

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, JUNE 11, 1918

NUMBER 23



"When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained: what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

OTHER WORLDS ARE INHABITED

BY CARLYLE B. HAYNES

THE other planets of the solar system, and the millions of worlds of the stellar system, are inhabited by intelligent and reasoning creatures. This is more than a theory. It is a fact for which there is the most abundant evidence. And it is important that those who study the question of the origin of Satan and of sin should be familiar with the truth that there is a plurality of inhabited worlds; for we shall not be able to understand why God permitted Satan to sin and to introduce sin into this world unless we realize that the decision of the great controversy between good and evil affects much more than one small planet. Not only are the inhabitants of this world learning lessons of eternal value by their experience with sin, but their experience is affording a demonstration of the love and justice of the Creator which could have been given in no other way.

It is therefore of the utmost importance to the student of this great question to understand that the other worlds are inhabited; and in order that this truth may be fully established, this article will be devoted to a consideration of the evidence which proves it.

In the preceding article, we caught a glimpse of the immensity of the dominion of the great King of kings. Such a wonderful system of suns and planets must have been brought into existence by the Creator for some purpose which would be worthy of His infinite wisdom and love. To suppose that all these rushing worlds and sys-

tems were created merely to afford a few astronomers in these days an awe-inspiring spectacle, would be utterly unreasonable. Even men have some purpose in making the things that are formed by their hands. To say that God had no other purpose in the creation of the universe than to afford Himself the pleasure of seeing these great globes whirl through space would be to charge Him with folly.

The Creator Himself informs us of the purpose He had in creating this earth. He says: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, *He created it not in vain, He formed it to be inhabited*: I am the Lord; and there is none else." Isaiah 45: 18.

Here is a plain declaration that for the Lord to have created the earth without the purpose of peopling it would have been a piece of folly. "He created it not in vain, He formed it to be inhabited." If this earth had not been populated, it would have been created in vain. It exists for the sake of intelligent beings.

With this thought before us, and the additional consideration that the combined surface of all the planets of the solar system alone is equivalent to that of hundreds of such worlds as ours, we are forced to the conclusion that to create such a vast system to be useless and empty would have been infinitely greater folly. From this verse alone, we are led to conclude that the other planets are inhabited.

As David, the sweet singer of Israel, viewed the glory of the heavens while he was out on the (Continued on page 12)



A new type of telescope, the tower telescope, which has a focal length of 150 feet.

SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Job 22:21. Acquaint thyself with Him through prayer, through Bible study, above all, through His only-begotten Son.

MONDAY.—1 Corinthians 1:9. Have you been called to this fellowship?

TUESDAY.—1 Peter 1:13. "Gird up": "loose thinking and loose affections mean loose conduct."

WEDNESDAY.—Mark 1:18. It is true wisdom to forsake everything that hinders you from following Christ.

THURSDAY.—Luke 17:14. Had they refused to obey the Lord Jesus, they would have died lepers.

FRIDAY.—Psalm 81:10. "The measure of your desire is the measure of your capacity, and the measure of your capacity is the measure of God's giving."

SABBATH.—1 Kings 8:61. If my heart is right with God, my feet will walk in His statutes, my whole life will conform to His will. ERNEST LLOYD.

Beauty of the Resurrection

THE Bible clearly teaches that there will be a resurrection. Again and again is this truth presented in the word of God. The Saviour taught it. Listen to what He says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29.

Paul believed in a resurrection, and he was not afraid to make it known. He says: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:14, 15.

In holy vision, the prophets of old foresaw the resurrection morning, and graphically described it. Ezekiel says: "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves." Ezekiel 37:12, 13.

Isaiah, the gospel prophet, writes: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

Martha found comfort in this truth, in the hour of her sorrow when her brother Lazarus was dead. Notice her words. "Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." John 11:23, 24.

Yes, there will be a resurrection. The saints of God will be called forth from their dusty beds to go home to Father's house. But the doctrine taught by some, that the righteous go home to glory at death, sets aside the Bible truth of the resurrection, and would make it of no effect; for if we go to heaven at death, we surely need no resurrection. If the saints who have passed away are already in glory, enjoying its bliss, they need not be called forth from the grave.

But there will be a resurrection. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. . . . But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:16-22. N. P. NEILSEN.

Spiritual Telegraphy

It is not necessary to become an expert electrician before sending a telegraphic message. One needs only to meet the requirements of the telegraph company, speak the words, and the message will be conveyed.

So every earnest, sincere prayer will be conveyed by the Holy Spirit to God, the chief operator. The Holy Spirit, the instrument that conveys all messages to God, is also a mystery; but that does not prevent a message sent in faith from reaching its destination.

A. C. ANDERSON.

True Culture

"THE Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Isaiah 42:21.

These words of Holy Writ give Christ's attitude toward the divine law uttered from Mount Sinai. The marginal reading of this verse is, "He will magnify the law, and make Him honorable." We believe that both "it" and "Him" are needed to express the true thought in the text. Surely Christ's life and teaching upon earth do honor to the law. He said, "I have kept My Father's commandments, and abide in His love." John 15:10.

In His Sermon on the Mount, He taught: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18. This is all we need cite to prove that He made "it" honorable.

SATAN DISLIKES THE DECALOGUE

But Satan, the adversary of God, and the enemy of man, has challenged the character of God by claiming that His law is arbitrary and unjust, and that it

demands a standard impossible to be reached by humanity: and doubtless he cites his own experience, and human failure, in proof of his charge. But what humanity failed to do is what Christ did when He came into the world, and He did it cumbered with all the weaknesses to which humanity was heir. We read, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

Again: "Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:16-18.

Christ was made "like sinful flesh," "in all points tempted like as we are." Yet in that condition, He met the claims of the law, not because of arbitrary demands, but from pure delight; for it is written of Him, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40:8. And because it was in His heart, He "preached righteousness in the great congregation." Psalm 40:9. Thus again, by His life and through His teaching, He refuted the charges of Satan, and established His own character, which was in harmony with the principles of the law; and this made "Him" honorable.

Such a life to-day would do honor to both the law and the individual. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

CHARLES THOMPSON.

Higher Standards

PAUL says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Not only are we to strive for a great reward, but we are to aspire to a great preparation and a high standard of perfection. We make a mistake when we have no higher standard for ourselves than our present attainments. We make a greater mistake when we are mainly concerned in bringing others up to our ideals of Christian conduct. Have a higher standard for your own conduct than you demand of others. This is a safe rule. C. F. MCVAGH.

As we contemplate all that Jesus is doing for us, we cannot wonder that He said, "It is expedient for you that I go away." While He has gone away, let us not forget that He is still ours, and that He is working at the supreme court of the universe for us—that is, for those who love Him and walk in the pathway of His commandments. T. E. BOWEN.

SELFISHNESS AND PRIDE

BY RUFUS A. UNDERWOOD

"SON of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect [or fulfillment] of every vision." Ezekiel 12: 22, 23.

Prophecy is not fulfilled because it is written in the Scriptures, but it is written in the Scriptures because it would be fulfilled. In other words, prophecy is simply the giving out of history in advance. The Almighty is not responsible for the sins and wicked deeds of men; but He tells us of them before they come to pass, that we may have confidence in His words of warning and admonition. "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isaiah 42: 9; 46: 9, 10.

LIKE PRE-FLOOD DAYS

The searchlight of prophecy thrown upon the period of time just before the coming of Christ, shows it to be similar to the days before the Flood, and those before the destruction of Sodom and Gomorrah by fire. The analogy of the present and former periods is emphasized by Christ and the prophets. As the antediluvian world was ripe for destruction, and likewise the cities of Sodom and Gomorrah, so similar conditions in the last days ripen the world for its final end.

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the days when the Son of man is revealed." Luke 17: 26-30.

It has always been proper to eat and drink with moderation, and there can be no sin in legitimate traffic or in marriage. These things have all been ordained of God, and are necessary and proper; but the excess and abuse of these blessings, as the result of selfishness, produce an abnormal condition in society.

SELFISHNESS THEN SUPREME

Before the destruction of the earth by the Deluge, the selfishness of men had reached to such an extent that they lost interest in all else but these sensuous pleasures. Of that time the record says: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the

Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth Me that I have made them." Genesis 6: 5, 7.

A similar condition prevailed when the cities of the plain were destroyed. "Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Ezekiel 16: 49, 50.

Intemperance in eating and drinking, pride, selfishness, and the oppression of



"As it was in the days of Noe, so shall it be also in the days of the Son of man."

the poor are the ruling sins that caused the destruction of those cities of the old world. Jesus says, "Thus shall it be in the day when the Son of man is revealed." It seems unnecessary to refer to the condition of society at the present time to remind one that the same state of affairs prevails which Christ and prophets have foretold would exist near the end of time, even analogous to that in the days of Noah and Lot.

THE ROOT OF ALL SIN

When the sins of every age are traced to their cause, they will be found to have been originated and nourished by selfishness. Every sin of the past and of the present is the outgrowth of selfishness, and must reap the final reward of destruction. Many prophecies point to sins that will exist in the last days, similar to those of Noah's time which led to the destruction of the old world.

The apostle Paul brings to view a long list of sins. He says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters,

proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

VARIOUS VERSIONS

Other translations of this text, especially of the first and second verses, give added light. The Emphatic Diaglot gives it thus: "But this know, in the latter days *trying seasons* will come." And why?—"For men will be *self lovers, money lovers,*" etc. Again: "Know also this, that in the last days shall come *dangerous times*, for men shall be lovers of themselves." (The Douay Version of the Scriptures.) Again: "But know this, that in the last days *grievous times* shall come." And why?—"For men shall be *lovers of self, lovers of money.*" (Revised Version.) "But this know then, that in the latter days *hard times* will come." And why?—"Men shall be lovers of themselves and lovers of money." (Syriac Version.)

We are thus told that "trying seasons," "dangerous times," "grievous times," and "hard times" will come upon the earth in the last days, because men are lovers of themselves. In other words, selfishness will be the great dominating factor in the hearts of men. If it were not for the sin of selfishness, there would be no horrors of war in Europe to-day. The sacrifice of millions, and the untold suffering that will be borne by the living even to the end of time, as the result of this cruel war, would not have come had it not been for selfishness.

