded power less in degree only than that of God and His only-begotten Son. A great host of angels looked to him for leadership. His influence was wide, his power was great, honored as he was by the One whom all created intelligent creatures delighted to honor and serve and obey.

What a peaceful and beautiful scene it all presents, the government and dominion of the God of heaven, whose "kingdom ruleth over all"! Throughout its boundless domain, there was nothing to mar or make afraid. In peace and contentment, and in absolute purity, dwelt the creatures who had been brought into existence by the creative power of God. Sin had not laid its blighting hand on any part of this widespread dominion. Disease and sickness were unknown.

Pain and sorrow and death had never been felt by any of the inhabitants of that great kingdom. Love for God and for each other reigned supreme in every heart, and unutterable joy filled every breast, as they united in worship of their Maker. Winging their way out into the vastness of unmeasured space, they were privileged to visit the inhabitants of other worlds. And in the city of the great King, bowing their heads in reverent adoration of the Lord of all worlds, they united their glorious voices in far-sounding praise under the leadership of the majestic Lucifer. Permitted to eat of the fruit of the tree of life and drink of the water of the river of life, they were without fear of death, and looked forward to a never ending existence. No thought of sin or death marred their happiness. Their hearts were filled with joy and peace as they basked in the smiles of their loving and all-powerful Father.

Such was the abode of Lucifer before sin entered his heart and took possession of his life.

How God Judges the Heathen

BY ALLEN WALKER

THE Bible divides the human race into two classes, the just and the unjust. There is no Scriptural warrant for dividing the world into several classes, as does the probation-after-death theory. In Matthew 12:30, Jesus says, "He that is not with Me is against Me." There is no neutral ground. The apostle Paul says, "There shall be a resurrection of the dead, both of the just and the unjust." Acts 24:15. Here we have the human race divided into two classes.

In the final Judgment, the human race will stand in these two classes only. "I said in mine heart, God shall judge the righteous and the wicked." Ecclesiastes 3:17.

LAW IN THE HEATHEN HEART

A part of the human race have had a knowledge of God's written law, and these will be judged by the written law. James 2:12; Romans 2:12. Teeming millions of people have lived and died in this world who have never had an opportunity to become acquainted with God's written law. Justice would demand that in the Judgment, this should be taken into account; and this is exactly what the Scriptures teach.

In Romans 2:12, we read these words: "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law." This text mentions two classes of people, those who have been without a knowledge of the written law, and those who have had a knowledge of the written law. Those who have been without a knowledge of the written law are the heathen. This is proved by the words of verse 14: "When the gentiles [heathen], which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves."

Here we are taught that "the things contained in the law" have been infused into their nature. Verse 15 adds, "Which show the work of the law written in their hearts, their conscience also bear-

Truth Triumphant

A LOW, brown rock, gemmed with gray barnacles, was set

Beside the changeless, ever changing sea;
About its base, where the dun sands and the green waters met,

And billows dashed and broke unceasingly,

A strife which dated from creation's morn still waged—

The sands opposed the all-purifying waters free,

As back and forth forevermore the tides of battle raged,

Intent to soil their sparkling purity.

The eye that saw but the low shore where breakers lashed,

And the sand legions marshaled to the fray,

Marked the earth stain where the foam-crested billows dashed,

And thought the sands had surely gained the day.

But when the lifted glance sensed the broad ocean wastes afar,

Swelling and breaking 'neath the ardent summer sun,

With opal tints glittering and gleaming brighter than a star,

Oh, then 'twas clearly seen the sea had won.

'Tis thus with truth—broad as the ocean, and as strong;

Pure as the sea, and cleansing in its touch:

For men—mere grains of sand—oppose its onward march; and long

Truth has endured their enmity, and much.

The vision low by the long conflict is made blind,

And oftentimes accords the victory to men;

But heavenward lifted eyes, by faith anointed, ever find

Eternal truth shines forth the victor then.

EDITH STARBUCK.

ing witness, and their thoughts the meanwhile accusing or else excusing one another."

SUFFICIENT LIGHT

Adam is the earthly father of the human race. He was created in the image of God. The principles of righteousness were infused into his nature. Through the fall, he lost, in a large measure, this nature; but he retained enough of it to transmit to his posterity a faint conception of right and wrong. In the Judgment, whether they are accepted or rejected will depend on the way they have related themselves to "the work of the law written in their hearts."

While they are doing wrong in violating these principles that have been transmitted to their nature, "their conscience" is "bearing witness," and "the meanwhile accusing" them; and in the Judgment, they must "perish" for going contrary to the voice of conscience. But if they refrain from doing that which the voice of conscience forbids, they are free from condemnation and will be saved. Romans 2:13.

Thus we see that according to the Holy Scriptures, the God of heaven has made no provision in the plan of salvation for repentance beyond the grave. His wisdom devised a plan so broad and all-sufficient as to meet every need that can be demanded in this world of sin and ignorance. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33.

Restoring the Ancient Foundations

BY CHARLES M. SNOW

GOD does not regard the affairs of this world as resting upon a proper foundation; but He does propose, before He has finished with humanity, to put those affairs upon such a foundation.

Inspiration says of those who are the accepted instruments of His operations in this world: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12. But He makes one very definite condition: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Verse 13.

In order, therefore, to be among those who, Inspiration says, "shall be of thee," it is necessary to be engaged in a work which God calls "raising up the foundations of many generations" and restoring the "paths to dwell in"; but Inspiration definitely points out who these are. They are those who turn away their feet from the desecration of God's Sabbath, who cease doing their pleasure on His "holy day."

TRAMPLED UPON AND VIOLATED

What is the foundation of many generations?—It is nothing else than the eternal law of God. This would be evident even if Inspiration did not, in this immediate connection, specify one of the

requirements of that law,—the Sabbath command. In that command, the Author of the law stamps and seals the divine document. Men have trampled upon it for generations, and in doing so, have broken down the foundations, and destroyed the right paths of the Lord.

He calls now for restoration and rebuilding, and they who respond to that call are declared to be His—"they that shall be of thee." As a result of that work, God's purpose is to be fulfilled, to "plant the heavens, and lay the foundations of the earth." Isaiah 51:16. So long as the tragedy of sin is being enacted here, the foundations of this world are not secure. We have not yet seen this old world reeling "to and fro as a drunken man"; but the day of that demonstration of sin's results is not now far distant.

When sin has been stamped out of the universe, and the spirit of righteousness is the supreme factor in every life, God will resume His suspended work of planting the heavens with the marvelous products of His loving and omnipotent handiwork. Every true follower of God will rejoice in having had a part in the triumph of the gospel that has made the resumption of creation possible. So long as sin is in the universe, and Satan is in the realm to accuse the Creator, the government of God is on trial before His subjects, and creation is stopped till omnipotent Love shall be vindicated and the maligner of God and "accuser of the brethren" shall be cast down and cast out.

