

Signs of the Times

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In America, we get our bread in two-ounce allotments; but in France, the American soldiers receive it in carloads. Our small sacrifice is their boon; and from it, Freedom's fighting muscle is made.

The Crisis and the Hope Beyond

By M. G. CONGER



T this time, when every great nation is engaged in deadly combat, and when little nations are suffering the terrors of war and the sins of the larger neighbors, and when blood flows like the rivers, and the furies of the most intelligent nations are being loosened—surely at such a time, we may say it is the world's crisis.

That is a time of great crisis when a surgeon holds a scalpel at the end of which is life or death for the patient. It is a greater crisis when a lawyer faces a jury with the conviction that if he makes a mistake, an innocent life will be sacrificed, and the family disgraced forever. But the greatest national crisis is not when a great man lies on an operating table or when a leader is falsely accused; but as a city is greater than an individual, and as a nation is more important than a city, and the world greater than the nation, so in like proportion do the present universal conditions exceed all former national, continental, or racial crises.

In July and August of 1914, now four years past, by the assassination of one individual, a pretext was given to begin the greatest war known to history. The actual causes of the war, as enumerated, have been many, and the theories legion. At its close, these will be placed in the international crucible and tested by the experts of

history and diplomacy. Until then, we may never know all the ramifications of the beginning and the causes of the world's crisis.

Not long after its beginning, ideas of a six months' war were abroad; but the statesmen of earth who were led to give their opinions, employed superlative phrases to express their ideas. Ex-president Taft said it was a cataclysm, and all looked black ahead, the future was without promise. President Wilson portrayed the conditions by solemnly stating that the world was on fire; and surely the god of war has fired the hearts of all nations.

After the first month of Germany's unsuccessful dash toward victory, the nations settled down to a long pull, and put into operation their greatest energies. "During the first months of the war, Germany had mobilized 1,500,000 soldiers, had invaded Belgium, and the army of Kluck had gone miles into France. Belgium had put 100,000 men into the field. Great Britain had mobilized her great fleet and had transported a mammoth army across the channel. France had mobilized more than 1,000,000 men." "It was war on land and sea, war above the earth and under the earth, war by day and war by night, without quarter for age or sex."

The month lengthened into a year; and the second year past, the terrible vastness of the stu-

(Continued on page 14)

SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Isaiah 59: 2. "The wall of iniquities may be built up of small pebbles as well as of large boulders."

MONDAY.—Proverbs 11: 24. "The worldling prospers by laying up; the Christian, by laying out."

TUESDAY.—Psalm 42: 5. "Dejection of soul cannot exist along with Christian hope and praise."

WEDNESDAY.—Matthew 18: 19. "Agreement should be the watchword for believers."

THURSDAY.—Luke 9: 61. "The fatal 'but' of procrastination."

FRIDAY.—John 8: 9. "Conscience, left to itself, goes out from the presence of Lord Jesus to eternal death."

SABBATH.—Matthew 21: 37. "Jesus was God's last offer to the Jews—and to us."
ERNEST LLOYD.

Obey or Go Down

God had an unpleasant task for Jonah, which he did not wish to perform, so he tried to run away from God's presence. In doing so, he began a downward course, which took him to the depths of the sea. We read that in running away from duty, he "went down to Joppa," and finding "a ship going to Tarshish," "he paid the fare thereof and went down into it." Jonah 1: 3.

Because of the troubled sea without, and a troubled conscience within, Jonah went "down into the sides of the ship" to be alone; but the raging of the sea increased, and Jonah was found, thrown overboard, and swallowed by a fish which God had prepared to receive him. Then, as he afterwards expressed it, "I went down to the bottoms of the mountains," and "the weeds were wrapped about my head."

This bitter experience changed Jonah; and when, after the fish had thrown him out upon dry land, the call of the Lord came to him the second time, he quickly responded.

Does God call you to an unpleasant task? Do not shun it, or you, like Jonah, will go down, down, down, in sorrow and despair. Accept your appointed task with grateful heart; and instead of a downward course, with sorrow and heaviness of heart, your path will be upward, with joy and thanksgiving.

MARGARET WRIGHT-LOCKE.

What Use for Two Bodies?

QUITE recently the words of the psalmist, "The entrance of Thy words giveth light," were verified in a manner which might be ludicrous but for the fact that a soul's salvation was in the balance. A woman who was a member of a prominent church had heard the subject concerning the state of the dead presented from the Bible standpoint, and having recently lost a baby girl, she inquired of her pastor concerning it.

The pastor asked her, "Do you think that your dear little girl is still out there in the cemetery in the cold ground?"

"I do not know. What do you think?" inquired the mother.

"She undoubtedly is now in heaven, and is happy," was the reply.

"Has she another body?"

"Yes."

"Will she grow up to womanhood?"

"Oh, yes, certainly."

"Then when I die, if that should be some years yet, I will not recognize her when I meet her in heaven."

"Surely, you will know her all right."

"Well, if that is true, I cannot understand the need of a resurrection."

"The resurrection, my dear sister, is for the purpose of bringing the body forth and taking it to heaven."

"But my little girl, you say, has another body, and is growing up to womanhood; so in the resurrection, she will have two bodies, one of them woman size, and the other that of an infant. Which one will she keep? or what need will she have for two?"

The minister did not know, and the writer does not know, the answer to the last question; but the foregoing clearly pictures the quicksands in which shepherds find themselves when they leave the Word and turn to fables.

J. R. DIEFFENBACHER.

Is California Black?

FOR a number of years, so-called National Reformers and Sunday law advocates have expressed regrets that the state of California has no Sunday law among its statutes. In their assemblies, maps are hung up, in which California is painted black, indicating their opinion of the state's ungodliness in not having such legislation.

Various efforts have been made to induce the legislature to enact a Sunday law. Once at least the people have voted on the question. All efforts to foist such a law upon the state have failed.

Recently, however, sentiment has taken a different turn. Urged on by the clergy and some others, the city council of Los Angeles passed a rather stringent Sunday closing measure. Like all such absurd measures, it contained a number of exemptions. The sale of clothing, shoes, and many necessities of life, was forbidden; but cigars could be sold freely.

ABSURDITIES APPEARED

No sooner had the law been passed than trouble began. Some of its absurdities became manifest. Its enforcement would mean the shutting down of the city's water and light plants; and other things equally inconsistent were involved. In the original law, no exemption was made for those who kept another day. Many protests came in from business men, and the members of the council who voted for the measure became very uncomfortable. To date, the law is not active.

We are led to wonder when men will learn not to endeavor to be conscience for their fellow men. There could not possibly be a Sunday law without a religious element in it. Sunday laws are not directed against crime. They are altogether in deference to the religious

opinions of a certain class. They prohibit work that is entirely proper and for the interest of humanity.

Any man has a perfect right to cease his work and close his place of business on Sunday, or on any other day he desires to observe or on which he wishes to rest. No one has a right to compel his neighbor to cease work or close his shop or store. Such compulsion is tyranny. Every man has a right to his own opinions, and should be protected in the exercise of them; but no man or combination has a right to coerce others.

Every man is accountable to God alone for his religious convictions. "So then every one of us shall give account of himself to God." No Sunday law ever passed was consistent, and no such law was ever enacted that had not in it the germ of intolerance.

W. F. MARTIN.

Doing Our Best

WHAT a different old world this would be if everybody did their very best all the time! Situations would be different if men were different. When the individual is reformed, the situation is reformed. It is not so much the masses, nor even the classes, but the individual, that is responsible for the things done, and undone, in the world.

Stinted service has been the dreadful bane of many an otherwise useful career. Only the man who does his best is at his best. We develop most that which we exercise most. If we do not bring into play the very best that is in us, we are not developing the best there is of us.

Duty to self and to others demands more than our "level best." Those who do no more will never rise in the world's work. Our cemeteries are full of men and women who are "dead in earnest" and are on a "dead level." Let us rise while we build!

Half-hearted work means half-grade products. Shoddy goods, defective material, would be largely eliminated if character work were always done. It is the extra effort, the little extra touch of skill, that puts the finish on the thing in hand, and marks the difference between the bungler and the artist. Skillful effort brings pleasure, but the bungler never enjoys his work. We should put character into all that we do, and ever fear to do careless work, remembering that men of character are the conscience of society, and that we owe very much to them.

Perhaps one should not always work at the maximum of his strength, but there are vastly more who constantly work at a very low minimum. A phonograph makes no music unless running the required number of revolutions a minute. Anything less spoils the melody. Just so the busy musical hum of progress may be spoiled by indifference of effort. Let us always do our best!

C. G. BELLAH.

WE may be well acquainted with bread and butter, but we need it every day. So it is with the Bible.
M.



The home of the late Mrs. Eddy, at Concord

Contradictory Statements of Christian Science

*Consistency with Bible truth and with itself is the acid
test for all religious teaching*

By J. D. LIVINGSTON

IT is one of the prerogatives of man to put to the acid tests of reason, common sense, and authority, whatever is offered him in the name of truth. An opinion may be hoary with age, it may be supported by all the tradition of the dim past, it may be the sentiment of the multitude and the teaching of the pedant; but unless it rests upon the sure foundation of fact and authority, it is nothing, and will be so regarded by the conscientious seeker after truth.

This being true, the writer feels perfectly justified in placing under the searching scrutiny of authority, that which Christian Science offers the world in the name of truth. The more are we justified in this when we consider that Christian Science professes to take as its foundation the only true standard of morals and religion, namely, the Bible.

The first tenet of Christian Science, as found on page 497 of "Science and Health," reads as follows: "As adherents of Truth, we take the *inspired word of the Bible* as our *sufficient* guide to eternal Life." (Italics mine.) That Christian Science still further emphatically avows a belief in the Bible as the inspired word of God, a book that is a "sufficient guide to eternal life," is evidenced by a statement quoted from the *Christian Science Sentinel* of August 4, 1917. Writing under the caption "What God Hath Joined Together," one of the associate editors of the paper has the following to say with reference to a sermon preached by Mrs. Eddy in Hawthorne Hall: "In this sermon she gave a strong tribute to the Bible when she declared that she had found within its pages 'all the divine Science' which she was preaching. Perhaps the most significant statement in this connection is as follows:—'Whenever her thoughts had wandered into the bypaths of ancient philosophies or pagan literatures, her spiritual insight had been darkened thereby, till she was God-driven back to the *inspired* pages.' " (Italics mine.)

THE PROTESTANT PRINCIPLE

This view of the Bible as the "inspired" word of God, and a "sufficient guide to eternal life," is in absolute harmony with the true Protestant principle which recognizes the Bible and the Bible only as the standard of faith. And inasmuch as the Bible is the true source of truth (John 17: 17), the student of Christian Science begins his study with fair hopes of finding the truth which is the object of his quest. However, his newborn trust in Christian Science is doomed to receive a sudden shock; for

the author of the foregoing affirmations of faith in the Bible's *sufficiency* as a guide to truth, gravely states that the Christian Science student *requires* her work, "Science and Health," in addition to that which is already *sufficient*.