STRIKING PARALLELS

We may condemn men in authority or those possessing wealth, and say that "we are not like them"; but when the spirit of the age and of the times is analyzed, and we take account of our own hearts, we find that selfishness in some form or other comes to the surface at every turn.

There is a most striking parallelism between the present age and that which preceded the destruction of the antediluvian world. Before that cataclysm, God sent a message of warning to the inhabitants of the earth by Noah. For more than one hundred years, he distinctly warned men of the coming deluge. His warning that God would destroy the world by a flood of water was backed up by a constant preparation to escape that destruction. The great men of Noah's time made light of the whole affair, and ridiculed Noah's warnings and entreaties to get ready to meet the deluge coming upon the earth. No rain had ever fallen up to that time. (See Genesis 2: 5, 6.) To expect a flood of waters to cover the earth seemed preposterous, and few believed Noah's warnings. The great mass of humanity thought that to give any consideration whatever to Noah's words was little less than madness.

The apostle Peter draws a comparison between existing conditions in the last days and those of that time: "Knowing this first, that there shall come in the last days scoffers, walking after their own

lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men. . . .

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all

should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 3-13.

fight against them with the sword of My mouth"—the word of God. To those departing from God, He always gives opportunity to repent and share again His unmerited favor.

The "hidden manna," the "white stone," the "new name," "which no man knoweth saving he that receiveth it," promised to the overcomer, all indicate that living experience with Christ which the receiver cannot deny, cannot explain, and which can be experienced only by overcoming the world, the flesh, and the devil through the faith that works by love and purifies the soul.

THYATIRA

The year 538 A. D. found the papacy established as a supreme power; and then was fully manifested the dire results of attempting to carry forward the work of God with a union between the ecclesiastical and the civil power. This union, begun in the days of Constantine, had brought the solemn message to the Pergamos church, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth."

The message to Thyatira covers the 1,260 years of papal supremacy—538-1798. The conditions existing at that time testify to the fact that the Spirit and power of God were almost entirely lacking in the church as a whole. But to the faithful, though they were groping in darkness, "the Son of God, who hath His eyes like unto a flame of fire"—piercing, searching the dark recesses of the soul—says, "I know thy works, and charity, and service, and faith, and thy patience, and thy works." Revelation 2: 19.

"Works" seem to be prominent; and probably through the influence of a system of works, like that of the papacy, even the faithful were tainted with Satan's great deception, salvation by works.

The charge against Thyatira is that she suffers "that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Verse 20.

SPACE TO REPENT

Jezebel was a prophet of the god of Baal, and her wickedness is proverbial. Yet her history is taken to represent the church during the Dark Ages, when an adulterous union between the state and the church existed.

"I gave her space to repent of her fornication; and she repented not." Verse 21. The church was not without opportunity to see her error. Faithful and powerful witness was borne to her wickedness and to the true light by members of the Catholic Church, who had no thought of separating themselves from her till the case was hopeless. Notable among such witnesses was Martin Luther, who, after he had produced his famous ninety-five theses, thus wrote to the pope:

"Most holy father, I cast myself at your feet, offering myself and all that is in me. Pronounce the sentence of life or death; call or recall, approve or disapprove. I acknowledge your voice to be that of Christ, who reigns and speaks in you. If I have deserved death, I shall not flinch from dying. May the Lord vouchsafe you eternal salvation. Amen!"

Messages to Pergamos and Thyatira

BY ALBERT MARION DART

"TO the angel of the church in Pergamos write; These things saith He which hath the sharp sword with two edges." Revelation 2: 12.

When we call to mind the fact that the Pergamos period of the church covers the time from about 323 A. D. to 538 A. D., we can more readily grasp the seasonableness of the message to that church.

MORE SUCCESSFUL THAN TORTURE

During the Smyrna period, presented last week, Satan stirred up the pagans to persecute the Christians relentlessly. But this only served to keep the light of the gospel shining the brighter. He changed his tactics under the Pergamos period.

In the early part of the fourth century, the emperor Constantine professed Christianity; and in the courts and palaces of kings, the meekness and simplicity of true Christians was unwelcome. However, it was well to be popular; and popular Christianity, shorn of its humility and power, served, in the hands of Satan, to accomplish what pagan persecutions failed to do. Baptized paganism was a far more successful shaft in the enemy's bow than were the various methods of torture, horrible though they were.

No other method is so effective to destroy the influence of Christianity as is one which lowers its standard, and admits customs and practices, rites and ceremonies, contrary to the doctrines of Christ. This was done during the Pergamos period, and the church was flooded with converts wholly unacquainted with the regenerating power of the Holy Spirit. In the language of another, "Paganism, while appearing to be vanquished, became the conqueror."

So the Spirit says of the Pergamos church, "Thou dwellest even where Satan's seat is." But adverse conditions are no excuse for disloyalty. This, it is evident, some at least had proved; for He adds, "And thou holdest fast My name, and hast not denied My faith."

That Satan's base of operations was in immediate proximity to the church is evident, else the statement would not be made that "thou dwellest even where Satan's throne is." Revelation 2: 13,

A. R. V. Satan's supreme efforts are made to eclipse the work of Christ.

The Spirit continues, "But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication." Revelation 2: 14.

The doctrine of the Nicolaitanes is also mentioned as objectionable.

The history of Balaam and Balac, as found in Numbers 22-25, shows that Ba-

To the Modern Church

BY GEORGE MCCREADY PRICE

Oh, take thy sacred chart, and trace the course
That thou must traverse ere thou makest port.
Too long hast thou ignored landmarks and lights,
And all the signals that thy Master set
To guide thy course, and show the haven near;
Else wouldst thou now be clearing all thy decks,
And making every line secure and tight,
To pass this final headland. This last tack,
By which the port is made, will test thy spars,
And every stitch of thy stout canvas strain.
Take up the Master Pilot, He who waits
Just there thy signal, sailing at thy side.
He knows thy course, the shoals, the hidden rocks,
The currents setting treacherously on shore;
He knows thy charts, for He compiled them all,
And He can read thy compass as none can.
The variations it appears to show
Confuse Him not; for He recorded them
Ages ago here plainly in thy chart.
They're all recorded here, and thou might'st know
To read them plainly, hadst thou studied well
The course thus far. But giving little heed
These many leagues, thou dost not understand
To read them right. So take the Pilot on,
And He will guide thee through these brewing
storms,
Safe to the haven of eternal rest.

laam sacrificed the principles of Christianity for worldly gain offered by Balac, and eventually induced Israel to participate in a pagan festival, thus corrupting themselves. This is an example of what the church did during the Pergamos period. She united with the state and the world, and thus committed spiritual fornication.

The word comes, "Repent; or else I will come unto thee quickly, and will

Sad indeed when we disregard the space given of God to repent! Note the result:

"Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts: and I will give unto every one of you according to your works." Verses 22, 23.

"ACCORDING TO YOUR WORKS"

The church is made up of individuals, each one of whom is as responsible to God for his conduct as if he were the only one on earth. The organized efforts of those sensing that responsibility, and loyal to its demands, will accomplish God's purpose on earth. The deficient lives of merely nominal Christians may make the work harder; but they cannot stop it, neither are the lives of such sufficient grounds, as claimed by some, for denouncing church organization.

God understood the untoward condition of things; and further light was reserved for conditions more favorable. So of the faithful in Thyatira He said: "I will put upon you none other burden. But that which ye have already hold fast till I come." Verses 24, 25.

The Thyatira period reached to the close of the Dark Ages—1798. The time subsequent to that is known as "the time of the end"; and truths fitting this time must be given. "Power over the nations" is promised to the overcomer; and "as the vessels of a potter shall they be broken to shivers." This points to the time when the nations of earth will have rejected the principles of God's government, and will suffer the results of their choice.

Be thou called of God a saint, dear reader. The reward is certain, whether you wake or sleep.

"He that hath an ear, let him hear what the Spirit saith unto the churches."

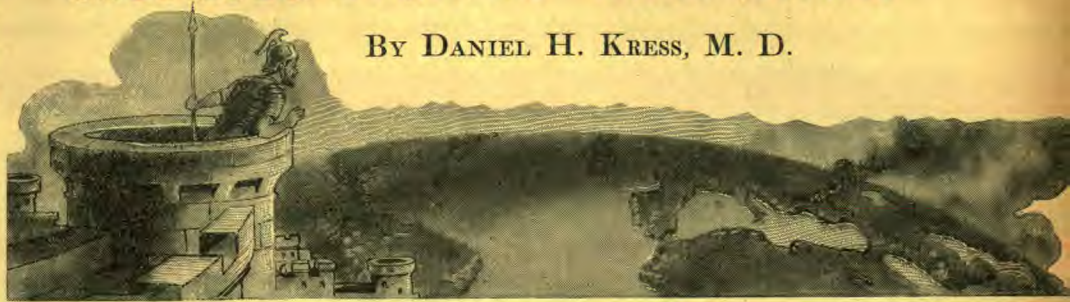
PEOPLE are to-day deciding which influence they will cultivate in their characters. Some are yielding to the attractions of this world; others are yielding to the heavenly attractions. Some are laying up treasure on earth, while others are laying up treasure in heaven. By the time Jesus comes, these points of distinction in character will have become so acute that earth will lose its attraction for the saints, and the superior attraction of Christ's presence will lift them right up into the clouds. The others will be held down to the earth by the ties that bind them here now. Where will you be then?

R. F. FARLEY.

"HE who searches the word of God with a love of his own opinions, will pursue a vain quest. He may learn a part of the truth; but a part of the truth may be the worst of error. The preciousness of truth lies unrevealed before him. If God should enlighten him, his selfishness would take all the glory to himself. 'The secret of the Lord is with them that fear Him; and He will show them His covenant.' 'The meek will He guide in judgment: and the meek will He teach His way.'"

SIGNIFICANCE OF THE HOUR

BY DANIEL H. KRESS, M. D.



TO the disciples of Christ, a sign was given by which they would know that the desolation of the city in which they dwelt was near. Jesus said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21: 20, 21.

HEEDED THE PROPHECY

Because of heeding this prophecy, not one of the true believers perished in the destruction of Jerusalem. All dwelt safely in the hills when the city met its terrible doom. But by war, famine, and pestilence, the unbelievers miserably perished.