We near the time of that tremendous climax, when every creature of God shall have definitely placed himself on the side of God or of God's enemy. Then the execution of the long deferred judgment of God will take place, and heaven will be free from the menace of sin, and earth free from its thralldom. The foundations of many generations will be re-established forever; and throughout God's cleansed and glorified universe, the God of love and the Prince of peace will rule the righteous and obedient trophies of Their grace, with no rebellious spirit to question or accuse.

BUILDERS AND RESTORERS NEEDED

But note, they who help now to rebuild the foundations of many generations and to restore the "paths to dwell in" are the ones whom God claims as His; and they are called so upon condition that they honor Him and His law in taking their feet from off the only Sabbath He ever appointed, and in ceasing to do their pleasure on His holy day. A right attitude toward God's law is of vital importance in these days when nations are tottering and falling, when men are turning their backs upon God, when sin is about to finish its course of fury in the world, and when the God of heaven is about to set up His everlasting kingdom of righteousness.

God will not take excuses. His word is plain, the law is clear, the teaching of Christ concerning its perpetuity is as plain as words can read, and the scales of divine judgment are held out to-day in the unfaltering arm of the great Judge. He waits, but He will not wait long. It is time now to decide, and the decision is for eternity. Will you be among the repairers of the breach, the

restorers of God's paths, the honorers of God's law, and the glorifiers of His name and purpose, and meet Him as His chosen and accepted when He comes? God grant that you may choose that better part which shall not be taken from you.

Visiting with Head-Hunters

BY L. V. FINSTER

IT was my privilege a few weeks ago, in company with Brother C. C. Crisler, to visit among the Tingian, the Lepanto, the Bontocs, the Ifugaos, and the Benguet-Igorrotes. In former times, these tribes were practically all head-hunters; and it was not safe for a man of one town to venture into another town, because he would surely lose his head. These different tribes live in the mountain valleys of the interior of northern Luzon. These valleys are divided by ranges of mountains more than a mile high.

From Vigan, we went up the Abra River by a bamboo raft to the town of Bangued. Here we took horses; and after a day or two, we were in the heart of the country where the Tingian people live. We were glad to find such promising people. They dwell in small villages and have very good houses. They are pagans, and each town has its little stone god that is placed under a large tree near the town. Here, two or three times a year, they sacrifice a pig, and then take the blood and sprinkle it on the doorposts of the houses, as a protection from the evil spirits. At one place, we had the privilege of telling the people about the creation, the first coming of Jesus, and that this same Jesus is about to come the second time. We were glad to find that several of them had already been baptized and were members of our church. Here is a very promising field for missionary endeavor.

PROMISING PAGANS

We next visited the Lepantos. They also are pagan. They live in very smoky houses, in little villages. I believe that if proper efforts were put forth for them, many of them would accept the gospel.

Our next visit was to the Bontoc tribe. We found them much more open-hearted and a more sociable class of people. The men wear but few clothes, and the women wear nothing above the waist. They seem to welcome every change that has been brought to them by the government. Why would they not also welcome the gospel of love? Their great need continually calls for some one to carry to them the words of life.

From this place, we crossed another range of mountains, and came to the great terrace-building tribe, the Ifugaos. Here, for fifty or a hundred miles, the mountains are terraced from the bottom to where the view is lost in the clouds. These simple pagan people have done some of the most wonderful works that can be found among any people in the world. Water has been brought down from the mountains to irrigate these terraces, so that they bring forth good crops.

Under many of the houses, the skulls that were considered a great prize a few

(Continued on page 12)



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

DIVINELY WARNED AGAINST DELUSION

BOTH numerous and intensely earnest are the warnings given in the Bible against the deceptions that will be prevalent throughout the world when the second coming of Christ is impending.

In the twenty-fourth chapter of Matthew, the Christ Himself is answering the question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3.

In His answer, the Lord tells His disciples that "false Christs" and "false prophets" "shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Please study closely and with special care the twenty-third to the twenty-eighth verses of this important twenty-fourth chapter of Matthew.

While discoursing upon the theme of the second coming of Christ, the apostle Paul also uttered his strong warning against "that wicked" who would be revealed as he worked with all power and signs and lying wonders. Please ponder carefully, prayerfully, and reflectively the eighth to the twelfth verses of the second chapter of 2 Thessalonians.

The marvelous working of Satan in his powerful delusions is also strikingly set forth in the thirteenth and fourteenth verses of the thirteenth of Revelation. There we are told that the archenemy will even cause fire to come down from heaven on earth in the sight of men as he labors to deceive them that dwell upon the earth.

There is one and only one safeguard against these delusions. Speaking of their power to lead us astray, the Master says: "Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not." Matthew 24: 25, 26. Again the Master says, "Heaven and earth shall pass away, but My words shall not pass away." Matthew 24: 35. And through the prophet Isaiah we hear the Lord saying: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30: 21.

The Lord has told us beforehand; therefore we are to study carefully what He has said, and as the leaders of these various delusions invite us to turn to the right hand or to the left, we are to listen to the teaching of the divine Word and follow that. We are to rest in the confidence that even though heaven and earth should pass away, yet God's word stands secure. We can depend upon that Word.

But there are many who think that they are following the Bible, when in reality they know almost nothing in regard to the sacred Book. The average Protestant, instead of following his Bible, as he professes to do, studies his creed instead, and depends upon what the minister tells him in a short sermon once a week. He does not take his Bible and study it for himself until he knows, regardless of any creed, or regardless of what any preacher may teach, just what the Book itself presents. The average Catholic depends almost wholly upon what the priest says. He gives but very little if any study to the divine Word. The Christian Scientist claims to be following the Bible; but instead, he is studying and following the teaching of Mrs. Eddy concerning the Bible.

Jesus said to the Jews of His time: "Ye have not His word abiding in you: for whom He hath sent, Him ye believe not. Search the Scriptures; for in them ye think ye have eternal

life: and they are they which testify of Me." John 5: 38, 39. Again the Lord said, "The words that I speak unto you, they are spirit, and they are life." John 6: 63.

Let the fact be deeply impressed upon every mind, that the world is now confronted with both delusive and deceptive power. Every wind of false doctrine is blowing. If we are to escape the pitfalls and the snares against which God warns us, we must know that Word for ourselves. It will not do to trust so important a matter to any one. Let us read and study the Book as never before.

ALCOHOL AND INSANITY

A SHEET gotten out by the wholesale liquor interests of the nation has the significant heading, "Alcohol and Insanity Not Related—Perfect Strangers."

In the opening sentence of what is written under this boastful caption, we are informed, upon the authority of a certain leading professor in a university in Pennsylvania, that "drunkenness does not cause insanity, but both are symptoms of degeneracy."

Allow it to be admitted that drunkenness does not cause insanity, and that, as the caption of the aforementioned article affirms, alcohol and insanity are such perfect strangers as to be in no wise related, and still, if "both are symptoms of degeneracy," is not the cause of the liquor interests swallowed up in its own arguments?

Is it enough to prove that alcohol and insanity are not related to each other, when it must be admitted that alcoholism and insanity are alike symptoms of degeneracy? Or would the liquor interests have us believe that they are in favor of continuing the drink business provided only that it produces degenerates who are not insane?