On page 457 of "Science and Health," we read: "A Christian Scientist requires my work 'Science and Health' for his textbook, and so do all his students and patients. . . . *Third*: Because this book has done more for teacher and student, for healer and patient, than has been accomplished by other books."

Just why it is *required* of a Christian Scientist that he have Mrs. Eddy's "Science and Health," it is hard to say, especially when we read that Mrs. Eddy got "*all*" of Christian Science from her only textbook, the Bible. ("Science and Health," page 110.)

Perhaps the explanation lies in the assertion that she won her "way to absolute conclusions, through divine revelation, reason, and demonstration." (*Id.*, page 109.) It can hardly be supposed that a person with as limited education as Mrs. Eddy had, would place a higher value upon his own reasoning faculties than upon those of his fellow mortals; hence we can only conclude, from the foregoing statement, that the tyro's inability to get "*all*" of Christian Science from the Bible lies in the fact that he does not have the "divine revelation" vouchsafed to her.

NO ROOM FOR SIN

To say the least, it is disconcerting to our belief in the "divine revelation" given Mrs. Eddy to find that it prompts her to *require* of her students something in addition to that which is *sufficient* not only for the present, but for eternity. However, we are not prone to judge Christian Science too hastily; rather, we still look for the consistency that has thus far escaped our notice. If further study shows the required "textbook" to be in harmony with the "inspired" Word, we shall try to forget the blunder already noticed.

One of the fundamentals of Christian Science is, that God being all-in-all, there is no room in the universe for sin, and its consequents, sickness, disease, and death. In support of this statement, I quote from pages 472 and 473 of "Science and Health":

"Therefore the only reality of sin, sickness, or death is the awful fact that unrealities seem real to human belief, until God strips off their disguise." "Sin, sickness, and death are to be classified as effects of error. We learn in Chris-

tian Science that all inharmony of mortal mind or body is erroneous; and error is illusion possessing neither reality nor identity, though seeming to be real and identical with Truth."

The reader will note that sin, sickness, disease, and death are said to be seeming realities to human *belief*. Again, they are said to be the effects of error, which is an *illusion*. Now it is undeniable that beliefs and illusions spring from mind, and are held by mind. What mind it is that sin, sickness, disease, and death emanate from, Mrs. Eddy tells us in the following quotations from "Science and Health":

"Divine Metaphysics, as revealed to the understanding, shows clearly that *all is Mind and that Mind is God*."—*Id.*, page 275.

"The starting point of Science is that God, Spirit, is All-in-all, and there is *no other might or mind*."—*Id.*, page 275. (Italics mine.)

"If Mind is within and without all things, then *all is Mind*, and this definition is scientific."—*Id.*, page 257.

"Omnipotent and infinite Mind made all and includes all."—*Id.*, page 206.

In the above quotations, it is stated, as plainly as the English language can be made to express anything, that the only mind in existence is that of God. In the following statements, Mrs. Eddy goes further, and categorically denies the existence of any mind that might be supposed to have a temporary existence.

"In Science it can never be said of a mortal that he has a mind of his own, distinct from God, the *all Mind*."—*Id.*, page 204.

Again we read, "In reality there is no mortal mind, and consequently no transference of mortal thought and will-power."—*Id.*, page 103.

In the light of these assertions, it is inevitable that the reader conclude that God, who is the only mind, must be the originator of those "beliefs" and "illusions" known as sin, sickness, disease, and death. Perhaps Christian Science has ways of torturing facts into telling something besides the truth whenever the truth hurts. Either this is the case, or Christian Science is undaunted by its own contradictions, such as the following found on page 205 of "Science and Health": "God created all through Mind, and made all *perfect, and eternal*." (Italics mine.)

"NO EVIL"

Seemingly ashamed of the view that God is the author of the "beliefs" and "illusions" of sin, sickness, disease, and

death, Mrs. Eddy avoids the force of the blow which such a doctrine would strike at her system of philosophy, by stating that "all that Mind, God, is, or hath made, is good, and He made all; hence in reality there is no evil."—*Id.*, page 311.

There being no evil, not even an illusion of evil, it follows that the effects of evil,—sin, sickness, disease, and death,—are also unreal. Why then should Mrs. Eddy have accumulated over two million dollars in making the "adaptation of Truth to the treatment of disease as well as of sin"?

On page 347 of "Science and Health," Mrs. Eddy answers the objection of one of her critics who concludes that since God is all-in-all, the illusions of sin must be in the mind of God Himself. Her correction of this view is made in the following language: "Had he drawn his conclusions correctly he would have said that nothing needs to be doctored." Again we question: Why, since "nothing needs to be doctored," should Mrs. Eddy make use of the following sentence? "Now, as then, signs and wonders are wrought in the metaphysical healing of disease; but these signs are only to demonstrate its divine origin."

The writer fails to see that it would take very much "divine" power to cure a person of nothing.

In the glossary to "Science and Health," the following definitions are given to the expression "mortal mind": "Nothing, claiming to be something; mythology; error creating other errors; sin; sickness; death." And from page 407 of the same book, we read: "Man's enslavement to the most relentless masters—passion, appetite, hatred, and revenge; is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over them, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind,—strength from the immortal and omnipotent Mind,—and lifting humanity above itself, into purer desires, even into spiritual power and goodness." (*Italics mine.*)

"NOTHING" AS MASTER

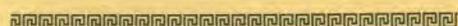
Let the reader advert to the definition given to "mortal mind," and to the statement that "in reality there is no evil," and then tell how "nothing" can become a "relentless master," to be "conquered only by a mighty struggle." Let him count the "nothings" that it will take to "crush" something. Such absurdities are on a par with a small boy's assertion that seven times nothing makes seven.

But this is not the worst taught by the "textbook" of Christian Science; for all the good that it ever professed to do is offset by the statement that Christian Science gives "strength" to "mortal mind," which in its "weakness" is a "relentless master," about to "crush out happiness, health, and manhood." And think what this means. It means that Christian Science strengthens "nothing," and supports "mythology," and "error creating other errors." The last question suggested by this paragraph is: "How can that which strengthens error also lift humanity above itself into purer desires? How can a thing be both hot

and cold, both black and white, both good and bad, at the same time?"

Christian Science does not grasp the first principle of the government of God. That principle is the freedom of choice for all His moral creatures. It is not the will of God that any should sin, neither is it His will to deprive them of free choice. He says in Jeremiah 21: 8, "Behold, I set before you the way of life, and the way of death." And again, in speaking of the Jews, He says, "Death shall be chosen rather than life by all the residue of them that remain of this evil family." Jeremiah 8: 3.

Mrs. Eddy would teach that man was made without the capacity to sin, and that hence there can be no sin. In "Science and Health," pages 475 and 476, we read; "Man is incapable of sin, sickness, and death, inasmuch as he derives his essence from God, and possesses not a single original, or underived, power. Hence the real man cannot depart from holiness; nor can God, by whom man was evolved, engender the capacity of free-



All Might Is His

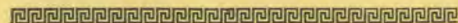
By
WORTHIE
HARRIS
HOLDEN

THE stars look down and call me from afar,—
Calling to hope and cheer;
Since God upholds each planet and each star,
My path to Him is clear.

The flowers look up in tender thought and grace
To point my eyes above,
For He who tints each blossom in its place
Will fashion me in love.

The sea, wind-tossed and fearful in its might,
Attunes my lips to praise;
Our God, who knows no terror and no might,
Can still my stormy days.

All might is His, all glory and all praise
Throughout eternity.
Be mine the joy to laud His work and ways
In endless ecstasy.



dom to sin. A mortal sinner is not God's man, for the offspring of God cannot be evil."

Such teaching makes of man a mere automaton, incapable of independent action as is a machine. It makes of God nothing more than a great master mechanic, and of men, mechanisms to be adjusted as He sees best.

A FEW QUESTIONS

But this statement suggests a few questions which we should like to have Christian Science answer. If, as Mrs. Eddy teaches, God made all, and all was good, without the capacity to be anything else, how then can one speak of a "mortal sinner that is a counterfeit of an im-

mortal being"? (*Id.*, page 476.) Did an immortal change his own nature? Or did some other being besides God change man's nature? That is not according to the teaching of Christian Science. How, then, does Christian Science account for sin? Answer: "In reality there is no evil." Why, then, must Christian Scientists, who know this, "solemnly promise to strive, watch, and pray for that Mind to be in" them "which was also in Christ Jesus"? It seems very strange that one should have to strive against something which he knows has no existence. Especially does it seem strange that Christ, the Son of God, should have to suffer to save man from a nothing, which could not harm him even if it had any existence, as it most surely does not have, according to the teachings of Christian Science. Reason is entirely against our believing that Christ ever did such a useless piece of work; yet we are plainly told, in the fifth and sixth tenets, that man is saved through Christ, and that men should strive to have the mind which Christ had.

A few of the definitions which Mrs. Eddy gives the word "man" will be of interest for their absurdities and contradictions, if for no other reason. "Science and Health," page 302, says: "The Science of being reveals man as perfect, even as the Father is perfect; because the Soul, or Mind of man is God, the divine Principle of all being, and the real man is governed by Soul instead of sense, by the law of Spirit, not of matter."

On page 466 of "Science and Health," we are told that soul, or spirit, signifies Deity, and nothing else. In the glossary, mind is said to be the only soul or spirit; and on page 492, the "scientific ultimatum" is that "Mind is all." From these statements, we can only conclude that all there is of man is God. Yet on page 70, Mrs. Eddy fondly contradicts herself by saying that man is never God.

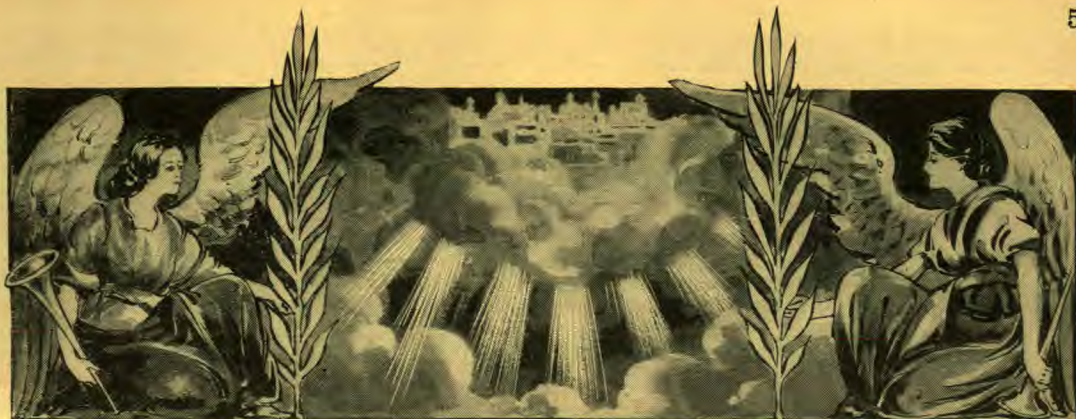
Let us now summarize the observations we have made while studying Christian Science. After placing in the student's hands that which is sufficient to guide him to eternal life, it requires him to furnish himself with something else. It teaches that sin is an illusion of the mind of God, and it denies the reality of evil altogether. Yet a credulous world has given to one woman over two million dollars for the sake of getting rid of the unrealities of disease. It would have us believe that Christ was foolish enough to come to save us from unreal sin and unreal disease. It is self-destructive, for it teaches that it is a panacea of strength to all the forces of evil. It teaches that all were made perfect, with an incapacity to sin; yet it says that Christ came to save men. In one place, it explains that all there is of a man is God; in another, it says that man is never God.