It is said that Cestius, a Roman general, came with his army and surrounded the city wall. The people, because of a lack of food—for all food supplies from without had been shut off—were on the point of surrendering, when, for some unknown cause, Cestius withdrew his army, and fled as though he were pursued by an enemy. The Jews were encouraged to follow him, and they were victorious. When the gates of the city were thus thrown open, the opportunity had arrived for the Christians to make their escape. This they did. They fled, one and all, to the mountains.

They had been predicting that the city would be destroyed. Many of the inhabitants felt serious, and were inclined to believe that there were troublous times ahead. When Cestius, with his army, surrounded the city, and their food supply was cut off, and they were beginning to experience suffering from famine and from pestilence, the predictions made concerning the city came vividly before them.

FALSE SECURITY

But as the pursuers returned with shouts of victory, all fear was banished. They now felt unusually secure, and predicted peace. For over a year, Jerusalem was unmolested, and enjoyed a degree of prosperity never experienced before. No doubt the inhabitants referred to the alarmists, who had fled to the hills, in a depreciatory manner. Possibly the disciples themselves, then in the hills, sometimes felt that they had made a mistake. They had presented the Master's prediction of the overthrow of Jerusalem, but Jerusalem had for over a year enjoyed apparent peace.

A little over a year, however, after Cestius had besieged the city, Titus, without warning, came to Jerusalem with an army. The city was taken; the beautiful temple was destroyed by fire; and the people miserably perished by the

sword, famine, and the pestilence. Over a million of Jerusalem's inhabitants are said to have perished.

"IF THOU HADST KNOWN"

It was to this event Jesus referred when, forty years before, "He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19: 41-44.

By the rejection of God's overtures of mercy, the Jews had cast aside His protecting care, and Satan then ruled according to his will. The restraining influence of the Spirit of God, which alone makes life on this earth possible, was removed from the despisers of His mercy. Men and women inspired with a power from beneath carried out the impulses of their carnal natures.

DESTROYED THEMSELVES

They fell by their own iniquity. They were left to reap the results of their own transgressions. The prophet, in referring to this time, said, "O Israel, thou hast destroyed thyself;" and Jesus, looking forward to this time, exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23: 37.

The Saviour's prophecy concerning Jerusalem's visitation is to have another fulfillment; for it has a double application. "In the fate of the chosen city, we may behold the doom of a world that has rejected God's mercy and trampled upon His law."

NO PEACE

As the Spirit of God was finally withdrawn from the impenitent then, so will it be withdrawn from the despisers of God's mercy shortly before the second coming of Christ. Iniquity will abound. "Mischiefs shall come upon mischief, and rumor shall be upon rumor; then [too late] shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezekiel 7: 26.

"Destruction cometh; and they shall seek peace, and there shall be none."

Verse 25. How vividly are these words being fulfilled! Destruction is everywhere. The people desire peace. Overtures of peace are made, but none is found to be satisfactory. All are rejected. The prophet declared, "There shall be none." As Lord Northcliffe of England said, the war "may stop for three or four or six months, but it will burst out like a half smothered forest fire. It must be fought to a finish."

A leading European general, in referring to the future, said, "That coming war will surpass the present in frightfulness; in fact, the present conflict will be child's play compared with what can be expected in the next war." The next war, he predicts, "will follow directly on the heels of the present conflict." How soon this new war will begin, he says, "will depend on how the present war will end, and who will be the victors."

CALM BEFORE DESTRUCTION

I would not even predict a short period of peace. Possibly there may be a short period of apparent peace, to pave the way for that more terrible and disastrous outbreak. This will tend to remove from minds the alarm felt, and will afford an opportunity for those unacquainted with the sure word of prophecy to predict the time of universal peace and good will toward men they have been looking forward to.

But "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:3. As the disciples of Christ in the time of Jerusalem's overthrow heeded the warning and made their escape, so in the final destruction of all things earthly, those who are familiar with the sure word of prophecy will make their escape. They will cut loose from the world, its follies and pleasures. They will sell their possessions, and give alms.

"Ye, brethren, are not in darkness," says the apostle Paul, "that that day should overtake you as a thief. Ye are all the children of light, and the children of the day." Verses 4, 5. While "the sword is without, and pestilence and the famine within," and "he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him," there will be some who have understood and heeded the signs, and have made their escape, as did the disciples before the destruction of Jerusalem.

THEY THAT ESCAPE

Of these it is written, "They that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity." Ezekiel 7:15, 16.

In answer to the question, "When shall these things be [the overthrow of Jerusalem]? and what shall be the sign of Thy coming, and of the end of the world?" Jesus said, "Take heed that no man deceive you." He then made known some signs which would show when His second coming was near at hand. He said, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

"All these," He added, "are the beginning of sorrows." Matthew 24:3-8.

"When these things begin to come to pass," we are not encouraged to look for a time of peace; but instead of that, He said, "Then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

THE UPLOOK

The outlook, as far as this world is concerned, is not promising. The uplook alone is good. It alone offers hope to minds that are confused, and to those whose hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Never in the history of the world has there been a better time to develop Christlikeness of character. As want, famine, pestilence, and suffering increase, an opportunity is presented us to do as did Jesus, go "about doing good." This tends to develop the best in men.

On the other hand, never has there existed a time so favorable to develop opposite traits of character. The line

of demarcation between the righteous and the wicked will necessarily become more distinct. In referring to the time when God should make up His jewels, the prophet said, "Then shall ye . . . discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." See Malachi 3:16-18.

"We know," says the disciple John, "when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He [Christ] is pure." 1 John 3:2, 3.

We are living in the time when the righteous are being bound together into precious bundles for the heavenly garner, and when the wicked are gathered like tares for the fires of the last great day. The principles taught by Christ, and expressed in His life, like a great moral magnet, will attract the pure metal, while it will repel the base and the counterfeit.

"SAHIB, THIS IS THE END"

BY FRANK H. LOASBY

A FEW days ago I walked into the shop kept by three brothers of respectable Hindu family in one of the busy streets of Lahore. I had been there a number of times before to do business with them, and had often chatted with them regarding different matters.

As I sat there talking to the eldest brother, one of the other brothers came in. His first question was, "*Larai ki kya khabar hai?*" ("What news of the war?")

This is the question everywhere. Not that these people do not have their vernacular papers, and some of the better educated ones read English; but they always imagine that the English "sahib" has some "inside information" on the subject. So we talked of the war for some time.

They expressed their faith in the ability of the British government and the allies to defeat Germany, and they expressed the hope that peace would soon come. But what almost startled me, after we had all agreed that this was the most awful war that had ever occurred in the history of this world, was the statement of the eldest brother. He said, "Sahib, this is the end of the world."

HINTS IN SACRED BOOKS

I knew, of course, that many of the sacred books of the people of India give hints that a great war, or wars, unparalleled troubles, *et cetera*, would precede the end of the world; but I was not expecting so definite a statement regarding the matter.

There are many people in India who are convinced that this time of great trouble is a sign of something; and to people who are so religiously inclined as are easterners, and to whom religion can mean so much, these things are significant. As I thought about the matter, and considered how definitely the Bible speaks of the fact that this great turmoil and struggle among the nations is

a sure precursor of the end, I have questioned whether we as Christians are alive to the signs of the times, to our great privileges, and to our weighty responsibilities.

VAGUE CONVICTIONS

Among people of many different classes and creeds in India, there is a vague feeling that the end of the world's career is close at hand; and I wonder if the Spirit of God is not impressing the hearts of these people with a truth which every Christian ought to realize to the full at this time, namely, that this is "the time of the end"; that the history of this world is soon to close; that the great struggle now taking place in the world, the awful weapons of destruction, the "waking up" of the so-called heathen nations to take an active part in the struggle now being waged and in the commercial struggle of the nations,—all is a direct fulfillment of such prophecies as we find in Joel 3:9-14.

There is no doubt but that these prophecies are being fulfilled before our eyes. And who is able to say how God may impress the hearts of those whom we call the heathen? He says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isaiah 66:2. Those are the conditions of acceptance with God. How many professed Christians, like the self-satisfied and neglectful Jews, will perish for lack of knowledge, with their Bibles lying dust-covered on their tables, while the poor heathen, awakened by a ray from the true Light, a word from the Book of books, will claim the heritage that is free to every man who will accept the conditions?

Yes, it is true, as even the hearts of the heathen are being impressed, "this is the end of the world."

"SENSITIVENESS" is a polite word for selfishness. J. A. S.

WHO CHANGED THE DAY?

BY CHARLES F. ULRICH

IT is very evident that the Christian world is not generally observing the day originally given to man in the Garden of Eden as the day of worship, the Sabbath, the seventh day of the week, and the day again commanded in the fourth commandment to be remembered and kept holy. It is obvious, therefore, that at some time and in some manner, a change has been made; and we have fondly hoped that Christ or His apostles made the change.

We all know that a change has been made, and some one is responsible for it. The great question is, Who made it? Did Christ, or did His apostles? If these did not, who did? And did the one who made it, have authority from heaven to make such a radical change? I will leave this matter for you to answer; and that you may be able to judge intelligently and correctly, I will impanel you as a jury, and then permit the various witnesses to appear before you and give their testimony. Then you shall give the verdict as to how the change was made.

The Scriptures say, "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." Deuteronomy 19: 15. However, we will not stop at that, but will produce numerous witnesses to show the responsibility.

CHRIST NOT RESPONSIBLE

The charge has been made that Christ changed the Sabbath from the seventh to the first day of the week. We therefore must seek His testimony upon this question, and let Him answer for Himself as to the truth in this matter.

"Dear Master, the charge has been made that Thou hast changed the Sabbath from Saturday, the seventh day of the week, to Sunday, the first day, and in order to do it, hast changed or entirely abolished the law. We humbly ask whether Thou art responsible or not responsible for the change, recognizing, of course, Thy right to make these changes, thus not questioning Thy authority in this matter; but that we may know the truth, we humbly address Thee."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 17, 18.

It certainly would require the changing of many jots and tittles to change the law from reading, "The seventh day is the Sabbath of the Lord thy God," to, "The first day is the Sunday of the Lord thy God."

"But, Lord, does it matter whether we are so particular in the observance of the law?"