The world is too thoroughly aroused to the glaring evils of the liquor traffic to be caught

by any such claptrap arguments. If alcoholism is a symptom of degeneracy, that is quite enough to call for its banishment from a civilized world. And besides, we still hold firmly to the belief that the use of alcohol is a leading cause of insanity. Anything that acts so directly on the brain and the nervous system as does alcohol when it is taken into the stomach, cannot help deranging the mind to a greater or a less degree, even to the point of insanity.

"BUMPER WHEAT CROP"

A BUMPER wheat crop is promised. This is very cheering indeed, but it should not lead any one of us to slacken our efforts and activities in conservation. The world is perilously in need of this great crop of wheat, and it must be conserved and made to go just as far as possible if millions of our fellow men in different parts of the world are not to be left in a starving condition. Let us thank God for the great crop, and show our thankfulness in a practical way by conserving more carefully than ever.

Is it not evident that we are living in the very presence of the most remarkable fulfillment of the following scripture? "Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12: 12.



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A pile of ruins in the business district of San Jacinto, southern California, after the recent earthquake. This shake, which occurred April 21, is another reminder that the earth is waxing old like a garment.



PULPIT ECHOES

Evidences of the Messiahship of Christ

LET us read a text this morning from the sixteenth chapter of Matthew, verses 13 to 16: "When Jesus came into the coasts of Cæsarea Philippi, He asked His disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that Thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

Now I purpose to study with you the question, Was Jesus really the Son of God, as He claimed, or was He merely a man? The text indicates that there were some in His time who claimed He was only a man. They were ready to believe that He was a resurrected prophet, or anybody except what He was. A great deal depends upon this question. The destiny of the world is wrapped up in it.

The question is disputed to-day, as it was in the days of Christ; and if somebody should ask you to give the evidence which would demonstrate that Jesus Christ was the Son of God, could you do it? What evidence would you produce?

Every Christian especially ought to be able to bring forth incontestable and incontrovertible proof that Christ is the Son of God.

I wish to examine this case and show the Messiahship of Christ under six heads:

1. The testimony of circumstances.
2. The testimony of the prophets.
3. The testimony of His own claims.
4. The testimony of His friends.
5. The testimony of His enemies.
6. The testimony of Christian experience.

Any of these propositions proved will settle the case, but they all contribute to the same thing.

THE TESTIMONY OF CIRCUMSTANCES

Christ has been opposed through all the centuries. Millions have warred against Him. He has been ridiculed and denounced; but He is still here. War has been waged in His name, blood has been shed to settle the question; yet He is still here. Creeds have passed away, nations have come up and gone down, churches have become corrupt and ceased to exist; but Christ's glory is still a factor in the daily experience of individuals in the world.

Christ seems different from other men when we look into His life. He never seemed to be perplexed. We do. He never was jealous, or given to rivalry. We are. He never seemed to be disturbed. We do. Whether He was in a

BY GEORGE B. THOMPSON

Sermon delivered in Washington, D. C., and stenographically reported for the SIGNS OF THE TIMES, by Mrs. J. W. Mace.

storm on Galilee, or before Pilate's judgment seat, or wherever we look at Him, He was always calm and undisturbed. Why should He be so different? Only one answer can be given, and that is, that He was not a man, He was God.

Mr. George Wendling says this: "Nineteen hundred years of investigation and relentless criticism confirms the verdict of His contemporaries. 'I have shed innocent blood,' was the testimony of Judas, the betrayer and the suicide. 'I find no fault in this man,' calmly said the representatives of the Cæsars from his judgment seat. 'Have thou nothing to do with this just man,' said Pilate's wife. At His side, a crucified criminal exclaimed with his dying breath, 'This man hath done nothing amiss.' And when all was over, a Roman centurion cried out, 'Surely this was a righteous man.'" All this confirms the fact that He was born a man, but although born a man, He was God.

THE TESTIMONY OF THE PROPHETS

In order to be brief, I must cite only a few prophetic utterances, though the Bible abounds in them. We read in Genesis 3: 15 that the seed of the woman should bruise the serpent's head. Here was the promise of the Redeemer; and all through the Scriptures, we find that promise emphasized. We find the prophets of God looking forward to the time when He would be born. We find them dealing with the details of His birth.

We are told, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." Isaiah 7: 14. This shows that He was to be born of a virgin.

Then the place of His birth is foretold: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. The margin reads, "from the days of eternity." Thus not only was the place where He was to be born spoken of by the prophets; but this text specifies that the One to be born was He whose goings forth had been from the days of eternity.

Then how He would be received was prophesied by many prophets. Isaiah is one. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and

we esteemed Him not." Isaiah 53: 3. That prophecy, like the other, was literally fulfilled.

Then the manner of His death was also spoken of: "They shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born." Zechariah 12: 10. This prophecy was literally fulfilled.

Then the gambling for His garments was foretold: "They part My garments among them, and cast lots upon My vesture." Psalm 22: 18. Here is a prophet who, hundreds of years before Christ was born, told us that men would gamble for His seamless coat; and this prophecy was literally fulfilled. Then again, you remember that when Christ was hanging on the cross, just before He died, "that the scripture might be fulfilled," He said, "I thirst." Notice the clause, "that the scripture might be fulfilled," He said, "I thirst." Where is the scripture that said anything about it? "They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." Psalm 69: 21. Now Christ said, in order that the scripture might be fulfilled, "I thirst." So we can point back to the Scriptures even to demonstrate that He died exactly as the prophet of God said He would. Also the tomb in which He was to lie was mentioned: "And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth." Isaiah 53: 9.

When the Scriptures tell about the Son of God like that, we have an accurate account of a real Saviour. I am glad that there is such clear evidence to prove the Messiahship of the Saviour.

THE TESTIMONY OF HIS OWN CLAIMS

What do Christ's own claims in reference to His Messiahship prove? In the very claims which He put forth, we have the clearest evidence that He must have been the Son of God, and not an impostor, as some would have us believe. Listen to this: "All power is given unto Me in heaven and in earth." Matthew 28: 18. What would you think of a man who would step out on the streets of Washington and announce that all power in heaven and earth was in his hands? What would you call him? (Voice: We would call him a fanatic.)

Yes, that is what people would call him. An infidel once said, "Why, anybody could say that!" Yes, any man could say that. You could say it. But could you get anybody to believe it? Christ said it, and millions believed it—

believed He had "all power"; the power that holds the world in place, that guides the stars in their stately march through space; power to distill water from the air and cause it to come down again in rain; the power of electricity, the power of the tides, the power of the wind; all, He said, are in My hand. And He not only made the claim, but He demonstrated that it was true. He spoke to the wind, and there was a great calm. While on earth, He proved this claim to be true.

Another claim—"Which of you convinceth Me of sin?" John 8: 46. Here He put out a challenge—a challenge to any man, Pharisee, publican, agnostic, or any one, to convince Him that He was a sinner. That challenge has stood through all the centuries since, and there has never a man come forth to meet it. There is scarcely a man so far down in the scale that He dares to make the claim, openly and without any reserve, that Jesus was a sinner.