Let us leave all such unreasonable philosophies, and return to the word of God, whose invitation is: "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

"NEXT to character, health is the very best human asset and equipment for usefulness."

The Apostasy of Satan

By
CARLYLE B. HAYNES



"The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration."

THERE was a time when Satan was "in the truth." But he "abode not in the truth." John 8: 44. That is, he became an apostate, the leader of a great apostasy against God.

The Bible contains several references bearing on the causes of this apostasy; and from a study of these passages, a clear idea can be gained as to the reasons for the transformation of Lucifer into the devil.

In speaking of the qualifications of a bishop, or elder, in the church of Christ, Paul uses this language: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Timothy 3: 6.

Such a remark would be without point unless the devil had been condemned for pride.

LUCIFER IN HEAVEN

While Lucifer in heaven occupied a highly exalted station, there were Beings who were far above him. These were the Father and the Son. The angels worshiped the Father as Creator of all things. The Son was coequal with the Father in creation; and the Father had said, "Let all the angels of God worship Him." Hebrews 1: 6. Therefore the Son also received the worship of the heavenly host, and the worship of Lucifer with the rest.

The Son of God was supreme over all the works of creation; for He was "the express image" of the Father's person, "the brightness of His glory," and He upheld "all things by the word of His power." Hebrews 1: 3. High over all the angels of heaven He reigned, and over the unnumbered intelligences of the other worlds; and His rule was a rule of love. The angels delighted to serve and obey Him.

This service and obedience was that of love, a love which was the result of their knowledge and appreciation of the character of Christ. This is the only kind of service that God desires, and He does desire this from all His creatures. He takes no delight in forced obedience; and He has given to all the creatures whom He has brought into existence, freedom of will to serve Him or not to serve Him, as they may choose.

But until Lucifer apostatized, all the angels had chosen to obey and serve God, knowing, as they did, the beauty and righteousness of His character. Everything throughout the vast reaches of the heavenly kingdom had been perfectly harmonious. The utmost delight was taken by the heavenly host in fulfilling

the purpose of their Creator. They loved God supremely, and each other unselfishly.

LUCIFER BECOMES ENVIOUS

But a change came. Lucifer found the adoration and high regard of the angels who were under his leadership very pleasant and gratifying, and he desired it to continue and increase. But there was One they looked up to and adored more than him. Yea, they even worshiped that One, the Prince of the kingdom, the Son of God. Dissatisfaction crept into the heart of Lucifer, and he began to look upon the high position of the Son of God with envy. Instead of banishing these thoughts at once, he cherished them, turning them over in his mind, until he became convinced that for such a bright and glorious and wise being as himself to be kept in a subordinate position was the height of injustice.

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezekiel 28: 17.

Little by little this dissatisfaction grew upon him, and the feeling took possession of him that the more exalted position which he believed his talents and ability and attributes entitled him to occupy was kept from him by injustice. His heart grew sore and resentful. He coveted the honor and worship which were rendered to Christ.

This mighty angel forgot that all his talents and ability and glory came from his Creator. He forgot that he had nothing and was nothing except as it had been given to him by God. He came to believe that his attributes pertained solely to himself, and he began to look upon himself as a rival to God in the government of the universe, who had been unjustly deprived of his rights by One stronger than himself. He determined to secure these rights at all hazards.

"Thou hast said in thine heart, . . . I will exalt my throne above the stars of God; . . . I will be like the Most High." Isaiah 14: 13, 14.

LUCIFER WORKED INSIDIOUSLY

Having conceived this purpose in his heart, Lucifer did not come out openly against God at once, but went silently about the work of sowing seeds of rebellion among the other angels. Heretofore he had sought to make God supreme in the thoughts and affections of those under his leadership, but he now sought to secure their allegiance and loyalty to himself.

A writer specially qualified to speak on

this subject, thus describes the scenes in heaven in connection with the origin of sin in the heart of Lucifer:

"Now the perfect harmony of heaven was broken. Lucifer's disposition to serve himself instead of his Creator, aroused a feeling of apprehension when observed by those who considered that the glory of God should be supreme. In heavenly council the angels pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of His law. God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined.

TO DISPUTE GOD

"To dispute the supremacy of the Son of God, thus impeaching the wisdom and love of the Creator, had become the purpose of this prince of angels. To this object he was about to bend the energies of that master mind, which, next to Christ's, was first among the hosts of God. But He who would have the will of all His creatures free, left none unguarded to the bewildering sophistry by which rebellion would seek to justify itself. Before the great contest should open, all were to have a clear presentation of His will, whose wisdom and goodness were the spring of all their joy.

"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both. About the throne gathered the holy angels, a vast, unnumbered throng—'ten thousand times ten thousand, and thousands of thousands,' the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity. Before the assembled inhabitants of heaven, the King declared that none but Christ, the only-begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due. Christ was still to exercise di-

vine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for Himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love.

LUCIFER IN THE CRUCIBLE

"The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them; but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed vanquished; unutterable love thrilled his entire being; his soul went out in harmony with the sinless worshippers, in love to the Father and the Son.

"But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore called forth no gratitude to his Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. 'Why,' questioned this mighty angel, 'should Christ have the supremacy? Why is He honored above Lucifer?'

"Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide. They were not beings that could bring dishonor to God; all their thoughts were holy; it was no more possible for them than for God Himself to err.

"The exaltation of the Son of God as equal with the Father was represented as an injustice to Lucifer, who, it was claimed, was also entitled to reverence and honor. If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts.

ANGELS BLINDED BY SATAN

"There had been no change in the position or authority of Christ. Lucifer's envy and misrepresentation, and his

claims to equality with Christ, had made necessary a statement of the true position of the Son of God; but this had been the same from the beginning. Many of the angels were, however, blinded by Lucifer's deceptions.

"Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light,—misconstruing and distorting them, to excite dissent and dissatisfaction. He cunningly drew his hearers on to give utterance to their feelings; then these expressions were repeated by him when it would serve his purpose, as evidence that the angels were not fully in harmony with the government of God.

DISCONTENT AMONG THE ANGELS

"While claiming for himself perfect loyalty to God, he urged that changes in the order and laws of heaven were necessary for the stability of the divine government. Thus while working to excite opposition to the law of God, and to instill his own discontent into the minds of the angels under him, he was ostensibly seeking to remove dissatisfaction, and to reconcile disaffected angels to the order of heaven. While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty, and to preserve harmony and peace.

"The spirit of dissatisfaction, thus kindled, was doing its baleful work. While there was no open outbreak, division of feeling imperceptibly grew up among the angels. There were some who looked with favor upon Lucifer's insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ. These stood ready to second Lucifer's demand for equal authority with the Son of God.

"But angels who were loyal and true maintained the wisdom and justice of the divine decree, and endeavored to reconcile this disaffected being to the will of God. Christ was the Son of God; He had been one with Him before the angels were called into existence. He had ever stood at the right hand of the Father; His supremacy, so full of blessing to all who came under its benignant control, had not heretofore been questioned. The harmony of heaven had never been interrupted; wherefore should there now be discord? The loyal angels could see only terrible consequences from this dissension, and with earnest entreaty they counseled the disaffected ones to renounce their purpose, and prove themselves loyal to God by fidelity to His government.

GOD BORE WITH LUCIFER

"In great mercy, according to His divine character, God bore long with Lucifer. The spirit of discontent and disaffection had never before been known in heaven. It was a new element, strange, mysterious, unaccountable. Lucifer himself had not at first been acquainted with the real nature of his feelings; for a time

he had feared to express the workings and imaginings of his mind; yet he did not dismiss them. He did not see whither he was drifting.

"But such efforts as infinite love and wisdom only could devise, were made to convince him of his error. His disaffection was proved to be without cause, and he was made to see what would be the result of persisting in revolt. Lucifer was convinced that he was in the wrong. He saw that 'the Lord is righteous in all His ways, and holy in all His works;' that the divine statutes are just, and that he ought to acknowledge them as such before all heaven. Had he done this, he might have saved himself and many angels. He had not at that time fully cast off his allegiance to God. Though he had left his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in God's great plan, he would have been reinstated in his office. The time had come for a final decision; he must fully yield to the divine sovereignty, or place himself in open rebellion. He nearly reached the decision to return; but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

MERCY MISINTERPRETED

"A compassionate Creator, in yearning pity for Lucifer and his followers, was seeking to draw them back from the abyss of ruin into which they were about to plunge. But His mercy was misinterpreted. Lucifer pointed to the long-suffering of God as an evidence of his own superiority, an indication that the King of the universe would yet accede to his terms. If the angels would stand firmly with him, he declared, they could yet gain all that they desired. He persistently defended his own course, and fully committed himself to the great controversy against his Maker.

"Thus it was that Lucifer, 'the light-bearer,' the sharer of God's glory, the attendant of His throne, by transgression became Satan, 'the adversary' of God and holy beings, and the destroyer of those whom Heaven had committed to his guidance and guardianship.

"Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ. He had determined to claim the honor which should have been given him, and take command of all who would become his followers; and he promised those who would enter his ranks a new and better government, under which all would enjoy freedom. Great numbers of the angels signified their purpose to accept him as their leader. Flattered by the favor with which his advances were received, he hoped to win all the angels to his side, to become equal with God Himself, and to be obeyed by the entire host of heaven.

"Still the loyal angels urged him and his sympathizers to submit to God; and they set before them the inevitable result should they refuse. He who had created them could overthrow their power, and signally punish their rebellious daring. No angel could successfully oppose the law of God, which was as sacred as Himself. They warned all to close their ears against Lucifer's deceptive reasoning, and urged him and his followers to seek the presence of God without delay, and confess the error of questioning His wisdom and authority.

"Many were disposed to heed this counsel, to repent of their disaffection, and seek to be again received into favor with the Father and His Son. But Lucifer had another deception ready. The mighty revolter now declared that the angels who had united with him had gone too far to return; that he was acquainted with the divine law, and knew that God would not forgive. He declared that all who should submit to the authority of Heaven would be stripped of their honor, degraded from their position. For himself, he was determined never again to acknowledge the authority of Christ. The only course remaining for him and his followers, he said, was to assert their liberty, and gain

by force the rights which had not been willingly accorded them.

"So far as Satan himself was concerned, it was true that he had now gone too far to return. But not so with those who had been blinded by his deceptions. To them the counsel and entreaties of the loyal angels opened a door of hope; and had they heeded the warning, they might have broken away from the snare of Satan. But pride, love for their leader, and the desire for unrestricted freedom, were permitted to bear sway, and the pleadings of divine love and mercy were finally rejected."—Mrs. E. G. White, in "Patriarchs and Prophets," pages 35-41.