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." (To such will Christ say, "Depart from Me, ye that work iniquity." Another render-

ing says, "His name shall not be considered at all in heaven.") "But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Verse 19. To each one whom Heaven calls great, shall be spoken the words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

BLESSEDNESS OF DOING

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

"Master, didst Thou come with the intention of creating new laws, thus abrogating the Ten Commandments?"

"I do nothing of Myself; but as My Father hath taught Me, I speak these things." John 8: 28. "I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. . . . Whatsoever I speak therefore, even as the Father said unto Me, so I speak." John 12: 49, 50. "The word which ye hear is not Mine, but the Father's which sent Me." "As the Father gave Me commandment, even so I do." John 14: 24, 31.

"It has been charged, Master, that Sunday is the Lord's day. Is it true that Thou regardest that day as Thine, and that it is the day upon which we should worship, and that the Sabbath was for the Jews?"

"He said unto them, the Sabbath was made for man [not the Jews], and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. Thus we see that Christ regards no other day as the Sabbath, and that He is Lord of the Sabbath.

THE FATHER NOT RESPONSIBLE

Honored jury, Christ testifies that He came only to speak the Father's words and do His commandments. Now let us ask God whether He gave any command to change or abrogate the commandments.

He says in Psalm 89: 34, "My covenant will I not break, nor alter the thing that is gone out of My lips."

"What then hast Thou commanded?"

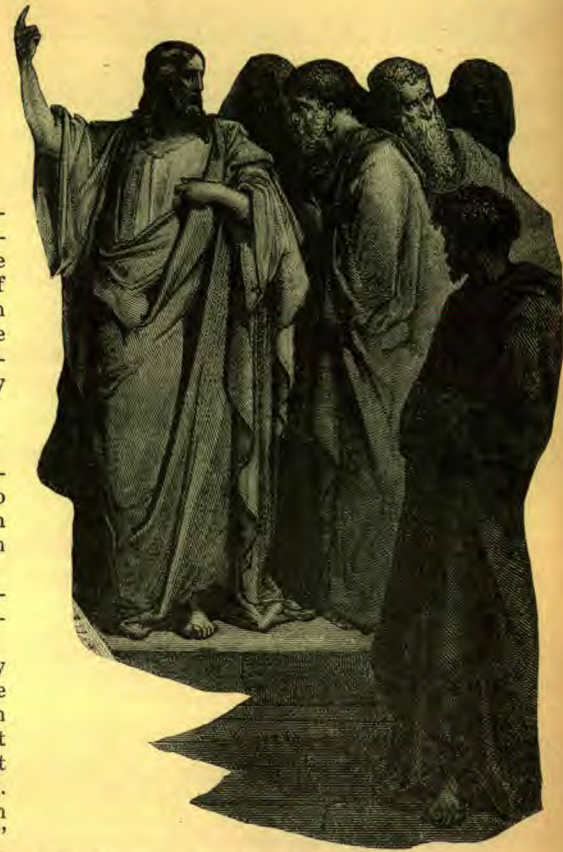
"Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Deuteronomy 5: 12.

"I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3: 14.

God pleads, "Not responsible." He never gave a command to alter what in itself is eternal. Thus far, jury, the witnesses have denied the charges made.

PAUL DID NOT DO IT

We have still the apostles to bear their testimony; so we will call upon the apostle Paul, as he is certainly good authority, since he was set apart by God to preach the gospel to the gentiles.



"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

"Brother Paul, is it true that the law has been abolished, or changed, since that day is no longer observed which was instituted in the Garden of Eden in commemoration of the creation of the heavens and the earth?"

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31. "For where no law is, there is no transgression." Romans 4: 15.

"Is it true then, Apostle Paul, that if we keep the law, we will have to be circumcised?"

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Corinthians 7: 19.

"Do you teach, then, that the law is necessary to salvation?"

"What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet." Romans 7: 7, R. V.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." Galatians 3: 24.

"Why, then, apostle to the gentiles, is there such bitter opposition to the keeping of the law of God?"

"Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7.

"Before you leave the witness stand, Paul, will you kindly tell the jury which day you observed as holy time?"

"He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Hebrews 4: 4.

"We know, Paul, that God rested upon the seventh day; but is that day still to be observed?"

"Seeing therefore *it remaineth* that some must enter therein, . . . there remaineth therefore a keeping of a Sabbath to the people of God [marginal reading]. For he that is entered into His [God's] rest, he also hath ceased from his own works, as God did from His." Verses 6, 9, 10. The record says that God ceased from His works upon the seventh day. Thus to enter into God's rest, we also must cease from our labors upon that day.

THE WHOLE COUNSEL OF GOD

"Paul, in what you taught by precept and by example, were you conscious of giving all the counsel of God?"

"I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20: 26, 27.

"That being true, what was your example concerning Sabbath observance, as you were a product of the new dispensation, and a special messenger to the gentiles? Upon which day did you and the gentiles attend divine worship?"

"Paul and his company . . . went into the synagogue on the Sabbath day. . . . And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the *next Sabbath*. . . . And the *next Sabbath day* came almost the whole city together to hear the word of God." Acts 13: 13, 14, 42, 44.

"And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made." Acts 16: 13.

"And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures." Acts 17: 2.

"Paul, how often did you attend divine service upon the Sabbath?"

"He reasoned in the synagogue *every Sabbath*, and persuaded the *Jews* and the *Greeks*." Acts 18: 4.

Now, jury, we have carefully considered the testimony of the apostle to the gentiles, who, according to his office as a special messenger to the gentiles, was empowered to teach and live as one under the supposed changed conditions; but Paul's testimony is clear and plain that he is not responsible for making any changes whatsoever, in the Sabbath. Rather, he was an ardent observer of the seventh-day Sabbath. We will now call for the testimony of the apostle James.

JAMES NOT RESPONSIBLE

"James, do you know of any change made in the law? or has it been entirely abrogated, and have you taught such doctrine?"

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. . . . So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10, 12.

The apostle James pleads "Not responsible" to the charge of making any change in or teaching the abrogation of the law of God. Instead, he points out very strongly that the breaking of one command makes a person guilty of all, and that the law is the standard of the Judgment.

We will take the testimony of one more

apostle, and have selected the beloved disciple, the one who loved to lean on his Master's breast, and who says so lovingly, "My little children." Certainly he will modify the stern, unyielding command of the apostle Paul. This is our last resort.

"John, has there been a change made in the law of God by you? Has it been entirely abolished, so that Sunday could be instituted as a day of worship?"

"Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 3, 4.

"By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 2, 3.

DANIEL PREDICTED IT

Well, jury, we have taken the testimony of God, of Christ, and of His disciples; and all plead "Not responsible" to the charge of having changed the Sabbath of the law. Therefore we must look outside the word of God to find the one responsible. If we can find a witness who, before the act was done, knew the party that would make the change, and can then bring that party upon the stand, and he confesses to the deed, there will be no doubt as to his responsibility; and that is just what I now intend to do. I have some startling testimony to bring before you, so you will not have to debate the question of whether or not he is responsible. There will be no circumstantial evidence admitted. First we will call for an infallible witness, whose testimony cannot be impeached. It is the word of God as found in the book of Daniel.

"Daniel, is it true that you knew, through the inspiration of God, of a power that would seek to change times and laws?"

Yes. "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7: 25.

THE POWER THAT DID IT

There is no difficulty in locating this power. It is the last of the four world powers represented in the seventh chapter of Daniel, which power is Rome. Rome changed the beginning and ending of the day from sunset to midnight. To make certain that we are right, we will have representatives of the Church of Rome bear their testimony upon this question. I will call for the author of the "Doctrinal Catechism" to testify.

"The Rev. Stephen Keenan, author of the 'Doctrinal Catechism,' is it true that the Catholic Church has substituted Sunday instead of the Sabbath, and that you admit that this was done *without any Scriptural warrant*?"

"Q. Have you any other way of proving that the [Catholic] church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of

Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."—Page 174.

We will now hear from the "Abridgment of Christian Doctrine," page 58, upon this same question:

"Q. How prove you that the church hath power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of: and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church."

Now we will listen to the testimony from the highest Catholic authority in the United States, Cardinal Gibbons:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of Our Fathers," page 111.

In the *Pittsburgh Catholic* dated Thursday, June 11, 1914, on page 15, is this statement:

"Protestants make much of the observance of Sunday, and are sometimes sincerely and honestly shocked that we Catholics seem to make little of that same observance. It does not occur to our separated brethren that by their principle of faith—the Bible, the whole Bible—there is no Sunday observance of obligation at all. . . . And yet they deem it their duty to keep the Sunday holy. Why? Because the Catholic Church tells them to do so. They have no other reason."

In the *Catholic Press*, of Sydney, Australia, in its issue of August 25, 1900, is this statement:

"Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. . . . From beginning to end of the Scriptures there is not a single passage that warrants the transfer of the weekly public worship from the last day of the week to the first."

HIGH PROTESTANT TESTIMONY

Now, jury, a few Protestant testimonies upon this question, and then we will rest the case with you. We will call for the testimony of the *New York Tribune* under date of May 24, 1900:

"Is there no express command for observing the first day of the week as the Sabbath, instead of the seventh day?—None whatever. Neither Christ, nor His apostles, nor the first Christians celebrated the first day of the week instead of the seventh as the Sabbath."

The Rev. Ed. T. Hiscox, D. D., author of the "Baptist Church Manual," in an address before a Baptist ministers' meeting in New York City, as reported in the *Examiner* of November 16, 1893, said:

"There was and is a commandment to 'keep holy the Sabbath day,' but that Sabbath day was not Sunday. It will, however, be readily said, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a

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EDITORIAL

EDITORS

A. O. TAIT
L. E. FROOM

LOVE SHED ABROAD

GOD is willing to impart His love as well as His righteousness to us; and this imparted love of God will make us true servants to humanity, and enable us to rise above all of the weaknesses and ills of selfishness. The manner in which God's love is received, is expressed by Paul in the following words: "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5: 5.

Observe that the text says God's love "is shed abroad in our hearts by the Holy Ghost." Then should we not seek God that He, by His Spirit, may impart to us His love?

GOD LIVES

We get letters from people who say that as this awful war proceeds, they are reaching the conclusion more and more strongly that there is no God. We hear men offer such remarks on the streets; and frequently we read in the papers that there are many who believe there can be no God, else He would not permit such things as are occurring in the world to-day.