Think of a man walking down the streets of one of our cities and challenging anybody to prove he was a sinner! The fact that Christ could make a challenge like that, and nobody be able to take it up, shows that He was not man, but God; for God only is without sin.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28. Imagine a man walking along the streets, and saying to all the broken of heart and weary of soul, and to all who are heavy laden with sorrow and affliction and trial and heart-ache—bidding the whole multitude—"Come unto Me, . . . and I will give you rest." Think of how preposterous that would be. Not a man in all the place would believe it. Yet Christ made that claim; and there are millions who would say that Christ does give them rest.

A man cannot give anybody else rest. Christ did. He gives peace—"Peace I leave with you." He had no money, no farm, no houses to leave people; but He left them His peace, thank God! "My peace I give unto you." That is rest. And I am glad that we can have it, and that people do have it. Any being who can give peace and rest and comfort to weary souls is God, and not man. It does not prove anything that some skeptic should rise up and say, "He did not give me peace." That may be so; but that is no proof that Christ did not give rest and peace to others.

"I am come that they might have life, and that they might have it more abundantly." John 10: 10. Christ's mission was to give life. The whole human family is struck with death. The bowed forms, the gray hairs, the feeble bodies, graveyards and tombstones everywhere, all tell us this. Jesus said, Come to Me, and I will give you life. He went further even than this, and said, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29. He claimed the power to resurrect the dead.

How do you think it would sound for a false Christ, or some one else, to stand forth on a street corner, or in a hall, and announce, I give life and health to the sick, and I resurrect the dead! Could he do it?—No. But when Christ was

here, He demonstrated His power to do that.

He said He was "the light of the world"; and to-day the only place where there is any light is where the name of Christ has been heard and believed. The whole history of the world demonstrates that His claim was the truth.

TESTIMONY OF HIS FRIENDS

The question is often asked about a person, "What do his friends say about him?" And it counts a great deal to that man what his friends say about him. What did Christ's friends say about Him?

Call up John the Baptist and put him on the witness stand. "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see



"There were in the same country shepherds abiding in the field, keeping watch over their flock by night."

the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1: 32-34. That is the testimony of John the Baptist. He is for Christ, and his testimony is pretty straight. John was there. I would rather have the testimony of a man who was there than that of a man who was not there; wouldn't you?

Call up Simon Peter and ask him. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2: 36. That is his testimony. No comment of mine can make it clearer.

Ask John the revelator. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1: 1. And the fourteenth verse says, "The Word was made flesh, and dwelt among us."

The apostle Paul says, "I know whom I have believed." 2 Timothy 1: 12. He was acquainted with Him.

Put some of the heavenly angels on the witness stand and let them testify. What does the angelic host say on this question? "There were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2: 8-11. The angels said that He who was born in a manger was Christ the Lord. That is good evidence, is it not?

HIS FATHER'S TESTIMONY

Last of all, what did His Father say about Him? In the record of the baptism of the Saviour, we read that after He was baptized of John, He came up out of the water, and kneeled down on the bank of Jordan, and prayed. He uttered a prayer that pierced heaven and brought forth a wonderful response—the Spirit of the Lord, assuming as a symbol the form of a dove, came down and lighted upon Him, and He heard a voice from heaven saying, "This is My beloved Son, in whom I am well pleased." Matthew 3: 16, 17. What stronger evidence could be produced? There could be nothing stronger to prove that He is the Son of God.

THE TESTIMONY OF HIS ENEMIES

The testimony of an enemy is perhaps stronger, if it is in one's favor, than the testimony of a friend. It is quite natural for a person's friends to contribute something favorable about him; but if his enemies say anything in his favor, that is pretty strong evidence of the character of the man, is it not?—Certainly it is. What did the enemies of Christ say about Him?

"The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Luke 15: 2. What is their charge?—Oh, they said, He actually eats with sinners. Think of that! I am glad He still eats with sinners; aren't you?

Another charge they brought against Him: "He saved others; Himself He cannot save." They said, If He be Christ, let Him come down from the cross. But He could not have been Christ and come down from the cross; He could not have been our Saviour and not met death. To save men, He must die; and to fulfill the prophecy, He must die on the cross.

Next question the judge. Say to Pilate: "Judge, what is your testimony? You presided when He was on trial for His life; what do you say about Him?" The testimony of a judge who has tried a man for his life, after he has heard all the evidence, ought to be worth something. What did Pilate say? "Pilate therefore went forth again, and saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him." John 19: 4. I have examined Him, I have heard the evidence, but I find no fault in Him. It was not a man whom he was examining that he could say that about, but it was Christ, the Son of God. In the sixth verse, we read, "Take ye Him, and crucify Him: for I find no fault in Him."

Then you remember that when the writing was put up on the cross, it said, "Jesus of Nazareth, the King of the Jews." And some of the Pharisees looked up at it, and said: That looks bad! It isn't worded right. That says He is "King of the Jews." We must go and see Pilate and get him to change it. So they went back to see Pilate, and they said to him: "Write not, The King of the Jews; but that He said, I am King of the Jews"—just put in a word or two.

Oh, such a pity that Pilate did not have the backbone earlier which he had then! He said to those Pharisees, "What I have written I have written"—what I have done, I do not propose to change.

The testimony of Pilate stands,—I do not find anything the matter with Him—not one single word, or act, or anything at all. We have to say with Judge Pilate, "I find no fault in Him."

Then we have the testimony of Pilate's wife. The Lord tried very hard to save the judge. As he sat on the judgment seat, somebody came to him with a note from his wife. What was in that note? "When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just Man: for I have suffered many things this day in a dream because of Him." Matthew 27: 19. It would have been well if Pilate had listened to his wife. And that is true of other men. If more men listened to the advice of their wives, they would be saved from doing many foolish things. Her testimony was, He is a "just man."

What about the testimony of the Roman soldiers? When Christ was dying, and those about Him saw the earth quaking and the rocks rending, and all creation seemed shattered to pieces, the Roman centurion and his soldiers shook with fear, and said, "Truly this was the Son of God." Matthew 27: 54. And history tells us that Dionysius, as he stood there and saw the manifestations of nature, said, "Either the Deity is dying or He is sympathizing with the sufferer."

DEVILS ON THE STAND

Last of all, call up the devils out of hell. Ask the imps of perdition, What do you say about Christ? "And the devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ." Luke 4: 41. They had been with the angels and seen Christ around the throne of God. They had bowed in adoration before Him. But they had lost that estate, and now they were controlling wicked men. And when they were in the presence of Christ, and He commanded them to depart, they said, "Thou art Christ the Son of God."

That is pretty strong evidence, isn't it? The Pharisees, Caiaphas, Pilate, Pilate's wife, Judas, who said, "I have betrayed innocent blood," the Roman soldiers, and last of all, the devils in hell, say that He was the Son of God. What do you say?