As a result of this rebellion in heaven against the government of God, Satan and his angels were cast out of heaven into this earth. "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." Revelation 12:9. Satan knew that it was the plan of God to people this earth, as the other worlds had been peopled, with a race of intelligent creatures; and he determined to thwart this plan by causing the human race to join him in revolt against the Majesty of heaven.

end, in the case of man to set free the animating force for a life immortal?"—"Life in Christ," pages 8, 9.

EVER THE QUESTION

Men in all ages have asked concerning the future of the race, and studied concerning the nature of man. Guided by human reason alone, they have reached some strange conclusions.

"Man has scaled heaven by the ladder of astronomy." With his eye to that mystic tube which sweeps the constellations of the heavens as they drive their chariots in order through space, he has learned much, and made great contributions to science. He has studied the rocks and strata at his feet, and learned something about the earth. It is to be deplored that geological science, however, has bowed God out at the back door through the vagaries of evolution.

By study, man has learned much about his own being, and how to preserve mind and body in the best condition for labor and thought. But he is in the dark, so far as science is concerned, regarding his future destiny. None have returned from behind the curtain that divides between the seen and the unseen to tell us what lies beyond. So before this stupendous problem, man unaided by revelation stands dumb.

The great question before us is, Is man mortal, or immortal? This is a question of vital importance. It cannot be settled by assumption, by human philosophy, or by theological dogma. Too much is at stake. Vital principles of the gospel are involved. Our appeal is to the Scriptures of truth.

"What says the Bible, the blessed Bible?
This should my only question be.
Teachings of men so often mislead us!
What says the book of God to me?"

One writer, Mr. Minton, states correctly the matter of our appeal to the inspired Scriptures.

SILENT ON MAN'S IMMORTALITY

"Scripture is silent on man's necessary immortality. It is trumpet-tongued on the other side. From beginning to end it positively labors to impress upon man that he is not an immortal, indestructible, but a dying, perishing creature; who, if he desires to inherit eternal life, must accept it as the free gift of God in Christ, and seek for it by patient continuance in well-doing. The alternatives of life and death, immortality and destruction, are incessantly put before us in every shape and form. Dogmatic assertions, warnings, promises, arguments, illustrations, and necessary inferences are massed together in such a way that it might have been thought impossible for any human being to misunderstand them."—Quoted in "Life in Christ," pages 5, 6, preface.

We are quite aware that in modern sermons, prayers, and in the hymn book, much is said about "immortal souls"; but we confidently affirm that no such expression is to be found in the Bible, our source of final appeal. We read that when man sinned, "the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way

MAN'S SOURCE OF IMMORTALITY

BY GEORGE B. THOMPSON

IN attempting to determine the final destiny of man, we are dealing with a problem far beyond the ken of man. What may be the future of the race, the reward of righteousness, or the penalty for moral disobedience or for the persistent choice of evil, is a question of which nature apart from revelation can furnish no satisfactory solution.

So far as we can ascertain from nature, man has no special destiny different from other members of the life system on the globe. He has nothing, so far as we can see, that indicates immortality. Apparently all life on earth terminates finally in death. Man exists under the same general laws as other sentient beings, and must be swallowed up by death in the end.

APPARENTLY AS OTHER ANIMALS

"But even if the repeated creation of species be admitted as a hypothesis, it is further argued that the case of man is not materially improved. Here are nearly a million of species on the earth. . . . Why should 999,999 species of living creatures be voted mortal and perishable, and the millionth declared to be immortal as to the animating principle, just because he sometimes wishes to maintain a continued existence? Perhaps the higher animals wish it too. How know we that the thinking principle can survive the breaking up of the organization in the one species, when it is dissipated in the cases of the 999,999? All that goes on within us, and within the animals, of the nature of sensation, feeling, thought, will, is a product of the organization of the brain and nervous

system, and therefore must be believed to cease wholly when the brain organization breaks up in death. Since the production of mental and voluntary power in men and animals is subject to precisely the same laws, why should it be held that the dissolution of the brain is attended by such marvelously different results as these,—in the case of all other species to bring the individuality to an



"So He drove out the man; and He placed at the east of the Garden of Eden the cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life."

of the tree of life." Genesis 3:23, 24. This settles forever the question as to whether man is mortal or immortal. In order that life apart from Christ might not be perpetuated, and sin be immortalized, the Lord shut man away from the tree of life. No son or daughter of Adam has passed that flaming sword, so none are immortal. Immortality therefore becomes a gift bestowed on those only who seek for it.

The word "immortal" is found but once in the New Testament, and is in this instance applied directly to the omnipotent God. "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Timothy 1:17.

APHTHARTOS

The original word, however, from which "immortal" is here translated, *aphthartos*, occurs in six other texts, as follows:

"And changed the glory of the *uncorruptible* God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1:23.

"And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an *incorruptible*." 1 Corinthians 9:25.

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised *incorruptible*, and we shall be changed." 1 Corinthians 15:52.

"To an inheritance *incorruptible*, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4.

"Being born again, not of corruptible seed, but of *incorruptible*, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

"But let it be the hidden man of the heart, in that which is not *corruptible*, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:4.

It will be noticed that in each text, the word is translated "incorruptible," but in no instance is it applied to mortal man.

The word "immortality" is translated from two words in the Greek, as follows:

ATHANASIA

"For this corruptible must put on incorruption, and this mortal must put on *immortality*." 1 Corinthians 15:53.

"So when this corruptible shall have put on incorruption, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:54.

"Who only hath *immortality*, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Timothy 6:16.

APHTHARSIA

"To them who by patient continuance in well-doing seek for glory and honor and *immortality*, eternal life." Romans 2:7.

"So also is the resurrection of the dead. It is sown in corruption; it is raised in *incorruption*." 1 Corinthians 15:42.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom

of God; neither doth corruption inherit *incorruption*." 1 Corinthians 15:50.

"For this corruptible must put on *incorruption*, and this mortal must put on *immortality*." 1 Corinthians 15:53.

"So when this corruptible shall have put on *incorruption*, and this mortal shall have put on *immortality*, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15:54.

"Grace be with all them that love our Lord Jesus Christ in *sincerity*. Amen." Ephesians 6:24.

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and *immortality* to light through the gospel." 2 Timothy 1:10.

"In all things showing thyself a pattern of good works: in doctrine showing

uncorruptness, gravity, sincerity." Titus 2:7.

In these scriptures, we have the testimony of the Bible relative to the use of the words "immortal" and "immortality." In not a single instance are the terms applied to man in his present state. It is explicitly stated that God "only hath immortality." Immortality is an attribute of the Deity alone. Then man does not possess it. These texts show that immortality is set before us as something to seek for, and will be bestowed upon the believer only, at the resurrection. At that glorious hour, not at birth, "this mortal" puts on immortality.

From these scriptures, it is very clear that man by nature is mortal, and that immortality is something to be sought for, the gift of God to the believer.

Studies in the Book of Revelation

IV—The Messages to Sardis and Philadelphia

BY ALBERT MARION DART

THE message to Sardis covers the history of the church from about 1798 to 1833. A knowledge of the condition of the religious world during that period will help us to appreciate the message.

The tyranny, oppression, and priestly intolerance occasioned by a union of church and state during the Thyatira period were broken by the powerful influence of the Reformation. The printing of the Bible in the vernacular of the people, and its distribution through the land, gave every one an opportunity to judge between a system of justification by works, and the plan of salvation based upon justification by faith.

Faithful sentinels received the true light; the seeds of Protestantism were sown far and near; and the power of the papacy was broken. The shackles that hindered progress and development, both spiritual and material, being thrown off, liberty of conscience, freedom of thought and speech, brought the sure result, a great awakening.

AWAKENING PREDICTED

God, through the prophet, foretold this awakening, more than two thousand years before it occurred, and expressed it in these words: "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12:4. The eighteenth century marked the beginning of inventions and discoveries that have continued in extent and results, and which stagger the human mind to-day. Then, too, knowledge of the word of God has greatly increased. No longer are the words in the book of Daniel "shut up," and the book "sealed"; but those wonderful prophecies, which reveal the meaning of the stirring times in this, the most marvelous age in human history, are understood. Likewise the events of the last days, so graphically pictured in Revelation, are occurring before our eyes. In the light of these two books of the

Bible, knowledge of God's word has phenomenally increased since 1798, the beginning of the Sardis period.

But what did the church at the beginning of that period do with light so great, with truths so powerful, with opportunities so remarkable? Did they "follow on to know the Lord," that "His going forth is prepared as the morning"? or did they fail to "walk in the light," as He is in the light, and thus go back into darkness?

ALIVE IN NAME ONLY

Let the message tell: "I know thy works, that thou hast a name that thou livest, and art dead." Revelation 3:1. Sad condition! This indicates opportunities unimproved, living truths unheeded, and messages of warning for a perishing world not given.

Warnings concerning the second advent of Christ and the end of the world were to be given. The closing years of the Thyatira period witnessed definite signs of the end. The darkening of the sun mentioned by the Saviour in Matthew 24 occurred on May 19, 1780. The meaning of these events must be made known to the world; but this could not be done by a dead church. So the message continues, "Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God." Revelation 3:2.

How thankful we should be that our carelessness and negligence concerning eternal things bring faithful warnings from the Master, with opportunity to retrieve!

All Europe was mightily stirred by the truths of the Reformation; but there was a sad drift back to papal principles, and there seemed to be no permanent home for Protestantism, in which setting the last message to the world must be given. But God provides a home for His truths; and Protestantism found a home in the United States of America.

(Continued on page 10)



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROM

THE KAISER'S RELIGION

THE May issue of the *Biblical World* heads its leading editorial, "Historical Criticism and the War." The editorial opens as follows:

"The expected has happened. Every champion of reaction and obscurantism declares that the war is the outcome of German higher criticism. Germans, they say, first undertook to break down faith in the Bible in order that they might break down the peace of the world. The only hope that is left to the church of Christ is a return to the theories of verbal inspiration, to belief in the end of the world and the speedy coming of Christ.

"Nothing could be more absurd. The theology of the kaiser is not the theology of the modern theological world. It is the theology of orthodoxy and of confessionalism. The God he sets forth is the same God that the theological reactionary presents. He is not the God of Jesus; He is not the God of the prophets. He is the God of the persecutor."

There is a strong belief—and there is sufficient ground for it, too—that the theological teachings of the German universities is responsible in large part for the present war.

It is a fact susceptible of the most abundant proof, that the theological professors in most of the German universities were leaders in the higher criticism of the present generation. And this higher criticism, when it is carefully analyzed, is the same kind of critical study of the Bible that was carried forward by the late Robert G. Ingersoll and men of that class.

We might select just one of these German university professors as a sample of hundreds of others. Adolf Harnack, after taking his literary degrees at Leipzig, began his historical teachings and lectures upon theological topics. He was called from one German university to another, and finally brought to Berlin in 1888. His installation at the university at Berlin was (to use the words of the "Encyclopædia Britannica") "in spite of violent opposition from the conservative section of the church authorities."