But have these individuals taken the pains to study carefully for themselves the word of God, which He has left to guide us in this very time?

Have they taken time to consider that since sin has broken out in God's universe, He must make an example of it? He must permit it to bear its fruitage. He must permit men to see for themselves what it means to depart from God and set up rebellion against His government.

That we need not be taken by surprise, the Master, when He was here in person, told us that the narrow way to salvation would have but few in it, and that the many would be going the broad road to destruction. He inspired the apostle Paul to tell us that "evil men and seducers" should "wax worse and worse, deceiving, and being deceived."

He told the same apostle to say to us that the last days would be perilous; and He then proceeds to give an account of the various things that would be the cause of these perils. Please read carefully the third chapter of 2 Timothy, upon this point.

The Lord also inspired the prophet Daniel, more than five hundred years before Christ, to tell us that "in the time of the end" "there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12: 1. In this same twelfth chapter of Daniel, he calls attention to the wise who are turning many to righteousness, and who are "purified, and made white, and tried." But at the same time, he tells us that "the wicked shall do wickedly: and none of the wicked shall understand." Verses 3, 10.

Then if we will take the pains to study the prophecies of both the Old and the New Testament, we shall observe that they predict, in the clearest language, that the last days will be marked by terrible wars, the climax being reached in the great war of Armageddon. Also in those same prophecies, we shall read the story of the men and women who are saying, "Peace, peace; when there is no peace," and finally the awful crash of sudden destruction comes upon them while they are saying, "Peace and safety."

Now in view of the clear prophecies which God has given in His word, and in view of the fact that these prophecies are being most strikingly and literally fulfilled at the present time, why should there be any doubt in regard to God? We should

take our heavenly Father as our Counselor. We should take His blessed Book and His divine Spirit as our trusted teachers and guides. If we will follow this course, we shall see that soon the awful conditions of this time will be in the past. The Lord Jesus Christ Himself will come in the clouds of heaven; He will resurrect the dead, immortalize the living, and bestow upon each one who has accepted His salvation the great gift of eternal life.

Evidences are in profusion all about us, which show that there is a God; but none of these evidences are clearer or more striking than are the prophecies of the inspired Book, which are being so accurately and remarkably fulfilled.

"SPEAK MY WORD FAITHFULLY"

Our dreams and theories in religious lines should all be brought to the light of God's word for critical examination. God warns us against men who prophesy lies in His name. These false teachers even cause it to appear that they are proclaiming the word of God; but the Lord Himself has promised to deal with all such.

Every word of the following, from the prophet Jeremiah, is worthy of the most careful and critical study:

"I have heard what the prophets said, that prophesy lies in My name, saying, I have dreamed, I have dreamed. How long

shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart; which think to cause My people to forget My name by their dreams which they tell every man to his neighbor, as their fathers have forgotten My name for Baal. The prophet that hath a dream, let him tell a dream; and he that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces? Therefore, behold, I am against the prophets, saith the Lord, that steal My words every one from his



© International Film Service
The aviator's view of Noyon, a French city situated near the present battle line

neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith. Behold, I am against them that prophesy false dreams, saith the Lord, and do tell them, and cause My people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the Lord." Jeremiah 23: 25-32.

Observe that the Lord exhorts that His word be spoken faithfully. But God's words are not to be stolen by false teachers for the building up of their theories. The Word itself must be faithfully studied. It is a consuming fire, which will destroy all the mental dross and the false doctrines from the minds of those who will allow it unrestricted entrance.

Study the Word. Be sure that you are following the divine Book, and that you know its teachings for yourself. Every false doctrine and every unsound, speculative theory will be swept away. Only that which is founded upon the solid rock of the eternal Word will be able to stand.

"God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Corinthians 2: 10, 11.

Who Changed the Day?

(Continued from page 8)

transaction be found? Not in the New Testament—absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week. I wish to say that this Sabbath question, in this aspect of it, is in my judgment the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people.”

Dr. Lyman Abbott, one of the best known ministers in the United States, wrote in the *Christian Union*, in an editorial under date of June 26, 1890:

“The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament.”

Quotations similar to these could be multiplied many times, from both Protestant and Catholic authorities; but I believe that we have enough to enable you to come to a speedy decision.

We will sum up the case thus: Jehovah, Jesus, and the disciples, of whom

it has been affirmed that they made the change at the resurrection, have all pleaded “Not responsible,” and have given infallible evidences of that fact; but the Bible did reveal, in the book of Daniel, that there would come up a power that would do precisely what has been credited to Christ and His disciples. We have brought representatives of that power upon the stand, and they have affirmed that they did it, and without Scriptural warrant.

Now, men and women of the jury, from the evidences thus produced, there is but one conclusion that can be drawn, and that is, that Sunday is the offspring of the Catholic Church. He that knows this and still continues to observe the day set apart by the Catholic Church,—Sunday,—recognizes the power that made the change, rather than the power that “created the heaven and the earth,” and thus is fondly contradicting himself each week, still professing to be a Protestant.

The Saviour says, “But in vain they do worship Me, teaching for doctrines the commandments of men.” Matthew 15: 9.

of the Spirit, “love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5: 22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated, they now love; and the things they once loved, they hate. The proud and self-assertive become meek and lowly in heart. The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the “outward adorning,” but “the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit.” 1 Peter 3: 4.

EVIDENCE OF REPENTANCE

There is no evidence of genuine repentance, unless it works reformation. If he “restore the pledge, give again that he had robbed,” confess his sins, and love God and his fellow men, the sinner may be sure that he has “passed from death unto life.”

When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart. Every burden is light; for the yoke that Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the Sun of righteousness.

The loveliness of the character of Christ will be seen in His followers. It was His delight to do the will of God. Love to God, zeal for His glory, was the controlling power in our Saviour’s life. Love beautified and ennobled all His actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. “We love, because He first loved us.” 1 John 4: 19, A. R. V. In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around.

TWO ERRORS

There are two errors against which the children of God—particularly those who have just come to trust in His grace—especially need to guard. The first is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with God. He who is trying to become holy by his own works in keeping the law, is attempting an impossibility. All that man can do without Christ is polluted with selfishness and sin. It is the grace of Christ alone, through faith, that can make us holy.

The opposite and no less dangerous error is, that belief in Christ releases men from keeping the law of God; that since by faith alone we become partakers of the grace of Christ, our works have nothing to do with our redemption.

But notice here that obedience is not a mere outward compliance, but the service of love. The law of God is an expression of His very nature; it is an embodi-

EVIDENCE OF CONVERSION

By the late Mrs. E. G. White, in “Steps to Christ”

“If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” 2 Corinthians 5: 17.

A person may not be able to tell the exact time or place, or to trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. Christ said to Nicodemus, “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” John 3: 8.

THE INVISIBLE POWER

Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the Spirit of God in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of God. While the work of the Spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the Spirit of God, the life will bear witness to the fact.

While we cannot do anything to change our hearts, or to bring ourselves into harmony with God; while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.

It is true that there may be an outward correctness of deportment without the renewing power of Christ. The love

of influence and the desire for the esteem of others may produce a well ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

WHO HAS THE HEART?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ’s, our thoughts are with Him, and our sweetest thoughts are of Him. All that we have and are is consecrated to Him. We long to bear His image, breathe His spirit, do His will, and please Him in all things.

Those who become new creatures in Christ Jesus will bring forth the fruits



“When, as erring, sinful beings, we come to Christ and become partakers of His pardoning grace, love springs up in the heart.”

ment of the great principle of love, and hence is the foundation of His government in heaven and earth. If our hearts are renewed in the likeness of God, if the divine love is implanted in the soul, will not the law of God be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of Him that created him, the new covenant promise is fulfilled, "I will put My laws into their hearts, and in their minds will I write them." Hebrews 10: 16. And if the law

is written in the heart, will it not shape the life? Obedience—the service and allegiance of love—is the true sign of discipleship. Thus the Scripture says, "This is the love of God, that we keep His commandments." "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 5: 3; 2: 4. Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience.

should be "dry boiled." That is, the grain should boil until the water is evaporated and the grain appears dry, then be set into a double boiler and let continue to steam for two hours. Good results may be obtained without a double boiler by boiling in a saucepan the same as directed above, then setting on the back of the stove, tightly covered, until thoroughly cooked.

The days of the boasted merits of fine white flour, polished rice, and the like, have now become a matter of history. Recent researches have shown that when the grain is separated from its outer coating, it is robbed of some of its most useful constituents, and as a consequence, not only do such staple foods, which naturally take the lead in supplying all-round sustenance for all classes and in all climes, tend toward an impoverished diet, but their use contributes largely to the great increase in intestinal and mal-nutritional diseases among all classes. The drawbacks in such flour dwells in the separation of all bran and mineral matter, and the fine state of subdivision.

It is coming to be recognized more and more that there is a very close relation between diet and health, and health and efficiency; and probably no other thing over which we have control produces so marked an influence over the body as does the food we eat.

In order to have good blood, we must have good, nourishing food, cooked with care. Such food is best provided in the original bill of fare (Genesis 1: 29), in fruits, grains, nuts, and vegetables, with such additions of milk, cream, and eggs as the case may require. These, when properly prepared, supply all the elements needed to make good blood; and being free from toxic substances, they insure a clearness of mind and a restfulness of spirit that make for renewed strength and a fitness for life's duties, and are a special aid in the control of self and the perfecting of Christian character.

"Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" Ecclesiastes 10: 17.

"JESUS CHRIST came to this world 'to save sinners.' He became man to redeem men. He was made flesh to save flesh and to destroy the power of sin in flesh. He overcame that man might overcome. He died that man might not eternally die. He rose that man might triumph. He pleads as priest that man may be victorious even to the end. Jesus did all these things for man, for all men, *in order* to save them. Why not trust Him, then? Is it because you are a sinner? Then you are one He came to save."

"GIVE us this day (only) our daily bread. Why this day's and not to-morrow's?—Simply because God wants us to be obliged to come to Him to-morrow likewise. If we have our bread for to-morrow, we will not ask Him for it; and as our greatest misery is really not want and pain, but distance from God, our extra loaf would really be a curse instead of a blessing; like the extra manna in the wilderness, it would only rot on our hands."