THE TESTIMONY OF CHRISTIAN EXPERIENCE

What does Christian experience have to say on the subject? Christ said in His prayer, "Thou hast given Him power over all flesh, that He should give eter-

nal life to as many as Thou hast given Him." John 17: 2. What is it that He claims?—That He has "power over all flesh." That "power over all flesh" is incontrovertible evidence of His Sonship. There are scores in this audience who could testify that there is a power which has conquered their life. Put a reformed drunkard on the witness stand, and he will tell you that when he believed in Christ, some kind of power came into his life and took the terrible liquor habit from him. Thieves, and all manner of criminals who have been converted, and whose lives are reformed, and who have become clean, honest, upright men, will tell you that when they believed in Christ, a power took possession of them, and delivered them from their blasphemy, conquered the appetite, the passions, and subdued the flesh, and gave them victory.

Mr. Wendling, in speaking of Christ, says this: "The most wonderful work in all the world is not to take iron, steel, and brass and make a locomotive; nor is it to take gold and diamonds and cog-wheels and make a watch; nor is it to take canvas and colors and brush and paint an Angelus; nor yet is it to take pen and parchment and write an Iliad or a Hamlet; but an infinitely greater work than all is to take an ignoble, cruel, impure, and dishonest being and transform him into an upright, gentle, noble, and pure man."

That is just what faith in Jesus Christ does, isn't it? It does that very thing, and millions can testify to the fact.

It is recorded of Napoleon that when he was on the island of St. Helena, he said: "Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundations did we rest the creations of our genius?—Upon force. Jesus Christ founded an empire upon love; and at this hour, millions of men would die for Him. I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and is extending over the whole earth!"

What does that prove?—It proves that the Lord Jesus Christ has founded a spiritual kingdom in the hearts of men, that conquers sin, that subdues iniquity, that purges away transgression, that cleanses the soul, that gives men victory over temptation and over the flesh, supplying the source of power by which to transform and make him a clean, upright man. It proves, it seems to me, above everything else, that Jesus was God, that He is the Saviour of men—your Saviour and mine. I am thankful for this mighty evidence of a Saviour. May the Lord help us to believe on His name, is my prayer.

Visiting with Head-Hunters

(Continued from page 8)

years ago can still be found. But now men can travel from one tribe to another without danger. In fact, as we were passing along, many times we were stopped by men wishing to shake hands with us. Schools have been started in

the towns. We hope that it will not be long until some one can begin gospel work among them. We feel a great interest in these people who have been isolated so long from civilization. We ask an interest in the prayers of all honest people, that God may open up the way for the gospel to be carried to these tribes.

Peace the Beginning of War

(Continued from page 1)

tial for war. Some have said that more anxiety is caused by the attitude of the workmen than by the campaigns of the armies.

More Socialistic theories have been put into practice in the last three years than even the Socialists themselves hoped would come within fifty years. The alacrity with which governments have taken control of the railroads, and have commandeered the supplies of coal and food, shows how the demands of the people are heeded. The war profits and income taxes are examples of the way in which the governments show that the rich must share the world's burdens. The gifts of millions made by the rich to war funds show how the plutocrats wish to conciliate the common people.

PSEUDO FREEDOM'S APPETITE

Besides these labor troubles, there are the cries of oppressed millions for freedom from the yoke of bondage. In every continent are peoples oppressed by a foreign yoke, or chafing under the arrogance of their own ruling classes. The spirit of revolution is in the air. Secretly and openly, defiance to the powers that be is taught. Peoples in both Europe and Asia dream of driving out the interloper and being ruled by themselves. The foundations of many thrones and governments are trembling, for they are being undermined by the anarchistic teachings of dissentients, and by the feelings of oppression in the hearts of the ruled.

Throughout the world there is a current of desire for freedom from all shackles of restraint.

Germany was the birthplace of higher criticism, which questioned the authenticity of the Bible and its moral teachings. To-day the results of that breaking of restraint is manifested in the doctrine of "Might is right," and in the development of lateral marriages and legal pregnancy in that country. Not only in Germany, but throughout the world, is the result of discarding the Bible making itself apparent. There is a breaking down of barriers such as has never before been seen. Those in a position to know, tell us that society is in grave danger of breaking down altogether. Though there are many who fear God and have regard for their fellow beings, the majority of the human race has no law but "to do as I please."

All are looking with fearful eyes upon Russia to-day. We are told that the scenes of horror in that country far surpass the excess of the French Revolution. Who knows where the next eruption will take place? Conditions are ripe in all the world for the outbreak of angry passions. The violence of strikes, lynch mobs, and massacres are schooling the human race to deeds of cruelty. The

leaders of the world look on with horror, knowing that they are powerless to quench these fires, and only hoping that they can hold them in check. They dare not think of the time when the outbreak will come.

CHRISTIANITY CIVILIZATION'S SAVIOR

The condition of the world to-day is parallel with that in the days of the decline of the Roman empire. The people then had lost faith in the heathen gods, and were loose from all moral restraint. The simplicity of former days, when most of the Romans tilled their own soil, had given way to the utmost extravagance and luxury. The work was done by slaves. Each Roman tried to outdo the other in the magnificence of his palace in the city or his country villa. The desire for riches and power crushed every other wish. Nero and Caligula and their courts were typical of the times. The serfs of the country were ripe for revolt, and indeed many did seek their freedom in this way.

But when men had lost faith in their heathen religion and in the Roman gods, a Man in Galilee began teaching a new creed. Miraculously it began to spread among all, but especially the lower classes, not only in Palestine and Judea, but among the slaves and serfs of other parts of the Roman empire. "Let as many servants as are under the yoke count their own masters worthy of all honor," was the message that came to them. Instead of fighting and dying for their rights here upon this earth, the common people learned to look into the future for a kingdom to come, and millions died a martyr's death. The world that was ripe for disintegration in those days was saved by the gospel of Jesus Christ.

FRENZIED STATESMEN EVERYWHERE

Can there be hope of that now? Thousands believe that this war's close will usher in a kingdom of peace, and that all will become righteous; but that is impossible. The world as a whole has forsaken Christianity. The Bible has been tried in the courts of higher criticism and has been condemned. The world to-day will find its type in the end of the Jewish kingdom. The Jews rejected Christ, and a few years later, Jerusalem was besieged and sacked with a ferocity and slaughter beyond comprehension. The gospel that saved the world in the days of Rome is refused a chance to do the same to-day. The wise of this world have lost faith in the Bible as did the Romans in their heathen gods.

Is it any wonder that men's hearts are "failing them for fear" as they consider the state of the world? The trade wars that will inevitably follow the conclusion of the holocaust in Europe; the unrest of the peoples in the colonies of Asia; the Balkan question; the strife of labor and capital; the hatred of monarchy,—these are questions that confront the world like a succession of nightmares. Humanity is powerless to settle these problems. The world is slipping, slipping, down the broad road to destruction and chaos. May we escape by entering the strait gate and the narrow road that leads to life everlasting.

"I will come again" is the promise of Jesus, and it is the one hope of the world.

Breathe More and Eat Less

BY DANIEL H. KRESS, M. D.