In addition to his work as teacher, Harnack was a very copious writer; and hence there was developed, to quote again the "Britannica," "a whole generation of teachers, who carried his ideas and methods throughout the whole of Germany and even beyond its borders."

The quotation from the *Biblical World* affirms that "the theology of the kaiser is not the theology of the modern theological world." We have been laboring under the impression, because there seems to be quite strong evidence for it, that the kaiser pretty much had his own way in Germany. Now in all candor, allow us to ask the questions: How could men like Harnack be brought to Berlin, the capital of Prussia and of the German empire, to act as teacher of theology in Berlin's great university, without the kaiser's being in harmony with what was taught? And how could the teachings of Harnack through his lectures and his writings be spread by hundreds of other teachers throughout the German empire without the kaiser's approval?

No one will deny the fact that the kaiser was an enthusiastic and ardent supporter of the German universities in all their departments and ramifications. These institutions were molded in harmony with his will.

And since this is undeniably the case, is it not illogical and also unkind to try to evade the fact that William Hohenzollern has been steeped in the theology of the universities of Germany, and that therefore his course should be chargeable to the higher critics, and not to those who reverently believe the Bible?

"What is Christianity?" was the title of one of the books that Harnack wrote, and that was thought sufficiently valuable to be translated into English. A quotation from that book will give the reader an idea of his teaching:

"Nothing in the Gospels strikes us as stranger than the frequently recurring stories of demons, and the great importance which the evangelists attach to them. For many minds among us, the very fact that these writings report such absurdities is sufficient for declining to accept them."—Page 63.

Among the greatest miracles of the Christ was His casting out of demons. The New Testament abounds in references to His work of this character.

"But," says Harnack, who was one of William Hohenzollern's

leading theological professors, "such things are absurd, and we should decline to accept them." The foregoing statement from Harnack is positively infidel in its tone. How can any one deny the charge?

In the same book from which the last quotation is made, Harnack furthermore says, "We are firmly convinced that . . . there can be no such things as miracles."—Page 28.

A person who affirms that there can be "no such things as miracles" cannot be a believer in either the Christ or the New Testament Scriptures. For in the first place, the very birth of Christ, according to the New Testament, was a mighty miracle from God. His whole life, lived as it was in human flesh, without sin, was a constant, standing miracle.

His teachings on every hand were accompanied by the miracles of healing the sick, of casting out demons, and of raising the dead.

This doctrine of Harnack and his associates, which overthrows the very foundations of faith in the Bible, was taught throughout Germany under the patronage of the ruler of that empire. The men who have dissected and criticized the Bible in such a way as to destroy its moral power upon the minds of men are indeed responsible for the awful condition that is in the world. And these men ought to sense it; for not only must they meet it at the bar of public opinion on earth, but they must meet it before the throne of the Eternal in the great Judgment day. They are responsible, and God holds them so.

HISTORICAL BIBLE STUDY

THE editorial in the May issue of the *Biblical World*, referred to in the previous article, contains the following sentences, which are worthy of careful reflection and study:

"The effort to identify the historical study of the Bible with German *Kultur* elevates a theory of inspiration above a faith in the God of law and love, and limits the moral power of Jesus to the rescue of individuals from vulgar sins.

"Such religious teaching as is now organizing prophetic conferences and damning an honest and intelligent use of the Scripture is ruining the church and hindering the spread of a genuinely Christian civilization.



© G. V. Buck

On May 15, regular "postplane mail service" was begun between New York and Washington, via Philadelphia. The cost to the sender is twenty-four cents an ounce. The service is in charge of army aviators.

"Such propaganda so misuses the Bible as to make it a menace to genuinely religious faith. . . . Literalism threatens the very heart, not only of the Christian religion but of civilization. A theology under which the present war was possible holds out no promise of lasting peace.

"Only he who approaches the Scripture in sympathy with the historical method is capable of intelligently applying its revelation of God to the world in which we live.

"The call is coming from all the world for a new recognition and a proper understanding of the Bible."

The call is indeed "coming from all the world for a new recognition and a proper understanding of the Bible"; for humanity recognizes that it is facing an awful catastrophe, and it is turning to the leaders of religious thought for an answer to the situation.

As we turn to the Bible, we find it freighted with promises of the second coming of Christ. We find it filled with predictions of the great Judgment day. We find it laden with statements that the "last days" will be "perilous," and that exactly such conditions as are now prevailing over the earth will obtain in the time just before the Lord returns.

Now why should an editor of a paper which is set forth to teach the Bible condemn those who are calling prophetic conferences and who are studying the predictions Jehovah gave concerning this very time?

If God was not able to present in His word what He designed to say, and if we may not believe what He says, then we are hopelessly at sea; for one class of critics tell us one thing, and another class tell us the exact opposite. But each and all of us may come to God's word, and it will speak to us in the same words every time.

And that Word has promised us that God will send His Spirit to accompany the study of the Bible, so that we may be taught the very things God would have us know. These times are calling for a study of the Bible, and not for a study of what men are saying about the Bible.

To say that "only he who approaches the Scripture in sympathy with the historical method is capable of intelligently applying its revelation of God to the world in which we live," leaves a heavy weight of responsibility upon the man who says it; for if we understand "the historical method" aright, among other things, it either discards entirely or very largely discounts such portions of the Bible as Genesis and the writings of the prophet Daniel. But concerning the writings of both Moses and the prophets, Jesus said, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. And in Matthew 24:15, the Master specifically refers to Daniel the prophet as an authority.

Now on the one hand, we have the Christ Himself affirming the authority of Daniel and of the book of Genesis; but the critics tell us we must approach the Scriptures "in sympathy with historical methods" which throw away these valuable books of inspired history and prophecy.

We have our choice. We may take the teachings of Jesus or the teachings of the critics. And let it be understood that in this choice, eternal consequences are involved. There should be no misunderstanding nor evasive language in joining the issue.

The man who knows and believes the Bible, understands perfectly well that "the historical method" sets forth the same teachings and the same principles that leading infidel writers and teachers have given all through the ages. Therefore without question the historical method is disguised infidelity. And in these serious and perplexing times, will we stand on the rock of eternal truth, or will we be deceived, and throw away the only sure foundation, and turn aside to wade in the quicksands and uncertainties of infidelity, only to find ourselves at last in hopeless despair?

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20:20.

Studies in the Book of Revelation

(Continued from page 8)

Founded upon the broad principles of religious freedom and equality of rights, the United States, more than any of the other nations of earth, has demonstrated the progress possible in rendering "unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

REMEMBER AND REPENT

Sardis is cautioned to "remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." Revelation 3:3.

The truths of the Reformation received and followed would have prepared the mind for the special truths concerning the second advent of Christ. The time had come for the Judgment message of Daniel 8 to be given; and William Miller was impressed that in the prophecies of Daniel there was a special message for the churches. Waiting in vain for those in church authority to give the message, he at last began his great work, giving his first discourse on the prophecies in 1831. This testing message, voiced not alone by Miller, but by many others all over the world, proved the true condition of the church, and to whom would be committed further light.

In 1833, another of the Saviour's signs recorded in Matthew 24 was fulfilled—the falling of the stars; and the "few names even in Sardis" which had "not defiled their garments," pressed on with the message. "And they shall walk with Me in white: for they are worthy."

To the overcomer, the promise is made, "I will not blot out his name out of the

book of life, but I will confess his name before My Father, and before His angels." This is significant in the light of the fact that the Judgment message started in the Sardis period. That message, based upon the two thousand three hundred days of Daniel 8:14, mightily stirred the world concerning the second coming of Christ; and while there was a mistake, it was in the event to take place, not in the application of the prophecy which foretold the event; and through the preaching of a time message, a people was prepared for Christ's coming.

"THE CHURCH IN PHILADELPHIA"

The church, in the period that followed, is addressed by the Spirit as "the church in Philadelphia," the word "Philadelphia" meaning brotherly love. There is no complaint made against that church. This indicates a separation from those of the Sardis period, who had a name that they lived, but were dead. The two thousand three hundred days were at first reckoned as ending in the spring of 1844, the close of the Jewish year 1843. All the Protestant churches joined in giving the advent message up to that time; but the disappointment suffered when the time passed and the Saviour did not come, served to reveal who were really ready for His coming.

As the decree of Artaxerxes, which marks the beginning of the two thousand three hundred days (years), was issued in the autumn of 457 B. C., instead of the spring, the same arguments which proved that the time ended in 1844, proved their termination in the fall of that year.

Encouraging words are spoken to the Philadelphian church: "I know thy works: behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept

My word, and hast not denied My name." Revelation 3:8.

The two thousand three hundred years reached to the time of the Judgment. The Saviour then entered the most holy place of the heavenly sanctuary. "The temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation 11:19.

The ministration of Christ in the first department of the sanctuary ceased when the Judgment began and the door into the second apartment was opened, and the Saviour entered to finish His mediatorial work for man. This fact was discerned by the people who were prepared to meet their Lord in 1844, and suffered the disappointment attendant upon the mistake made in the event to take place at the end of the two thousand three hundred years. As the door was opened into the most holy place, where the ark containing the Ten Commandments was, the truth concerning the seventh-day Sabbath was seen. Thus Sabbath reform has been a test of loyalty to God since that time.

"Brotherly love," the Philadelphian condition, existed in 1844, and people were prepared to meet their Lord. This condition must exist when Jesus comes. But the people thus prepared had a work to do in giving to the world the last Judgment message, and the warning against the worship of the beast, his image, and his mark. The Philadelphian period began in 1833, and ended in 1844, when the Judgment began.

It is regrettable that in the remnant church, brotherly love waned; but such is the case, as the study next week of the last of the seven churches will reveal.

THE MESSIAHSHIP OF JESUS

Evidences That He Was Genuine

BY K. M. ADAMS

EVER since the days of Adam, man has had the promise of One who would bear the sins of the world and give salvation to all who would accept it. God promised Abraham that in his seed should all the nations of the earth be blessed. Jacob prophesied that the Christ would be a descendant of Judah. As time rolled on, the prophecies concerning the Saviour multiplied, and thousands the world over were anticipating His coming.

God chose Israel as His own people solely in order that they might become His messengers in the world to spread broadcast the blessed news of the coming Messiah. He suffered their shortcomings, and made of them a great nation. But instead of their doing the work that God had chosen them to do, they remained bound up in themselves, thinking that God would save them only, and forgetting that He had chosen them to carry that glad news of salvation to others. Time after time, God allowed them to be chastised for their sins; but they refused to heed the entreaties of the prophets God sent to them. Finally the Lord allowed the Israelites to be led away into captivity by the Babylonians for seventy years.

FORETOLD BY JEREMIAH

The Lord sent Jeremiah to tell the children of Israel about this calamity that was to come upon them, and to tell them that He would return them to Judea afterwards. "For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jeremiah 29:10. God has promised that He will bring nothing to pass in this world without first warning its inhabitants through His servants the prophets: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. He warned the world one hundred twenty years before the Flood came, and sent Jonah to the wicked city Nineveh with a forty days' warning. So after the seventy years' captivity, God told Israel that He would give them one more opportunity to fulfill His commands. This warning He gave through the prophet Daniel.