RATIONAL EATING

By H. S. ANDERSON

THE art of cooking, when not allied with a degenerate taste or with gluttony, is one of the criteria of a people's civilization. There are comparatively few foods that are at their best when taken in a raw state. They neither taste so good nor are so easily digested as when subjected to some kind of cooking.

Disease is often due to improper feeding. The food rations have not contained the correct proportions of food principles, or the foodstuffs have been improperly cooked. The unwholesomeness of food is due quite as often to bad cookery as to improper selection of material.

COOKING AND DIGESTION

When scientifically done, cooking changes each of the food elements, with the exception of fats, in much the same manner as do the digestive juices; and at the same time, it breaks up the food by dissolving the soluble portions so that the digestive fluids more readily act upon the elements.

The object sought in cooking is twofold: first, to render the food more digestible; secondly, to develop its flavors, making it more palatable and inviting. This brings to view the two fundamental principles of successful cookery, which are, simplicity and appetizing serving.

Simplicity in cooking is that which aims to conserve and to develop the natural and delicate flavors of the food. On the other hand, appetizing serving is an important factor, inasmuch as the food eaten must be relished, or the body will not be so well nourished. Foods that are pleasing to the sense of sight, and to the sense of smell, stimulate a liberal flow of digestive juices, while disagreeable sights and odors hinder the same.

TEMPERATURE IN COOKING

The value of different methods of cookery as regards nutritive results, much depends upon the composition of the food substance to be cooked. The effect of heat at different temperatures, and of the length of exposure, varies with different food elements. Foods composed largely of albumen require cooking at a low temperature, as albumen coagulates at a temperature of 160° F., and the effect of heat as great as that of boiling water upon albumen is to harden, toughen, and render it leathery and indigestible in proportion to the period of exposure.

Take for example the cooking of eggs. Albumen is the principal constituent of white of egg. It is coagulated by heat at a temperature of 134-160° F., at which time the whole mass becomes white, quite firm, and jelly-like. Continue the heating, and the tenacity increases with the rise of temperature, until, at 212° F., the boiling point of water, it is firm, close-grained, compact, and solid. When heated to 350°, white of egg becomes so tenacious that it is used as a cement for marble.

From this simple experiment, it may be seen that the proper cooking of eggs is of much importance; for albumen, when hard, compact, and tenacious, is very difficult of digestion, the gastric juice not easily penetrating it, while that which is properly done—cooked in such a way that the albumen is tender, and falls apart easily—is among the most easily digestible forms of food.

COOKING VEGETABLES

Vegetable foods abound in starch. Cold water separates starch grains, while boiling water causes them to swell and burst. Dry heat at a temperature of 320° F. changes starch to dextrin. Example, crust of bread and baked potato. In cooking vegetables, the object sought is to soften the cellulose, as well as to swell and burst the starch grains; and this is best accomplished by keeping the water at the boiling point during the entire cooking. By the proper cooking of starchy foods, their digestibility is increased.

In order to retain the color in green vegetables, they should be put to cook in *boiling water* with the *cover off*. Cold water extracts the flavors and the salts from a vegetable; but if it is put into boiling water, both the color and the flavor in the vegetable are preserved. A great mistake is often made in preparing such vegetables as carrots, parsnips, and potatoes for cooking, in paring them too thick. The coloring matter, the salts, and the vitamins in the carrot are found just under the thin outer skin. Hence the carrot should simply be washed and scraped before cooking, and not pared. Potato, when peeled too thick, is much less wholesome; for much of its valuable salts is in this manner thrown away.

Natural brown rice and pearl wheat and barley are far preferable to mushes and other soft foods. However, they

Other Worlds Are Inhabited

(Continued from page 1)

plains of Judea at night, he exclaimed: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Psalm 8: 3, 4.

If all the planets and the unnumbered worlds of the stellar system were devoid of inhabitants, and there were no intelligent beings in the universe besides man and a comparatively small company of angels, such an exclamation as this of the psalmist's would be without reason or force; for there would be nothing remarkable, under those circumstances, in the Creator's exercising particular care over one half of His intelligent creatures. If the inhabitants of this earth were the only rational beings in the universe, the psalmist would not be justified in uttering such an exclamation. But David knew that the universe is composed of ten thousand times ten thousand worlds, worlds without any number, all of which are peopled with myriads of intellectual beings of various orders; and when he thought of this, he became so affected by the idea of the vast population of the universe, that he seems to have been fearful lest his own race should be overlooked among the immense number of beings who must come under the care and superintendence of Jehovah.

"A DROP OF A BUCKET"

His pen guided by inspiration, Isaiah writes: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or being His counselor hath taught Him? With whom took He counsel, and who instructed Him, and taught Him in the path of judgment, and taught Him knowledge, and showed to Him the way of understanding? Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, He taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity." Isaiah 40: 12-17.

If the supposition that man occupies the principal station in the material universe, and is the only rational being within its vast confines, were correct, there would be no possible propriety in making such declarations as that "the nations are as a drop of a bucket" and "the small dust of the balance," and "are as nothing" and "less than nothing"; for such statements would be contrary to fact. If all the rolling orbs of heaven were destitute of life, Isaiah could never have penned those verses.

"Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their hosts, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshipeth Thee." Nehemiah 9: 6.

Such expressions would mean nothing if the other worlds were not inhabited. It seems clear that they would not have been written by an inspired writer unless they were meant to teach what they strongly imply, that the universe is great and extensive, utterly beyond the limits of human comprehension; that its worlds and systems are peopled with myriads of inhabitants; that these beings are in possession of intellectual natures, and fully capable of appreciating the perfections and attributes of their Creator; and that they unite in adoring and honoring Him. "The host of heaven worshipeth Thee."

So insignificant in number are the inhabitants of this earth in comparison with the entire population of the universe, that they are said to be "as grasshoppers."

"It is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Isaiah 40: 22.

This scripture clearly states that the far outspread heavens exist for the specific purpose of being dwelt in.

THE HEAVENS INHABITED

That the heavens are inhabited is seen again in verses penned by John on the Isle of Patmos: "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. . . . Therefore 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: 9, 12.

The following passages of Scripture all bear on the subject of this chapter, and need little if any comment:

"The heavens shall praise Thy wonders, O Lord: Thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord?" Psalm 89: 5, 6.

"The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103: 19.

"Praise ye the Lord. Praise ye the Lord from the heavens: praise Him in the heights. Praise ye Him, all His angels: praise ye Him, all His hosts. Praise ye Him, sun and moon: praise Him, all ye stars of light. Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord: for He commanded, and they were created. He hath also established them forever: He hath made a decree which shall not pass." Psalm 148: 1-6.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all." 1 Chronicles 29: 11.

"All the inhabitants of the earth are reputed as nothing: and He doeth according to His will in the army of heaven, and among the inhabitants of

the earth: and none can stay His hand, or say unto Him, What doest Thou?" Daniel 4: 35.

"The Lord is good to all: and His tender mercies are over all His works. All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Psalm 145: 9, 10.

"Thy mercy is great above the heavens: and Thy truth reacheth unto the clouds." Psalm 108: 4.

"The Lord is high above all nations, and His glory above the heavens. Who is like unto the Lord our God, who dwelleth on high, who humbleth Himself to behold the things that are in heaven, and in the earth!" Psalm 113: 4-6.

There are numerous other passages which might be pointed out as bearing on this subject, but these that have been selected will serve as a key to illustrate many others, as they may come under the observation of the student of the Bible.

CLEARLY ESTABLISHED

Attention is directed to the force of such expressions as that which refers to Jehovah's doing according to His will "in the army," or armies, "of heaven," as well as "among the inhabitants of the earth"; and to the thought that the entire population of this earth is "reputed as nothing" in His sight. Notice also the expressions found in different parts of the Psalms regarding the inhabitants of the heavens, and "the heaven of heavens," the "angels, that excel in strength," "all His hosts," or legions of intelligences, "in all places of His dominion," who "do His pleasure," "hearkening unto the voice of His word."

All these ranks of intelligent creatures are exhorted to unite in one glorious song of praise and thanksgiving to Him, whose name alone is exalted, and whose glory is above the earth and the heaven.

The book of Job contains many descriptions of the grandeur of Jehovah. Among them we read that "by His Spirit the heavens are garnished," and that the astounding displays of His omnipotent power which are revealed in the heavens "are but the outskirts of His ways: and how small a whisper do we hear of Him! But the thunder of His power who can understand?" Job 26: 13, 14, A. R. V.

Surely these verses, and the many others which bear on the subject, but which we have no space to quote, clearly establish the truth, not only of a plurality, but of myriads, of inhabited worlds existing in the universe, all of which are included in the territory of the kingdom of God.

ASTRONOMY SHOWS IT

It cannot be disputed that there are numerous bodies in the universe of God which have an adequate surface area to contain vast hosts of intelligent beings, and to give them enjoyment. From a study of many of these bodies in our own system by the aid of such instruments as have brought them near to astronomers, it is clear that in them all there is a variety of arrangement which evidently adapts them to this very purpose. In all of them, conditions have been revealed strikingly similar to those of this earth itself, such as daily and yearly motions, moons, atmospheres, light, heat, and color, which things

would be necessary only to provide existence and happiness to intelligent beings. These same conditions seem to exist on this earth solely for the sake of human beings.

When these passages of Scripture, and the arguments adduced from them, are considered, in connection with the wisdom and other attributes of God, they surely appear not only to indicate a high degree of probability, but to amount to

an actual demonstration, that the great systems which swing through space under the direction of Jehovah are peopled with myriads and myriads of created intelligences, of every rank and order, created for their happiness and His glory.

Highest in rank among them all was Lucifer, the son of the morning, the leader of the great choir of heaven, standing in the presence and at the court of the great King of the universe.

As Mr. Smythe left that afternoon. Mr. Warren smiled mirthfully at his wife as he said, "I guess, Ida, that argument will settle your tent man."

"Yes, Henry," said his wife, "my mind is somewhat relieved. Yet I am confused, it all seems so strange to me; and I am wondering why he did not give us the text which shows the change." The conversation then turned to other subjects.