THE furnace fire burns briskly when the drafts are opened. If either the lower draft, which admits oxygen to the flame, or the damper, which controls the exit of the smoke, is closed, the fire burns slowly, and combustion is incomplete. To have free combustion, there must be a free admission of oxygen, and the gases produced by combustion must have free exit.

The human body is a furnace. The food is the fuel needed for the production of heat and energy; oxygen is needed to make combustion possible and to keep alive the vital spark. The more oxygen admitted, the brighter the fires burn, and the more pronounced is the energy produced. To admit but little oxygen will cause the fires to burn low, and will result in the retention of partially oxidized products. This is especially the case where more fuel is introduced than the furnace is capable of handling. These products clog the furnace, and are responsible for the lack of energy experienced. Naturally, when deprived of energy, we think that more fuel, or food, is needed; and so the sick have food forced upon them. The demand is not for fuel. When this lack of energy is felt, it is frequently a call for more air and less food.

The fires in our stoves would not burn long were there no provision made to carry off the carbonic-acid gas, which is formed as the result of oxidation. This gas extinguishes fire. A candle will not burn long in a deep well, because of the presence of this gas. The chimney serves the purpose of carrying off the carbonic-acid gas. The lungs serve not merely as an inlet for oxygen, but also as an outlet for the harmful carbonic-acid gas.

In the lungs, the oxygen is absorbed by the blood; and it is then conveyed to the remotest parts of the body, where it is brought in contact with every cell. The gases formed as a result of the oxidation that takes place in the tissues, are brought to the lungs by the return flow of blood, to be exhaled. In this way, the vital fires are kept burning, the blood and the tissues of the body are kept clean, and disease is prevented.

LUNGS MORE—STOMACH LESS

Pure air and proper breathing are the only means provided by nature for purifying the blood; and he who is in search of some other remedy to accomplish this result will meet with disappointment. Eating too much and breathing too little is altogether too frequently a cause of sickness. Should less work be given to the stomach, and more to the lungs, mankind would be healthier and happier.

Consumption, the great white plague of modern times, is annually carrying off thousands of young men and young women in the United States. Yet this need not be. A noted doctor has said, "Only those who are too lazy to breathe have consumption." Persons who make full use of their lungs seldom have this disease; and those who, having the dis-

ease, begin to breathe as they should, frequently recover. It is the upper lobes of the lungs, the parts not usually filled with air, that lose their vitality, and in which the germs of tuberculosis find an inviting nook for development.

BREATHING EXERCISES

Breathing, like eating, is under the control of each individual. Each is left to determine how much life-giving air shall be inhaled, and how much of the life-destroying and disease-producing products shall be exhaled. It is well for the sedentary man or woman to take a few breathing exercises the first thing in the morning and the last thing at night. The following suggestions will be found of value in taking these:

Always breathe slowly and deeply, inspirations being through the nostrils, and expirations through either the nose or the mouth. Inhalation may be accompanied by that part of an arm or shoulder exercise which tends to elevate and extend the thorax, such as raising the arms laterally; while exhalation should be accompanied by that part of the exercise which tends to contract the walls of the chest, such as lowering the arms laterally from the shoulders or from over the head. Always fill the lower lungs by forcing down the diaphragm; then, as the arms are raised, expand the entire chest, allowing the air to get into every nook and corner of the lungs.

DANGERS IN BREATHING

Breathing exercises in which the lungs are compelled to take in more air than is required, soon tire the lungs. Such exercises may even become injurious. Vigorously inflating the lungs may result in the rupture of a blood vessel, and cause hemorrhage. Those having a tendency to tuberculosis should be especially careful not to overdo in their anxiety to develop the lungs. The better and safer way is to create a natural demand, or thirst, for air by exercise sufficiently vigorous to make the expansion of the lungs a necessity and a delight.

Those having tuberculosis and a rise of temperature should keep quiet and in bed until the temperature subsides. These exercises may be carefully introduced and gradually increased.

Useful exercise connected with the ordinary duties of life, if properly taken, is far superior to any of the breathing exercises so highly recommended for the development of lung capacity. Going upstairs, while keeping the body erect and the shoulders well back, and energizing the legs and the trunk, may be made a most excellent exercise to encourage full and deep respiration. A brisk, cheerful walk in the open air, with an erect posture and chest well forward, is exhilarating, and affords one of the best of breathing exercises. An occasional run, hill climbing, swimming, rowing, *et cetera*, are excellent ways of increasing lung capacity, but may be overdone. This danger does not exist in bringing physical culture into the per-

formance of our daily duties. Even those who are compelled to sit in offices will experience great benefit by keeping the body erect and energized while writing or doing other office work that they must do in a sitting posture. While sitting, one may take full, deep inspirations of air at each breath. This will aid in keeping the blood pure and the brain clear, so that better mental work may be done.

Occasionally during the day, five minutes may be profitably spent before an open window, in some exercise that will create a demand for air, and will tend to develop lung capacity.

ABDOMINAL BREATHING

Deep abdominal breathing develops the abdominal muscles, which form a normal support for the viscera. The intra-abdominal pressure exerted by the well developed abdominal walls upon the viscera and the blood vessels prevents congestion and disease of these organs. It also exerts a most beneficial influence upon the work done by the liver, the stomach, and other abdominal viscera. If the abdominal muscles are well developed, each descent of the diaphragm causes a certain amount of extra pressure, which forces the impure blood out of the viscera and the abdominal cavity, toward the heart and the lungs, for purification; and each ascent permits a new flow of rich arterial blood, charged with life, to enter these organs. Thus the digestion is improved, and the liver and other organs are capable of doing their best work. Even the most wholesome food may cause indigestion if deep abdominal breathing is ignored.

Singing may be made of great value not only in lung development and in the prevention and cure of disease of the lungs, but in keeping the abdominal and pelvic organs free from congestion and disease, by encouraging a free flow of blood through them. Singing, properly practiced, is one of the most important measures for the prevention and cure of congestive diseases of the liver, stomach, and other organs.

In conclusion: Maintain an erect posture, whether sitting, standing, or walking. In order to breathe properly, it is necessary to keep erect, and thus allow free expansion of the lungs and unrestricted movement of the diaphragm. The erect position, with full breathing, encourages a free circulation of blood through all the abdominal and pelvic organs, increasing the efficiency of their work, and preventing disease.

A Belief in God

I WILL frankly tell you that my experience in prolonged scientific investigations convinces me that a belief in God—a God who is behind and within the chaos of vanishing points of human knowledge—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. Of myself I may say that I never make the preparations for penetrating into some small province of nature hitherto undiscovered without breathing a prayer to the Being who hides His secrets from me only to allure me graciously on to the unfolding of them.—*Professor Agassiz.*

The Shot That Went Home

By B. M. GRANDY

THE Hendersons—three brothers and their families—are “holding down” six-hundred-forty-acre homesteads in the corner of Washington where that state with Oregon corners up against the western border of Idaho.

We would hardly expect Uncle Sam to parcel out his choicest lands in homesteads of six hundred forty acres, neither does he; but we dwellers in the verdant plains and the undulating foothills would be surprised to see just how rough and desolate a country can be and yet be valuable enough to attract the settler, especially when he can secure the acreage that he now can.