Daniel had studied the prophecies of Jeremiah, and knew that the seventy years of captivity were almost finished. He prayed to God to remember His people in their extremity, and to return them to their native land. The Lord sent Gabriel with a message for Daniel, which we find recorded in the latter part of the ninth chapter of his book. Beginning with the twenty-fourth verse, we read, "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins."

Bible students find that most of the definite periods of time mentioned in the prophecies of the Bible are in what is called prophetic time. How to interpret prophetic time is revealed in Ezekiel 4:6: "Thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." So the seventy weeks spoken of by Gabriel do not mean a year and a half of literal time, but four hundred ninety years.

REJECTED

By the angel's language, we see that the downfall of the Jews as a nation is not referred to, but their spiritual rejection from being God's chosen people. In other words, God gave them one more chance to fulfill the covenant they had made with Him at Mount Sinai; and if they did not heed that warning, He would no longer consider them as His chosen people, although they individually would have the same opportunity of salvation as before. So we see that if the Jews did not repent of their sins and fulfill their covenant, in four hundred and ninety years God would reject them as a nation.

Our next query will be, What marks the beginning of this period of four hundred ninety years? Nothing could be clearer or more definite than the angel's answer: "Know therefore and understand, that from the going forth of

the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Daniel 9:25. This period of time has a definite beginning and end. If we can find when the command to restore and to build Jerusalem was given, we can locate the exact time when, according to God's sure word of prophecy, the Saviour was to appear.

In Ezra 1 is a decree made by Cyrus, that Jerusalem should be rebuilt. Is this the decree referred to in Daniel? In the sixth chapter of Ezra is recorded another decree, which was given by Darius for the same purpose. That neither of these two decrees is the one prophesied of by Daniel is evident from the fact that in the seventh chapter of Ezra is a third decree, given by Artaxerxes, in the seventh year of his reign. If either of the two former decrees had brought about the reconstruction of Jerusalem, then there would have been no need for a third; but the very fact that a third is recorded shows that the two former were not carried out, and were hence null and void.

PROPHETIC STARTING POINT

So the beginning of the seven weeks and threescore and two weeks dates from the seventh year of Artaxerxes. What date was this? It can be determined by reference to the canon of Ptolemy, which is accepted as authentic by practically all historians. The seventh year of Artaxerxes was 457 B. C. The first period of seven weeks, or forty-nine years, is the time during which the city and the temple were rebuilt. The seven weeks and threescore and two weeks, sixty-nine weeks, or four hundred and eighty-three years of literal time, reach until the appearance of the Messiah.

The beginning of the four hundred and fifty-seventh year before Christ was four hundred and fifty-seven full years before that time. But the decree to restore Jerusalem was not given in the first part of the year, but near the end of that year. Then instead of there being four hundred and fifty-seven full years till A. D. 1, there were only four hundred fifty-six and one-fourth years of actual time. Subtracting this number from four hundred eighty-three would give twenty-six and three-fourths years of time after December 31, B. C. 1. This would bring us to the fall of 27 A. D. According to this prophecy, that was the date when the Messiah would appear.

OTHER PROPHECIES

Are there any other prophecies regarding the appearance of the Messiah that would aid in distinguishing Him from interlopers? In the book of Micah was a prophecy saying that the Saviour would be born in Bethlehem. The Jewish rabbis understood this prophecy; for when Herod inquired where the Messiah was to be born, they told him to search in Bethlehem. Besides all this, Malachi had prophesied, "Behold, I will send My messenger, and he shall prepare the way before Me." Malachi 3:1.

Did Jesus of Nazareth begin His work in the autumn of A. D. 27? At the time of Jesus' birth, Herod, the king of Galilee, ordered all the infants in and near Bethlehem to be slain, with the hope



The baptism of Jesus marked the beginning of His public work; and this, coming when He "began to be about thirty years of age," agrees with the year in which the Messiah, according to prophecy, was to appear.

that Jesus might be slain, and thus a rival would be removed. Herod died in the year 4 B. C.; hence Jesus must have been born at least four years before the time reckoned as the date of His birth. All chronologists agree that His birth occurred 4 B. C. When the year 27 A. D. came, Jesus was about thirty years of age. According to the prophecy in the ninth chapter of Daniel, the Messiah was to appear—that is, to enter upon His ministry—in the year 27 A. D. In that year, Jesus was thirty years of age. In Luke 3:23 we read, "And Jesus Himself began to be about thirty years of age." This record immediately follows the account of His baptism, which was the beginning of His public work. This proves that Jesus entered upon His ministry in the very year that the Messiah was to appear, according to the prophecy.

SACRIFICES TO CEASE

Let us examine the ninth chapter of Daniel further. In the twenty-seventh verse, we read, "And He [the Messiah] shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." One week in prophecy represents seven years. "In the midst of the week" would mean three and one half years after the beginning of the week. The sixty-nine weeks stretched from B. C. 457 till A. D. 27. Then the seventieth week reaches from A. D. 27 till A. D. 34. Historians state that Jesus was crucified in the spring of A. D. 31, or just three and one half years after the autumn of A. D. 27, when He was baptized.

The sacrifices which the Jews offered were a type of the Messiah, and pre-saged the sacrifice of the Messiah. When the Messiah died for the sins of men, the types of that death would no longer point forward to it. Thus it was that the death of Jesus caused "the sacrifice and the oblation to cease."

But according to the prophecy, three years and a half still remained before the Jewish nation was completely rejected by God. When Jesus left the disciples here upon the earth, He commanded them to preach first in Jerusalem, and then in Judea, before going into other countries. Acts 1:8. This command was obeyed by the disciples, and they labored for the Jews. But after the martyrdom of Stephen, in A. D. 34, the Lord called out Paul to be the apostle to the gentiles; and then it was that the seventy weeks, or four hundred ninety years, closed.

NONE LIKE HIM

The prophecies regarding the Messiah foretold that He would come out of the tribe of Judah. Both Mary and Joseph, the parents of Jesus, were of that tribe. The Messiah was to be born in Bethlehem. Jesus was born in that city. John the Baptist was the messenger of whom Malachi prophesied. The prophecies of Daniel foretold that the Messiah would enter upon His work in the year 27 A. D., four hundred eighty-three years after the command to restore and build Jerusalem. Jesus was baptized, and entered His public ministry, that very year. The same prophecy foretold that the Messiah would cause the sacrifices and the ob-

lations to cease three and one half years later. Jesus did this by His death.

Can any one who calmly, without prejudice, studies these facts, decide that any other than Jesus was the Messiah? Was there any other great teacher that appeared upon the scene of the world's activities in that same year? History answers, No! Has any other teacher wrought so mighty a change in the lives and character of those who really strive to follow his teachings? All Christendom answers, No!

The world has had many great leaders that have swayed millions, and are today influencing the lives of countless numbers for better or for worse; yet where is the moralist or student of ethics that can point to a system of teachings of a higher standard than the words of Jesus? What class of people, be they rich or poor, has more happiness in this life than those who truly follow His precepts? "By their fruits ye shall know them." By the results of Christianity, the teachings of Christ, we know

that Jesus was the Messiah. Many who profess to be the followers of Christ, do not obey His words. The example of such causes many to deny the Messiahship of Jesus. But the lives of those who faithfully follow the simplicity of the gospel as Jesus taught it, will ever be the strongest proofs that Jesus is the Saviour of the world.

I hear you acknowledge, in the face of these facts, that Jesus is the Messiah; but what does that mean to you? Is He *your* Saviour? Have you acknowledged Him as *your* Redeemer? Jesus said: "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock. . . . And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24-27.

A Student Discussion of the Mysteries of Geology

BY MARY ALICE HARE LOPER

"I SAY, Fred, I am tired of this geological nonsense."

"What's the matter now, Philip?"

"Matter enough. What do you think of this textbook anyway?"

"I find that it requires both time and attention to learn it, and the learning of it is what I am interested in just now. But what can have struck you at this particular time as being especially obnoxious?"

"I have been struck for some time with the emptiness of its theories concerning the origin and development of animal and vegetable life. They all seem absurd to me. I am surprised that Christian people—people professing to believe the Bible—are so loath to take the inspired account of creation just as it reads."

"Why, Philip, you do not mean to say you believe that the earth was created in six short days of twenty-four hours each!"

"I certainly do."

"How long do you think it has been since the creation of the world?"

"About six thousand years."

"How do you explain the finding of remains of fossils imbedded in rocks millions of years old? And how do you account for the strata of the earth's crust, which have required millions of years in their formation?"

"Fred, do you believe there is a God—that there is a Creator of the heavens and the earth?"

"Why, yes, I believe in the divine origin of things. I believe that everything was created in conformity to the laws of nature, and that from very rudimentary beginnings have developed the many forms of life we see about us today. It is all very easily explained when we consider those first days as long, indefinite periods of time."

"Do you believe that the monkey evolved from protoplasm, and that man evolved from the monkey?"

"Well, now, Philip, I hardly know just what I do believe after studying my textbooks and hearing the lectures and sermons we have on the subject. I confess that I hardly know what to believe. I try to be sufficiently informed along the textbook line to pass my examinations, and I have not devoted much time to ascertaining just what is the exact truth."

"Fred, which do you think deserves first place in our confidence, the textbooks, the lectures and the sermons, or the Bible?"

"You would say the Bible, Philip, of course; and if I believed it as strongly as I did when I started to the university, that is what I should say too."

"Come, now, be sensible, Fred. What kind of power is required to create protoplasm? Can human power do it?"

"No; man has never been able to create anything. It requires infinite power."

"Well, if it requires infinite power to create protoplasm, is not the same power manifest in the higher forms of vegetation and in man?"

"Yes; but what has that to do with the age of the strata of the earth's crust and the fossil remains that are millions of years old?"

"It has very much to do with what we should believe in regard to all the mysteries of creation. How do you think the lowest forms of life were created?"

"I do not know, and I do not think any one else knows."

"If you believed the Bible account, you would know positively."

"How do you say they originated?"

"The thirty-third psalm tells us that 'by the word of the Lord were the

heavens made; and all the host of them by the breath of His mouth.' 'For He spake, and it was done; He commanded, and it stood fast.' And in the account in Genesis, it is stated several times, 'God said, Let there be' so and so; 'and it was.' I am truly thankful that my mother taught me to believe the Bible. It is easy for me to attribute to omnipotent power the mysteries of creation which man's limited understanding can never solve."

"Don't you believe, Philip, that everything must harmonize with nature's laws?"

"I do not believe in limiting God's power to our finite, imperfect understanding of those laws. I believe that God can create a perfect oak as easily as He can create an acorn. I believe He had power to create the crust of the earth just as He saw fit. He did not need to wait for slow deposits in the formation of rock. I believe He created Adam a full-grown man, and Eve a full-grown woman, just as the Bible says. To be sure, He placed everything under certain natural laws, of which He is the author, and which were to govern His creation. But all the philosophy man can muster comes far short of comprehending the power of God and the laws of nature in all their fullness. God's laws are an expression of His character and His power; and they will afford a thrilling theme for study to all eternity."

"How long did you say you thought it had been since creation?"