The Warren family did not attend the meeting at the tent that Sunday evening. In fact, Mrs. Warren had determined to banish the thoughts of those meetings from her mind. But the thoughts would not be banished, and Monday night found her and the boys in a rear seat in the tent. "Obedience" was the subject that evening. It was a powerful talk—no flights of oratory, no useless phrases, but only the word of God. And as the mighty truths from the Word were presented, the audience listened with intense interest.

OBEEDIENCE BETTER THAN SACRIFICE

"To obey is better than sacrifice," was the theme of the talk. "God wants perfect obedience. The so-called little sins are deadly. All the misery in the world is the result of the disobedience of our first parents. People to-day say, 'What difference does it make which day we keep as a Sabbath?' Adam and Eve might have said, 'What difference is there between these trees?' But God had made a distinction, and was testing their loyalty. The great test of loyalty to-day is the Sabbath test. Are you keeping God's commandments? Are you resting on the day which the God of heaven calls 'blessed' and 'holy,' or are you keeping a counterfeit Sabbath? 'If ye love Me, keep My commandments,' says the Eternal One. Our love to God is shown by our attitude toward His commands. Obedience is far better than sacrifice."

At the close of these remarks, an opportunity was given for people to stand in evidence of their determination to keep God's commandments. As the people were rising in different parts of the tent, James and Ralph looked at their mother in expectancy; but Mrs. Warren made no movement. The troubled look on her face, however, showed her emotions. The walk home that evening was marked by unusual silence.

The following week, the tent effort closed. The message had been given. The cool evening air of an early fall demanded a warmer meeting place, and the canvas tabernacle was removed. But the work was not finished. Evangelist Brooks knew that many interested persons would yet take their stand for God. After a brief call at the Warren home, arrangements were made for a series of Bible readings to be held in their neigh-

"FAITH OF OUR FATHERS"

BY VARNER J. JOHNS

ON a brisk Sunday morning of early fall, the church bells were ringing, calling the people to the worship of God in one of the prosperous churches of a prominent Western city. The people assembled for the worship of their Creator; the large organ pealed forth its sound of praise; the choir chanted the sacred psalm; and the "man of God" stood up before his people.

The beautiful phrases of the skilled writer, the studied art of the polished orator, were not lacking in the discourse of the Rev. J. Wesley Smythe. The progress of modern thought, the enlightenment of the twentieth century, with the accompanying praise to the achievements of men, were the theme of his talk. It was the usual in modern sermons—a carefully prepared discourse, evolved from hours of study with the critics, the commentators, and evangelistic sermons. The congregation joined in singing,

"Faith of our fathers, holy faith,
We will be true to thee till death,"

and were dismissed. After the general social handclasp, the worshipers dispersed for the usual sumptuous Sunday dinner.

Strange and unusual thoughts surged through the minds of the Warren family that afternoon. These thoughts soon found expression in words. "Mother," said James, the boy of fourteen, "I'm getting tired of this kind of religion. I'll take the tent meetings for mine."

"So will I," exclaimed his younger brother, Ralph.

The mother flushed, for she too had had such thoughts; but she quickly replied, "You must be careful, boys, for there are many false shepherds in the world."

"Yes," said James; "but when the preacher reads everything right out of the Bible, it can't be very false, can it?"

Mr. Warren, apparently reading his Sunday newspaper, said nothing, but thought a great deal.

The conversation was suddenly interrupted by the appearance of the Rev. Mr. Smythe. Many times had the Warrens entertained their beloved pastor. He was always a welcome caller at their home. Yet a strange uneasiness pervaded the home that afternoon, while many uninteresting subjects were discussed. Suddenly, with boyish interest and enthusiasm, Ralph placed a Bible in the hands of the pastor.

"Mr. Smythe," he said, "the preacher down at the tent says that the seventh day is the Sabbath, and that we are all keeping the wrong day; and for my part, I want to know about it."

The minister was confused, and quickly turned to Mrs. Warren. "Yes, Sister Warren," he said, "I have heard of your attendance at the tent, and the object of my visit this afternoon is to warn you of your danger. This deceptive doctrine that is being taught is dangerous. You do wrong, Sister Warren, to run the risk of your boys and yourself being led astray."

"But, Mr. Smythe," interrupted Ralph, "what will you do about what the Bible says?"

"Ralph!" spoke up Mrs. Warren quickly; and Ralph remained silent.

Mr. Smythe's agitation was soon gone, and his tone of voice was soon changed to one of persuasion. He told of the vast number of Christians in the churches, and of the learned teachers and ministers. "Surely," he said, "these learned men are better informed than a mere handful of heretics such as you have been listening to. We keep the first day of the week, Ralph, in honor of the resurrection of our blessed Lord. The seventh day was abolished at the cross. These troublers in Israel are leading the people back to the old Jewish fables, and I trust that you will not be led astray from the church that has been your home and your delight for so many years. Remember the 'faith of our fathers,' and be true to it."



borhood. The people were delighted with this plan of studying the Bible. Mr. Brooks requested that every one bring a Bible, and opportunity was given for all to turn to the texts for themselves. The people were urged to make a note of the references, for individual study at home. "It's just like school," said James, "but so different! I wish we could study Bible all the time instead of grammar."

The news quickly spread that the Warrens were again in danger from the heresy of the tent meetings. No one was more troubled in regard to the conditions than was Mr. Judson, a near neighbor of the Warrens. He was a high-spirited man, keen in business and brilliant in appearance. Moreover, he was an ardent worker in the church, always holding some prominent office.

Mr. Judson was also self-confident. He had had no time, he said, to waste in attendance at the tent meetings, and knew nothing of the message that had been given there. In a conference with the Rev. Mr. Smythe, the seriousness of the situation was freely considered. Never would it do to lose the Warren family from their midst. Will Judson left that conference with a new determination. He informed Mrs. Warren that he would be present at the next Bible reading, and would answer all the heresies presented by the Adventist preacher.

MR. JUDSON EXPECTS TO TRIUMPH

The next Tuesday evening was an eventful one in the life of Will Judson. He was the last one to join the little circle of neighbors gathered for Bible study, and he came with a look of triumph and self-confidence. Mr. Judson was a Bible student—there was no question about that. His authority on Biblical questions was recognized by all in his church. It is needless to say that he had spent hours of study in preparation for his attendance at the Bible study. Mr. Brooks had scarcely opened his study when Mr. Judson began to hurl questions.

"I suppose you realize," he said, a reflection in his voice, "that Christians are not under the law, but under grace. I wish you would read out loud to these people Romans 6:14."

The minister read the text in a clear voice. The boy James looked frightened. It seemed to him that his hero had met something which was unanswerable. But the answer given by Mr. Brooks came quickly in calm tones. "I realize, Brother Judson, that the Christian is living under grace, and not under the law. If it were not for the grace of God, no one would have any chance to gain eternal life. Read with me Romans 3:19-31. The law of God is His standard of righteousness. 'By the law is the knowledge of sin.' We are all sinners by nature; and as sinners, we are condemned by the perfect law. Through grace, however, and faith in Christ, we are perfected, and no longer is there any condemnation. Why?—Because that perfect law says that we are righteous, and not sinners. But does faith in Christ abolish the law? Read verse 31 again: 'Do we then make void the law through faith? God forbid: yea, we establish the law.' The law still stands, and still condemns the sinners. I am sure you believe that, Mr. Judson;

because your church discipline, as well as the statements from the noble man who established your church, strongly shows the unchangeable nature of the law of God."

Mr. Brooks then read quotations from these books. Mr. Judson was confused, and the color rushed to his cheeks; but he said nothing for a few moments. The next question referred directly to the Sabbath.

NO WAY OF TELLING

"You are undoubtedly aware, Mr. Brooks, that we have no way of telling which day is the Sabbath, and that even if we could, it makes no difference which day we keep, just so we keep one day," said Mr. Judson.

The people wondered at the ease with which the evangelist met all the questions that evening. He would quietly turn to the Bible and read the answers. Mr. Brooks gave a brief history of the Sabbath. He showed that it was established in Eden before sin entered the world; that it was a memorial of creation, and could no more be changed than could a man's birthday be changed. He showed that in the time of the Israelites, twenty-five hundred years later, God performed miracles, as shown in Exodus 16, which indicated exactly which day was the seventh day, and that the seventh day was still the Sabbath. "Read with me from Luke 23:54 to Luke 24:1," said the minister. "Every one recognizes that it was on the sixth day, or Friday, that Christ was crucified, and that it was on the first day of the week, or Sunday, that He was raised from the dead. The Scripture says that the day between these two days was kept by the followers of Christ as the Sabbath according to the commandment. Now which day was that?" The people had said nothing during the discussion, but Ralph could keep silent no longer.

"That's plain enough, Mr. Brooks; it's the seventh day, and that's Saturday."

James had left the room for a moment and quickly returned. "I just happened to think of the calendar, Mr. Brooks; and it says the seventh day is Saturday."

Every one looked as James held up before them a large sized calendar.

"Yes," said the minister, "any dictionary or any encyclopedia will show which day is the Sabbath. The disciples kept the seventh day after the death of Christ. The apostle Paul, as recorded in Acts 13:14, 42, 44; 16:13; 17:2; 18:4, also kept the Sabbath. In fact, there is absolutely no record of any change until the apostasy came in after the death of the apostles."

As the reading progressed, Mr. Judson became more and more irritated. All his questions had been met with Bible answers. Indeed, toward the close of the reading, he actually became angry; and he left without giving a very enthusiastic farewell. The evangelist was calm throughout, and with the spirit of a true Christian, replied to all questions and rebuffs.

Mr. Judson returned no more to the readings. The truth had pierced his heart; and as he was unwilling to accept that truth, the bitterest of feelings were aroused within him. The friendship between the Warrens and the Judsons was almost severed during these

troublesome times. Trouble from another source also entered the home. Mr. Warren had never shown much interest in religion—his business was his chief interest in life. The growing interest manifested by his wife and boys alarmed him. His social standing was at stake if they should accept such strange teachings. The more he thought of the matter, the more he determined to put a stop to the readings. And sure enough, the readings were stopped.