The Henderson homesteads are in as rough a part of the country as one would find in almost any part of the West; and that is saying considerable.

As one stands on the top of one of the mountain ridges, and gazes down into the canyon where, over a mile below, he discerns the gleam of the dashing stream, he wonders how he will ever get down to the little cabin for which he is bound. After a few hours of toil, and many miles of travel around the winding trail, he at last reaches the cabin. Gazing up the dizzy heights, he almost despairs of ever getting out on top again.

It was after such a trip as this that I stood with Baxter Henderson in front of his crude cabin and surveyed the landscape above me. Here and there on the precipitous hillside, a giant pine tree stood. Amid the clinging rocks, and up to the very edges of the frowning rims, we could discern the strong-limbed, white-faced cattle browsing as contentedly upon the tufted bunch grass as does old Blossom in the back clover pasture.

FALL OUT OF THE PASTURES

When the late frosts and rains come, the careful stockman rounds up his cattle, and drives them to a more secure place, where they are fed through the winter months. Otherwise there is danger of their sliding. Scores of cattle and horses are lost every year in this way. They lose their footing on the slippery hillside, and slide down over the rims, sometimes escaping with bruises, but oftener dashed to death at the foot of some frowning cliff. The easterner will smile when he is told that the cattle “fall out of the pasture”; but nevertheless it is true.

This occurs because some of the stockmen would rather lose a few head every year than go to the expense of feeding. In some of these canyons, the snow seldom comes; and when it does come, it does not remain long.

Only last winter—an unusually cold and snowy one—a stockman of this kind lost forty head because it was against his custom to feed.

It was in this land that I met Baxter Henderson. As a minister of the gospel, I am called to go to all kinds of places where men dwell. Men are the heritage for which the Master died, and

men must needs be hunted out for God to-day as verily as when the Master told of the “ninety and nine.”

ALREADY FOUND

But God had not sent me to find Baxter Henderson, for God had found him in another way; and when He found him, Baxter Henderson responded to the invitation, “Follow Me.”

This is the story he told me:

“One bright October morning two years ago, in company with my uncles, George and Jackson, I started out for a day’s hunt. We had often hunted together, both in Virginia, before we left there, and in Washington and Oregon, since coming west.

“We decided to go to Joseph Canyon. You think this is a rough canyon here where I live, but really it isn’t to be compared with the Joseph. There are parts of that where even cattle and sheep cannot go, so it is a fine place for wild game. We seldom went there without securing at least one deer or bear.

“We reached the hunting ground in the middle of the forenoon; and after making our plans, we separated for the hunt.

“We were each to hunt a certain section, and all meet at a designated point in the afternoon, and together go to camp.

“At two o’clock, I had covered my section, with the exception of a small ravine. This lay across the canyon from where I stood; and in order to reach it, I must cross a dangerous rock slide.

“A strange feeling, something like a premonition, had come to me at different times during the day, and I had more than once thought of abandoning the hunt and going to camp.

“I didn’t like to go in empty handed; and so, like most hunters, I decided to stay with it as long as I dared, or at least until my section was hunted out.

“I had been living a tolerably reckless life lately; and more than once that day, I found myself thinking about the matter. I tried to reason that I wasn’t much worse than some of my companions. We all smoked and chewed tobacco, drank a little, and swore some, and were a long way from being Christians.

“My mind was occupied with some such thoughts when I started across the slide; but the next moment, I was thinking of something else, for the rocks had started to move. They moved so fast that my feet were jerked out from under me, and I plunged forward on my face. As I fell, I threw the gun from me; but it lit square on a rock in front of me, and exploded with a loud report.

“I slid on past where the gun lay, before the slide subsided. I started to extricate myself, but found that I was hurt some way and couldn’t move without pain.

“Looking down at myself, I discovered a big hole torn in my flannel shirt right here” (pointing to his right breast just below the shoulder). “I saw that the

shirt was warm and bloody, and I realized I'd been shot.

"I couldn't move very well; and as the gun was uphill from me, I had a hard time trying to reach it. I thought I'd fire some shots, and maybe get help; but I didn't even reach the gun. The fact is, I quit trying after I saw that the hammer was broken where it had hit the rock. I was able to call, so shouted as loudly as I could; but every time I shouted, the blood would spurt out of my side. I kept my senses; and as badly as I knew I was shot, I never thought of dying.

"My uncles went to camp without me; and when darkness came and I didn't come in, they became uneasy. Owing to the roughness of the country, they couldn't travel much at night; and when they didn't get an answer to their shots, they decided I'd fallen over a cliff and was either killed or badly hurt.

"About midnight, they stopped shooting; and from then till morning, the only sound I heard was the mournful howl of distant coyotes or the plaintive call of the night birds.

"The nights in October are cold; and before morning, I was feeling quite bad. I wonder sometimes now why I didn't die; but men don't always die even when it seems that their time has come.

"Before daylight, my uncles were looking for me. Their shots came nearer and nearer; and at about seven o'clock, they found me.

"I don't like to talk about the trip to camp, or the long wait that day and most of the night until the doctor from Flora reached our camp.

"He shook his head, and said there wasn't much use to do anything, as there was no chance for my recovery; but as the bullet had lodged down below my hip, about an inch from the outside, he decided to dig it out. I'll show you the bullet sometime. It was a soft-nosed steel bullet, regular 44 caliber size. The lead off of it lodged on my ribs, but the steel cut right through. I improved, however, and after about six weeks, went to work, but hadn't worked long when my side commenced to trouble me.

"The doctor said I'd have to have an operation. I didn't want an operation, and thought that if a bullet going through me couldn't kill me, a pain in the side wouldn't amount to much.

"But the pain in my side continued to bother me, so I started out to find a good place to have an operation.

"I first went to Lewiston, but decided to go on to Walla Walla. I had some relatives near there, but didn't find them. Some one said they were at Touchet, about sixteen miles from Walla Walla. I went out there, but didn't find them. A family named Wild invited me to stay all night with them. They told be about a little sanitarium up near Walla Walla where they thought I could get help. They told me, however, that it was an Adventist institution.

"That didn't sound very good to me, although I didn't know anything about the Adventists, and didn't want to. However, after what I'd gone through, I was willing to take some desperate chance if I could get help.

"I missed the train for Walla Walla, and decided to walk. I had gone only

about a mile when a pain struck me in the side that almost doubled me up.

"I hailed a passing auto, but it continued its journey. I waved at two more, and neither stopped for me. I had about made up my mind that I was going to die right there with the cars passing right by.

"Another car came along, and I said to myself, 'Here goes for the last one.' When the driver saw me wave, he slowed up. He helped me into the car, and I fell back in the seat almost exhausted.

"He looked at me, and in a cheering voice said: 'Well, I know where you ought to be. There's a little sanitarium up here near Walla Walla, and I'll take you right there. They fixed me up fine a few months ago, and I'd sooner trust them with my life than any one else I know.'