"About six thousand years."

"How about the coal beds that are millions of years old?"

"We know positively from the Bible, Fred, that they are not millions of years old. The account of the Flood tells us very definitely that at that time, 'the fountains of the great deep were broken up.' 'Every living substance was destroyed which was upon the face of the ground.' The earth's surface was greatly distorted at the time of the Flood. Great forests were buried beneath the surface. The beautiful contour of the earth was destroyed, while great upheavals and abrupt chasms were left as forcible reminders of the awful catastrophe that devastated the earth and destroyed every soul outside the ark. Submerged vegetation formed the great coal beds of the world, concerning which theory has gone wild in seeking an explanation."

"I suppose you think the fossils found in the earth are tangible proof of the truthfulness of the Bible account of the Flood."

"I certainly do, Fred. All this talk about rock formations that have required millions and millions of years to accomplish is but visionary. God did, at the time of the Flood, that which man can never explain by means of natural law. When we come to the end of finite reasoning, it is well for us to believe God, and let faith be the evidence of things we do not understand."

"Well, Philip, I admit that the things you say seem reasonable—philosophical. It is to be deplored that college professors do not all teach in harmony with the good old Book, and thereby fortify themselves and their pupils against error."

"I am sure, Fred, you have made a wise statement. Geology is to me a very

fascinating study as viewed from the Bible standpoint. One gains a higher vision of creation itself, and a broader view of the omnipotent power of the Creator. True science always harmonizes with God's word; but the impossibility of harmonizing these wild theories with the Bible is what I object to in this textbook. If I believed them, I should have to give up my belief in the

Bible; and this I cannot afford to do. I believe that the only safe way is to give the Bible the first place in all our reasoning, and let man-made opinions be secondary."

"I believe that too, Philip, and I mean to give more heed to learning what is really true, and not permit theory to undermine my faith in the Book of books."

LESS FOOD---GREATER HEALTH

Why does the cat eat the entire mouse, bones and all? You should know. Health and wealth in this article.

BY DANIEL H. KRESS, M. D.

IT is perfectly safe to cut down the consumption of wheat; if it is done intelligently, it may be done without impairing the health. At present, from thirty to forty per cent of the wheat is removed in milling. The bran and the shorts are fed to the cattle. Only the white flour is utilized for bread and pastry purposes. Should the whole grain be milled and converted into flour, this alone would mean a saving of not less than 130,000,000 bushels of wheat annually.

There are many homes that have within the last few months installed a small grain mill, and are now prepared to do their own milling. This has many advantages. The flour has in it all the

therefore likely to have a deficiency of this element in their food, and hence have soft teeth, which readily undergo decay. Meat also is deficient in bone-forming elements, for the animal subsisting on grain utilizes the bone-forming elements of the grain in building up bones and teeth. The tissue-forming element of the grain is converted into beefsteak.

Beef, then, is lacking in bone-forming material. The cat is obliged to eat the entire mouse, bone and all, in order to get a well balanced meal. We are not surprised to find that in countries where white bread and meat are largely fed to children, tooth decay prevails. The salts lacking in meat and in white bread might be partially supplied in vegetables; but unfortunately the first water from potatoes, beans, and other vegetables, which holds most of the dissolved salt, is commonly poured down the sink. Americans are practically living on a salt-impooverished diet. The water from potatoes and other vegetables should be conserved, and utilized in the making of soups and gravies.

MOST ABUNDANT FOOD ELEMENT

The most abundant food element—the element considered as the chief cause of digestive disturbances—is starch. Starch is abundant in all the cereals and legumes. In the body, it can only be utilized as a food by being converted into sugar or fats. Starch itself is not soluble in water. Suppose we should take a little oatmeal porridge, or cornstarch, and stir it into water. In a very short time, the porridge or starch would settle to the bottom of the glass, leaving the liquid above clear. Should a little sugar be stirred into a glass of water, it would be entirely dissolved. Sugar is soluble, while starch is insoluble.

The object of mastication is to divide the food thoroughly, and mingle the saliva with it, so as to make it digestible. The purpose of digestion is to convert the insoluble starch into soluble sugar.

If we could have a view of the interior of the stomach of a person who subsists largely upon soft, starchy foods, as puddings, porridges, and starchy soups, which require no mastication, we would find a condition similar to that which is found in the glass; the starch would be at the bottom, and the liquid on top. The stomach cannot handle such food. The food should either be soluble before



Mountain and Plain

Matthew 17:1-21

HAVE we been upon the mountain,
Listening to the Teacher's voice,
And the accents of immortals,
That have made our hearts rejoice?

Have we felt the enrapturing blessing
That the place and voice bestow?
There are demon-tortured brothers
Waiting on the plain below.

Not alone the mystic sweetness
Of communion with our Lord,
And our personal soul culture
That such fellowships afford.

No; He made Himself an exile
For long, weary years of pain,
That poor sinners by His conflict
An eternity might gain.

So we leave the mountain summit,
Where our hearts were made aglow;
For our brothers, demon-tortured,
Wait us on the plain below.

GEORGE MCCREADY PRICE.

elements of nutrition; and being freshly ground, it possesses a sweetness not found in flour that has been kept from three to nine months, as is often the case. And what is said of wheat applies also to corn and other grains.

Then in the modern process of milling, some very vital food elements are removed. The salts out of which teeth and nerves are formed are practically all removed in the bran and the shorts. Children brought up on white bread are

entering the stomach, or have sufficient saliva mingled with it to render it soluble shortly after entering. The reason why starchy foods disagree with so many is found here. Starch is one of the easiest of all foods to digest if it is properly prepared and thoroughly masticated. Nature made no mistake in providing it so freely in all of man's food.

Suppose we should take a small piece of bread crust and masticate it thoroughly. An ounce of bread crust masticated for five minutes produces two ounces of saliva. An ounce of the inside of a loaf of bread, if masticated for the same length of time, produces only an ounce of saliva. An ounce of porridge masticated for the same length of time produces less than one half of an ounce of saliva.

RESURRECT THE LOST ART

Anything that is dry, like the crust of bread, produces five times the amount of saliva that is formed by masticating a liquid starch. Now, after chewing the crust, suppose I should chew a piece of the inside of the loaf, and placing them in test tubes, should add a little water to each. A small amount of diluted tincture of iodine added to starch produces a dark purple color. If we should add a few drops to each tube after they have stood for a few minutes, the color will remain unchanged if the starch is digested. The tube containing the crust would remain unchanged, while the tube containing the inside of the loaf would give a distinct starch reaction. This demonstrates that starch digests if properly prepared and properly masticated. The starch in the bread crust is actually converted into sugar.

By adding a little of Fehling solution to sugar and water, and boiling it, a bright red color is obtained. If we should add a little to the digested bread crust, we would obtain the same result. Each individual is in possession of a small manufactory, which, if utilized, will put out of business the large trusts. Starchy food that is taken without having saliva mingled with it, remains insoluble, and is likely to ferment; but well baked starch is readily converted into sugar. If starch is well baked and thoroughly masticated, starch indigestion need never be. Much of the starch that is now improperly eaten and worse than wasted, might be conserved and utilized by merely resurrecting the lost art of mastication.

Starch and sugar possess the same nutritive value. It matters not, therefore, which we take, as far as nutrition is concerned. From an economic and a health standpoint, it matters very much which we take. Sugar is a much more expensive food. The sugar that is now used so freely could be largely replaced by using starchy foods intelligently.

There is this difference, however: the sugar obtained from digested starch is fruit sugar, and not cane sugar. Fruit sugar is a natural sugar, and is ready for absorption, and can be utilized at once by the body. Cane sugar is derived from stems and roots. It has to be converted into fruit sugar before it can answer the purpose of a food. This change does not take place until the sugar reaches the intestines; but as a rule, long before it reaches there, fer-

mentation takes place, and alcohol is formed. Cane sugar, when taken in a concentrated form, as is customary, also acts as a gastric and intestinal irritant, and is one of the chief causes of stomach acidity, catarrh, and ulceration.

STARCH-FED DOG DIES

The prevalent use of sugar is responsible in part for the prevalence of appendicitis in civilized countries. The greater the consumption of sugar is, the more prevalent is this disease. In fruits, sugar is served in a diluted form. Bananas, figs, dates, or raisins, when unripe, are tasteless. They contain only starch, and starch is tasteless. In the process of ripening, there takes place in the starch of the fruit the same change that takes place in the human body by the action of the saliva and the pancreatic juice upon starch. The riper fruits become, the sweeter they are. In fruit, we have starch already digested. Fruits in season should be eaten freely. Fresh, thoroughly ripened fruit would be preferable to rich puddings and pies at the close of meals. Fruits should be cultivated more freely than they are.

Those who subsist largely upon meat, however, cannot digest starches well. The dog will die if fed on starch for a short time. Meat requires a highly acid gastric juice to digest it. The alkalinity of the saliva interferes with its digestion. The saliva of the dog is acid. Nature adapts itself as best it can to the foods upon which the animal subsists. The saliva of men who subsist largely upon meat, for this reason is not well adapted for the digestion of starch. This is probably why, in meat-eating countries, sugar is used as a substitute for starch. Meat and sugar cause an excessive production of gastric juice, and favor catarrh ulceration of the stomach. We should bear in mind that it takes time to educate the digestive organs to handle well starchy food. Changes in diet should therefore be made intelligently.

PURCHASING FOOD VALUES

The past few years, much has been said regarding products about which even now very little is known. They have been termed vitamins. Vitamins are found in all of the fresh fruits and raw vegetables. They are also found in the scrapings from the rice and in the bran of the wheat. Many of the diseases heretofore perplexing to the medical profession are now ascribed to the lack of this property in foods. Beriberi, pellagra, scurvy, Rigg's disease, and possibly other similar diseases, are probably due chiefly to the deficiency of vitamins in the food.

From the grains, the vitamins are removed in the process of milling. In the vegetables, they are destroyed by boiling. The other principal source from which to obtain them is fruits, nuts, and milk. From a health standpoint, more of the foods in season, as raw fruits, and raw celery, raw cabbage, lettuce, mild radishes, cucumbers, carrots, *et cetera*, should be used.

Foods should be purchased with reference to their food values, and not by their appearance or flavor.

It is not well to attempt to subsist on too exclusive a diet for a prolonged

period. A variety in food is essential to supply all the needed food elements—not a great variety at each meal, but variety in the meals. No one food is absolutely perfect in itself. Some are rich in one element, but deficient in others. Cereals furnish an excess of the alkaline substances. The blood and the tissue fluid should be kept in a neutral or slightly alkaline condition. Hence the importance of variety.

BALANCE THE DIET

So far as mineral matter is concerned, bread is particularly rich in phosphorus. It should be supplemented, however, in the case of children, by something that contains more lime and iron. Milk provides the lime, and fresh fruits and vegetables the iron. If the latter are served in reasonable abundance, the kind of bread used is not a matter of quite so great importance. If, on the other hand, fresh fruits and vegetables cannot be obtained, it is desirable to use whole-grain flour, in order to bring up the amount of mineral matters and of cellulose, and to be sure of a sufficient supply of certain important growth-regulating substances.