COULD NOT FORGET

Though the days, the months, and even the years passed by, the memory of the Bible message they had received never left the minds of the Warrens. Pride, love of church, procrastination—all these things and many other things kept the family from obedience to God. Three years had passed since the eventful meetings were held, when one day the Rev. Mr. Smythe received a letter from Mrs. Warren. She explained to him that her salvation depended on her following the Bible. The faith of her fathers, of the Bible prophets and apostles, was calling her to an acceptance of all the Bible teachings. The battle over pride had been won, and she was a Sabbath keeper.

Mr. Judson was perplexed. He was honest and a seeker after truth. Hour after hour was spent by him in pondering over the sacred Volume, and one by one his theories were surrendered to the plain teachings of God's word. But these theories were not surrendered without a struggle. Several years were spent in earnest work for the fallen; but he would not, could not, surrender all. Still God's Spirit worked mightily on his heart; and after years of rebellion and bitterness toward God's Sabbath, that heart and his life were completely surrendered to God.

Among the evangelists of the West—commandment-keeping and commandment-teaching evangelists—are Will Judson and James Warren, Jr. The Warren family and the Judson family are true to the "faith of their fathers," and are united in earnest work for God. The seed sown by Evangelist Brooks brought forth fruit.

WHEN Elisha directed the widow to borrow vessels from her neighbors, and to fill them with oil, the oil flowed until all were filled, and then stopped. When you go in to ask grace of God, first go out and borrow of your neighbors. Borrow your neighbor's sin and your neighbor's sorrow, and his need and his poverty. Borrow a large vessel for darkest Africa, and another for India, and another for China, and another for the islands of the sea. He who asks for little will receive little. He who asks for much will receive great grace.—A. J. Gordon.

THE faith fight is a "good fight," because it is for the best objects; it insures a clean heart, a pure conscience, and God's approval. It is a good fight, because God supplies you with weapons. It is a winning fight, because the omnipotent Christ takes you into His own keeping, and neither man nor devils can pluck you out of His hand.—Cuyler.

The Earth at Christ's Coming

BY W. W. BRICKER

THE purpose of this article will be to show the effect that Christ's coming will have upon the earth itself and the inhabitants thereof. The revelator, viewing the scene as shown to him in prophetic vision, says:

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." "And every island fled away, and the mountains were not found." Revelation 6: 14; 16: 18, 20.

A mighty earthquake, then, will take place, that will cause indescribable havoc to the works of man. The lofty structures that man has erected for his own glorification, will at that day fall like toy houses built of blocks. Nothing will be able to withstand the mighty arm of Jehovah when it is stretched forth in wrath.

AS ISAIAH SAW IT

Let the prophet Isaiah speak upon this point. He says: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish." He then gives the reason why these judgments will fall upon the world. "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah 24: 1-6.

God had warned men, in the very beginning, concerning the results of rebellion against Him. He had informed them that He was "a jealous God," and would visit them for their iniquity, even "visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me." Exodus 20: 5.

The world has shamefully insulted the authority of Jehovah; so they must meet Him and answer the charge of a "transgressed law," a "changed ordinance," and a "broken covenant." It is because of these things that "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Those who have so shamefully and willfully insulted Jehovah will then "be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1: 7-9.

The prophet Jeremiah, looking down to this same event, beheld the earth as it will be in its chaotic state. He says: "Destruction upon destruction is cried;

for the whole land is spoiled: suddenly are my tents spoiled, and my curtains in a moment. . . . I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4: 20-27.

The apostle Peter, referring to the coming of Christ and subsequent events, says: "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

From these scriptures, it is quite clear what will happen to this old sinful world, and everything connected with its sinful practices, when the Lord Jesus shall "come to be glorified in His saints." It will not do to tamper with sin. It is an abomination in the sight of God. Anything sinful cannot exist in His presence. So in order to escape these awful judgments, and dwell in the presence of a pure and holy God, we must free ourselves from its terrible ravages. Power from on high will be necessary in order for us to do this.

At the coming of Christ, the earth will be completely depopulated, as we have learned from the reading of some of the texts referred to. There will be no man here, for the righteous will have been taken to heaven, and the wicked will have been struck dead. "As it was in the days of Noe, so shall it be also in the days of the Son of man." Luke 17: 26. Then all the wicked that were on the earth perished. Says the prophet Zephaniah: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord." Zephaniah 1: 2, 3.

PREPARED OR UNPREPARED

There will be just two classes on the earth when the Lord comes,—those who are prepared to meet Him, and those who are not prepared; those who will rejoice, and those who will mourn. Sad indeed it will be for those who have slighted the work of preparation. They will then be among the class of whom it is said: "The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the

Signs of the Times

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

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

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JAMES COCHRAN, Circulation Manager.

throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 15-17.

The other class, who have accepted Christ as their personal Saviour, who have made God's truth their shield and buckler, who have confessed all their sins, and by God's grace have put them away, the class who have been dwelling "in the secret place of the Most High," and abiding "under the shadow of the Almighty," will, instead of crying for rocks and mountains to fall on them, look up and say: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9.

According to the prophetic Word, we are nearing the time when this grand event will be realized. All who are building their hopes on the promises of God pertaining to a future immortal existence, must now make speedy preparation to meet the Saviour in peace. "Every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 3.

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GOD is on His throne; and regardless of appearances, and regardless of what some men may think, He is majestically carrying out His divine purposes and plans.

In a marvelous manner, He has given an inspired Book to humanity; and in a most miraculous way, He has preserved that Book intact through all the ages. And what is written in that Book is that by which we will be tested in the great and final day. Men may have their theories; they may ardently present their dogmas; but in the inspired Book we read:

"But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Romans 14: 10-12.

Praying for Rulers

THE people of the United States should be most thankful indeed that we have enough men in Congress who have the disposition to suggest that the president appoint a day of fasting and prayer that God may overrule and guide in the awful crisis that is upon the world. We should also be exceedingly thankful that we have a man presiding over our nation who, with his cabinet of advisers, would have the disposition to make the proclamation that was sent out by our president for the observance of such a day of fasting and prayer on May 30.

We were asked not only to meet in our several places of worship, but also in our homes "to pray Almighty God that He may forgive our sins and shortcomings as a people, and purify our hearts to see and love the truth, to accept and defend all things that are just and right, and to purpose only those righteous acts and judgments which are in conformity with His will." Such exalted statements, such ideals, are not only in harmony with all of the traditions of our nation, but they are in harmony with the teaching of the Christ and the prophets of old. It was good that religious people generally should observe that day. Never was it more incumbent upon Christian people than it is to-day that they should heed the injunction of the apostle:

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Timothy 2: 1-4.

Let us pray continuously that our president and his advisers may have the divine guidance which they seek.

Trusting in Mighty Men

WHEN "the chief priests and Pharisees" on a certain occasion sent officers to arrest the Lord Jesus Christ, these officers, on their return, were met with the stern rebuke, "Why have ye not brought Him?"

Then it was that the officers answered, "Never man spake like this man." The railing reply of the Pharisees was: "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the law are cursed." John 7: 45-49.



British Official, © Underwood
After the dislodgment of the British from Messines Ridge, so numerous were the wounded, that their stretchers were placed across gravel cars, and in this jolly way, they were transported to hospitals behind the lines. To do away with such painful experiences as these, money is now being given to the Red Cross by the millions; and sympathy dictates that all shall give.

When points of truth are brought home to the heart in these days, the same as in the times of Christ, the question is raised, "Have any of the great men believed this doctrine?"

These questions are asked with an air and a demeanor which would indicate that all controversy should be ended unless great and learned men in large numbers can be found who are adherents of the particular doctrine under consideration.

Human beings are inclined to follow the style in what they believe as well as in what they wear. And many of our would-be leaders are by no means free from this defect. If we would know truth, we must not be continually looking about to see what class of men are holding to certain theories and doctrines, but we must earnestly study for ourselves to know what is right and true. Through the prophet Hosea, God passes on the word to us:

"Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 13.

IN this supreme hour and crisis of the world, men must not be thinking of themselves, they must not be studying how they can save themselves; but with the passion for the salvation of men reigning supreme in the soul, we must throw every energy of our being into service, and work fearlessly, unselfishly, and hopefully, while the day lasts.

The One Source of Salvation

DR. JOHN THOMPSON, secretary of the City Missionary and Church Extension Society, told a convention of Methodist ministers that "men who die on the battle field, whether they are professing Christians or not, will be saved. Those men are, in my opinion, as truly dying for mankind as did Jesus Christ."

In editorial comment, the *Catholic Standard and Times* remarks: "It can hardly be said that good taste in the selection of comparisons is a distinctive characteristic of the Methodist denomination, whatever one may think of their treatment of the Ten Commandments and their claim to interfere with the laws of God as to the judgment after death.

All the divine prerogatives seem to be set aside, forgiveness of sins, etc., if only men die fighting in any cause whatever. There is no distinction, then, between right and wrong; and the ransom paid on Calvary was all in vain—if we are to believe Dr. Thompson. . . . The Bible tells us how awful a sin it is to presume on the prerogatives of Almighty God, and of the fate that sometimes overtook those who did so presume."

Is it not a lamentable occasion when a disciple of John Wesley, one of the most spiritual men that ever lived, must be reproved for his extravagant assertions by an organ of the Roman Catholic Church?

It is a noticeable fact that most religious teachers of our day are lessening the requirements for entrance to heaven; but the gate thereto remains as narrow as it was when Jesus described it, when here with us. One great deed of mercy, it matters not how laudable, can in no wise negate the evil that a man may have done, or that he will commit before dying. The doctrine enunciated by Dr. Thompson is the doctrine of salvation by works; and according to it, we gain heaven by meritorious works, not by the Sacrifice of Calvary.

Mohammed, when beginning his war—that wasted Asia, Africa, and Europe for eight centuries, vouchsafed to his soldiers eternal life, with all his conceptions of its boons, if they fell fighting for him in battle. It goes without saying that the cause in which our soldiers are fighting is above any comparison with Islamic conquests, in which lust for blood and territory was the incentive; still such a heathen doctrine should not be proclaimed. It is true that Jesus says, "Greater love hath no man than this, that a man lay down his life for his friends." This is a divine and sublime truth; and the world is crying for men with large, unselfish hearts, who are willing to spend and be spent for humanity's good. But neither a good purpose nor the supreme sacrifice can atone for wrong. This is the prerogative of the blood of Christ, the Friend of sinners.

A. L. B.