"Not being in any position to demur, I told him to get me some place as quick as he could; so he took me to the sanitarium.

"The doctor looked me over, and questioned me some, and told a nurse to put me to bed. Everybody seemed so kind and interested that I soon felt that I was among friends at least.

"As I was in bad shape, it was thought best to give me a few treatments, which, with good food and rest, made me feel much better.

"I was soon able to get about the house, and found time to read some small leaflets that I found stuck up in a neat little rack in the hallway. They were so interesting that I read them all the time I had. Well, I soon saw myself not only a sick man, but a lost man as well; and one thing I made up my mind to do, and that was to live a different life from that I had been living, even if I had only a few days to live.

"My side kept bothering me; and in about two weeks, they operated upon me. When they operated, they found things in bad shape. The appendix had been shot through, as had also my liver. The doctor told me afterwards that they didn't have much hope for me.

"Seven weeks passed by, and they were wonderful weeks to me. I had given up my tobacco the first week I was there; and not having anything to swear about, I quit that too.

"Before the seven weeks had passed, I could join with the helpers at evening worship when they sang that beautiful song, 'I'm a Child of the King.' With others, I was baptized one day.

"When I got back to Anatone and told my old friends about my wonderful experiences, most of them seemed glad that I'd made such a change. When I came on out to the homestead, the folks were all mighty glad to see me alive and looking so well, but they didn't take very kindly to my religion.

"I didn't get discouraged, and just tried to live it better every day, and talked it when I had a chance.

"Brother Eastman, across the cañon, helped me some, and so that's the reason we sent for you. Eight of my relatives, including my two uncles and father and mother, believe as I do now, only we all want to learn more about the wonderful message of Jesus and His coming.

"When I think of the last two years of my life in comparison with the years before, I can't help being thankful for

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

that awful experience through which I passed. I think I'll christen that 44 steel bullet 'the shot that went home.'

Surely "the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear."

THE Lord could do more with Gideon's hundreds than he could with Gideon's thousands. Had the flight of the Midianites been caused by the appearing of a large army, there would have been no end to Israel's boasting; but when it was caused by only three hundred men with lamps and pitchers, acting under divine direction, man was humbled and God exalted. Judges 7. Better the few who are tried and true than the many who are fearful and faint-hearted.—*The Olive Leaf.*

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Mrs. L. Erickson, 616 N. Newstead Avenue, St. Louis, Missouri, would like literature for station box purposes.

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Great Drive for Humanity's Sake

THE president has designated May 20 as the date on which to begin the drive this year for the raising of \$100,000,000 for our Red Cross work; and although that date is one week before the date of the issue of this paper, yet, as we publish so far ahead, this notice will be in the hands of most of our readers by or before the time specified.

The government depends upon the Red Cross auxiliary to give detailed attention to the needs of sufferers in general, and especially to look after our boys who are wounded or become sick on the battle field. The Red Cross is one of the worthiest organizations, and is doing an essential work in this time. Our hearty, active, and earnest support is of paramount importance.

We should join in the Red Cross work in the various neighborhoods where auxiliary organizations are meeting from week to week to prepare clothing, bandages, and other things that are needed in this time of distress. Then we should give of our means to help the good work along; and not only should we give, but we should call the attention of others to the importance of this work, and solicit their contributions, thus aiding this most laudable cause.

We trust that every one of our readers will respond to the president's reasonable though urgent invitation to raise quickly the \$100,000,000. It will not require a long time if we all take hold with a will.

Discourage the Mob

THE days of Noah are to be reproduced on earth in the last days; for the Lord Jesus Christ has specifically foretold it. "As it was in the days of Noe, so shall it be also in the days of the Son of man," are His exact words. The sixth chapter of Genesis tells us of the conditions as they prevailed in the times of Noah. Twice over is it there affirmed that "the earth was filled with violence." Genesis 6:11, 13.

These are times of intense excitement. The spirit of the hour makes it easy to stir up violence and strife. Therefore we should be very careful of our speech and actions, lest we become a factor in developing the violence that the Lord has warned us against.

Men are organizing themselves into various orders and societies, for the purpose, as they say, of enforcing law and order. But when they secretly take the law into their own hands, and without a trial, proceed to sentence men, and then to execute their own judgments, they are breaking down the very law and order that they claim to uphold.

Exciting the mob to violence is an extremely dangerous thing. The mob may be with us to-day, but against us to-morrow. The mob is not moving from the standpoint of calm judgment and conviction, but it is working through impulse and passion.

We may become impatient at what we regard as the delays in justice; but it is far better to wait than it is to join with those who would stir up violence.

These are times when men should not only be calm, but when they should faithfully support and stand by the properly constituted authorities of the government. The extremist who acts from impulse and passion, and whose natural gait is running away, needs to be surrounded with wise counselors, who will encourage him to calm himself and to be reasonable. The lawful authorities, in their efforts to enforce justice, may overlook some things, and they may settle some other things not exactly to our lik-



© Underwood, New York
The first picture shows a day nursery in Paris in operation; the second, the same room after a shell from the monster gun in the forest of St. Gobains had struck the building following a flight of eighty miles. Many children and nurses were killed.

ing; but nevertheless it will be better for us to wait patiently than to say or do anything that would encourage the masked mob to sally forth and take the law into its own hands.

It is a source of great encouragement to observe the way in which the president and his associates, together with the governors of various states, have taken hold with a strong hand to discourage and put down the men who, with masks and lanterns, have set out to act as judge, jury, and executioner, without giving the victim a chance for his life.

Every community should strongly support the forces of law and order. In such a time, traitors must be sought out and dealt with. But let this be done in a lawful, orderly manner.

"THE three things most difficult are, to keep a secret, to forget an injury, and to make a good use of leisure."

Will Walk Like Blind Men

IN view of the times in which we are living, how very striking are the following words from the prophet Zephaniah:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14-18.

Take a little time to consider carefully this significant scripture. Observe that it is speaking of a time when "the great day of the Lord is near," and when it is hastening greatly. The prophet says it is to be a day of wrath, a day of trouble and distress, a day of wasteness and desolation. These distresses and difficulties will become so intense that God informs us, "I will bring distress upon men, that they shall walk like blind men;" and observe that this is all "because they have sinned against the Lord."

Neither silver nor gold is able to deliver any one in that day. Character, and that alone, is the passport to deliverance from these untold distresses.

Elsewhere in His word, God informs us that "the curse causeless shall not come;" and in this scripture which we are studying, we are most definitely informed that sin is the cause of all this distress and perplexity which fill the world with woe at the time of the great day of the Lord.

God stands ready to impart, through Jesus Christ, His own righteousness for a protection against this coming storm of the day of the Lord. If we will heed the divine Father's earnest entreaties, and give Him the opportunity, He will protect us, and shortly bring us into the joys of everlasting life.

Do you know the joy that thrills the soul of one who is looking for the soon coming of Christ? There is not an anxious fear nor a gloomy perplexity depressing the souls of men in this time, but is dissipated by the joy which comes through the knowledge of Jesus Christ and the power of His soon coming.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.