It will be seen that from a medical and health viewpoint, the demands made by the United States government in the interest of food conservation will result in increased efficiency, better health, and in improvement of the morals, if cheerfully complied with; and at the same time, we may have the satisfaction of knowing that we are contributing our part in feeding those who at present are less fortunate than are we. It affords a splendid opportunity to carry out the Golden Rule, "As ye would that men should do to you, do ye also to them likewise."

The Crisis and the Hope Beyond

(Continued from page 1)

pendous conflict began to dawn upon the world's inhabitants. In the past, the Napoleonic era was the greatest war age known; but in comparison with this great world war, it fades into obscurity. Contrasted with his armies of 500,000, the nations have mobilized millions. Russia alone, it is claimed, has lost nearly a million men; and the central powers have buried their dead in trenches miles in length. The flower of all the nations, the pride of all homes, are being offered up in this great crisis. The toll of human life is beyond the comprehension of us who have never seen. Homeless and foodless thousands are groping in the war districts of Europe. Broken hearts are everywhere. Soldiers go, never to return. They die where they fall, some in the bloody trenches, others on the serried plains. Only He who watches over His children knows where they lie. Again those wounded for life and helplessly maimed fill the hospitals and tell of the terrible toll in wrecked lives.

This indicates to a small degree the crisis that faces the warring nations. Drained of its male population, Europe to-day and America to-morrow must meet an unprecedented condition.

The vastness of the struggle is also indicated in the enormous sums expended and the loans floated. The largest of these was the late American loan to the

allies, an amount hardly to be comprehended by our common dimensions or terms. The *Literary Digest*, endeavoring to place it before our minds in an impressive manner, declared that were one to divide this immense sum by the number, not of centuries, years, months, or even days, but of minutes, since the birth of Christ, we should have \$6.94 for every minute of that long period.

Vast as this sum is, it represents a small percentage of the war expenditures for the entire world. The central powers on the one hand, and the Entente allies on the other, are annually spending mammoth sums in the upkeep of their armies, navies, and other institutions. This shows the world hastening on to its financial crisis—a crisis which may precipitate a world bankruptcy.

THE FAMINE CRISIS

Another crisis comes in the form of food shortage. Fearing this ghost, America has established a food control; and its head, notwithstanding all the resources at his command, declares that "the wolf is at the door of the world." And the United States food board has said, "The situation in Germany as regards food is most desperate." The same condition affects other nations in a similar way, and may resolve itself into a world famine.

RELATED CRISES

In addition to these great crises facing the world as a whole, separate nations each have their distinct difficulties. We have heard of the unrest of India, of the holy war of Turkey, of depleted France, denationalized Poland, massacred Armenia, and subjugated Belgium, Roumania, and Serbia. To these we add the great northern country and the far eastern nations, and we have a previously unknown condition of universal crisis. Russia is in a convulsion of internal revolution, and China is torn by civil war. Truly the world's crisis is upon us.

Through all the struggle, the preparedness of the central powers has been matched by the belief in right, large numbers, and growing faith of the allies. The central powers have been united, and now a unity in coöperation is coming into the ranks of the allies which we believe will carry them to victory.

THE BIBLICAL OUTLOOK

As all these national crises have come with unexpected suddenness upon a comparatively peaceful world, the millions of earth have inquired the meaning of these events and the significance of world conditions. These unparalleled happenings have stirred the hearts of all mankind with deepest emotions. Intelligent men and women of every nation are inquiring their meaning. Into many minds has come the conviction that we are nearing the end of all things, and that the long looked for day of eternal peace is at hand.

With this the Biblical view is in hearty accord. Long years ago, seated on Mount Olivet, in answer to inquiries regarding the end of the world, Christ said: "Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." After

enumerating other signs, He says, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Again, quoting the prophecy of Daniel, we learn that "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The subjects of that kingdom are being gathered from the kingdoms of to-day. The basis of that kingdom is not force, but love, equality, and justice.

THE UPLOOK

Napoleon, contrasting his kingdom with Christ's, said: "Alexander, Cæsar, Charlemagne, and myself founded empires; but upon what did we rest the creations of our genius?—Upon force. A single battle lost crushes us, and adversity scatters our friends. My army has forgotten me, as the Carthaginian army forgot Hannibal. But can you imagine a dead man making conquest with an army entirely devoted to his name? Jesus Christ alone established His kingdom on love; and to-day millions of men would die for Him."

"But," says another writer, "who would think of comparing a warrior with the spotless Friend of sinners; a few bloody victories of the one with the peaceful triumphs of the other; and the huge military empire of force, which crumbled to pieces soon after it was erected, with the kingdom of love and grace which exists to this day and will never pass away?"

This spiritual kingdom of love and grace will soon be changed to the literal kingdom of glory; and in spite of all pessimistic utterances and evil forebodings, we may look ahead and catch the gleam of the breaking of the day, for that eternal morn must soon come. Soon all kingdoms shall become a fifth universal kingdom, and He whose right it is shall reign. Above the din of battle and the crash of nations, the voice divine sounds out, bidding us, "Look up; . . . for your redemption draweth nigh." "Look up," not down; for below is darkness and despair. "Look up," not around; for you may see mistakes in others. "Look up," not in; for the best of nations and individuals are not without fault before the throne of God. "Look up;" for in this time of the world's crisis, the world's Redeemer draws nigh.

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Mrs. H. F. West, Wellington, Kansas, R. F. D. 1, would like a continuous supply of *SIGNS, Watchman, Liberty, Youth's Instructor*, and *Life and Health*, for distribution.

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NOTICE

The next class of the Loma Linda Nurses' Training Class will begin August 11, 1918.

Applicants should be not less than nineteen years of age and have completed ten grades of regular school work.

After September 1, 1918, twelve grades will be required for students entering the Nurses' Course in an accredited school.

Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

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Save Food or Starve

In a recent speech in New York City, Government Food Administrator Herbert Hoover said:

"If the war were to cease to-morrow, the toll of actual dead from starvation and its attendant diseases would double or treble the five million or six million killed by Germany and her allies."

It is highly important that we take seriously statements like the foregoing, coming as they do from such a competent and high authority.

In most parts of America there is plenty of food, so that no one is suffering; but the world as a whole is facing famine conditions. Not only is it facing famine conditions, but it is actually experiencing famine in large sections of territory, where thousands upon thousands of men and women and children are dying for want of food.

Not only should we work to conserve food, but each individual should do all in his power to help increase the food supply, by cultivating gardens and crops in general, and encouraging others to do so.

In large sections of the country where such climatic conditions prevail as are found in the greater part of California, vegetables may be kept growing throughout the year. And in these localities especially, and all over the country in general, each family should set before themselves the ambition to raise at least as much as they demand for their own sustenance, so that every possible ounce may be saved to send to those who are without food and who are dying because of the lack.

A Heartening Success

THE recent Red Cross drive was such a generous success as to cheer the hearts of the self-sacrificing workers, and fill them with joy even in this time of untold sadness and calamity. It was well that the amount called for was almost doubled. These funds will be needed by the agents of mercy and kindness; and not only so, but we must stand ready to enter cheerfully into the labors and the sacrifices of contributing like amounts that will surely be called for a little later by the necessities of a distressed and pleading world. And now that the drive is on to secure at least twenty-five thousand trained nurses to assist in the homeland as well as abroad, let it be hoped that there may be the same earnest cheerfulness in volunteering for this important and necessary service. We feel assured that the people of our nation will volunteer in sufficient numbers to meet the necessities of this good work.

Support Your Government Conscientiously

THERE are many people who wear the garb of "pacifists" and of "conscientious objectors," while in reality they are opposed to all government; and especially are they opposed to this government and its allies.

These must not be confused with another class, who, while they conscientiously refrain from the bearing of arms,

are nevertheless ardent supporters of the government, ready for any kind of noncombatant service, whether that service shall lead them in hospital units into the most dangerous zones of the battle field, or wherever it may take them.

The devil is working his utmost to throw this whole planet into a state of absolute anarchy and lawlessness. On the other hand, God has ordained the civil powers to hold this anarchy in check; and no man can be a true Christian without faithfully supporting his government.

"The powers that be are ordained of God," says the apostle. Let that sentence of divine inspiration ring out upon



© Underwood
Captain Ethel Renton, of the Salvation Army, who has served nine months in front line work in France. The helmet and the mask are those which she carried constantly. The Salvation Army has many huts in France, and is making a drive for funds in the United States.

the air everywhere; and let all men know that they who are to stand with God must stand on the side of government, and give it faithful support and conscientious service, and not try to camouflage under so-called "conscientious objection."

THERE are differences of opinion in regard to how far professing Christians should go in the bearing of arms. But in view of what God so plainly says in His word, there should be no difference of opinion about the duty enjoined upon all Christians to support their government loyally and faithfully.

"THE Decalogue forms one perfect, endless chain of ten golden links, each joined to its neighbor, the tenth forbidding covetousness, joined to the first forbidding idolatry; for covetousness 'is idolatry.' Colossians 3: 5. The chain is flawless; not one link can be broken. The integrity of the chain depends upon the integrity of each several link."

Destroyed Through Ignorance

THROUGH the prophet Hosea, the Lord says: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to Me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4: 6.

The Lord complains that His people have "rejected knowledge"; and because of this rejection of knowledge, He is under the necessity of saying, "I will also reject thee." And what is the particular form of knowledge that they have rejected? The last clause in the text makes that quite clear: "Seeing thou hast forgotten the law of thy God, I will also forget thy children."

Have we forgotten the law of our God? Do we study His law of Ten Commandments, which the wise man says contains the whole duty of man? Are we in harmony with it, or are we unwittingly rejecting knowledge? We should study closely, to be sure that the foundations of our faith are sound, and to know that we are not forgetting God's law, that we are not in line to be destroyed through "lack of knowledge."

WE are often told that every man has some good about him, and that if we only approach him in the right way, we shall find that good. It is the work of the gospel, not to find "some good" in men, but to bring them in contact with Christ, so that He can make them altogether righteous and true, like Himself. The miracle of His creative power is required to produce the transformation; but His purpose is that each one of us shall have a personal experience in the operations of His divine power that come into the life through conversion. This experience, this personal contact with Christ, is an incontestable evidence, to the believer, of the realities of the divine, of the truth of the Bible, and of the power in the blood of Jesus. There is no argument that can overthrow your confidence in the blessedness of the gospel, provided you have a personal, living experience in it.

WITH the apostle, we must continually be able to say, "The love of Christ constraineth us." This love will implant in our hearts the one supreme passion for the salvation of souls. And regardless of every suffering, of every persecution and affliction, our thought must be, What can I do to rescue souls from perishing, and to bring to them the joys of everlasting life through the salvation that I have found in Jesus Christ our Lord?

WAS it not a clever trick of Satan to get many of the principal nations of the globe to be denominated "Christian nations," then to set them all at war, and finally to try to charge the whole thing upon God? God does indeed oftentimes overrule in war; He gives successes on the battle field to the forces that stand for truth and righteousness; but Satan, and not God, is the author and the provoker of all wars.