

# Signs of the Times

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## D A W N

"The hour of dawn is the hour of death—  
I know by the gas on the morning's breath;  
I know by the cannon's racking scream,  
By the rifle's click, by the bayonet's gleam;  
I know by our crouching, hushed platoon  
That the word is near, that the hour is soon  
When we'll leap the top to the shibboleth—  
The hour of dawn is the hour of death!

"The hour of dawn is the hour of life!  
A new world springs from the womb of strife!  
A world uncursed by autoocracy's brood;  
A world of beauty and brotherhood;  
A world made true to a holy plan—  
The reign of love, the rule of man!  
It is hate and lust and war we knife—  
The hour of dawn is the hour of life!"

—Daniel M. Henderson.

# Fundamentals of Peace and War

BY ANDREW C. GILBERT



HIS poem tells the mingled feelings of anxiety, dread, hope, and joy of a world longing to be free from the terrible strife that is dulling the keen edge of civilization, and grinding the nations to the quick. A hand of sympathy should be extended to all who are especially called to suffer as a consequence of this dreadful calamity, and a word of happy welcome at any indication of an "enduring peace."

It is repeatedly and emphatically submitted, by careful writers and speakers, that this war which is clouding the world's sky is but the "gross darkness" before the golden dawn of that day when war shall be no more, and peace shall rule by might of right. It is an oft-told saying that when this war is over, blood-soaked Europe will rise in vengeful mood to restrain the nation that dares be so heartless and inhuman as to allow such calamity to rise up the second time. It is frequently stated that after this war, justice will take its proper place in world politics, and sway its mighty scepter throughout this world, and will threaten with condign punishment any nation that

would intrude upon the equal rights and privileges of any other nation; or, in brief, that after this war, we are going to have the glorious time of peace that has been so long in contemplation in the plans of pacifists and those who love tranquillity.

Man's observations in respect to the future are good in that they show thoughtfulness and appreciation of the possibilities of coming days. They indicate that he is willing to assist in building a safe roadway for his contemporaries and his posterity. But these observations in many cases have sadly failed of realization. This fact has compelled a great many people to seek a more reliable source of information as to what the future holds in store for the human family.

The Bible is the only sure and safe instructor in deciphering the meaning of present problems, and in discerning their bearing upon the future. Over and over again the divine Book has proved its accuracy in foretelling future events, and in forecasting the attitude that all would sustain toward them. And no

(Continued on page 8)



## SAID IN FEW WORDS

### A Text and a Thought for Each Day in the Week

SUNDAY.—Genesis 1:1. "The Bible opens without any introduction or apology. God is supreme. Why should I doubt or question His existence?"

MONDAY.—Matthew 6:10. "All around us, men are doing the will of the world, the flesh, the devil."

TUESDAY.—Jeremiah 15:16. "The word of God will turn any man's dungeon into a palace."

WEDNESDAY.—Psalm 116:12. "Nothing; He needs nothing, so I will take the cup of salvation, and call upon the name of the Lord."

THURSDAY.—Matthew 9:2. "It was these words of forgiveness that made Christ's first enemies."

FRIDAY.—Luke 22:61, 62. "One look from Lord Jesus undid all the devil's work."

SABBATH.—Psalm 34:1. "Many believers bless the Lord some times, but very few at all times, continually."

ERNEST LLOYD.

### The God-Man

IN the British Museum in London is the stone called the Rosetta Stone. You have doubtless read of it. For centuries, men walked around through Egypt, and looked at the writings on the pyramids, and wondered what they meant. Some thought these were all merely ornamentation. Nobody could read them. One thing men had concluded—that if this was writing, no one could decipher it.

One day, as some of Napoleon's soldiers were digging at the mouth of the Nile, they dug up a stone, washed it off, and found something written on it in three languages. One of the languages was Greek, and they arrived at the correct conclusion that the three languages stated the same thing. The Greek served as a key to the other two. It took twenty years to decipher the other two, but they then furnished the key to all the writings on the pyramids, obelisks, and tombs of Egypt, so that to-day men read the history of Egypt like an open book.

So with Christ. He is the key that unlocks the great mysteries of the Bible. He throws light on all the altar services that for centuries were carried forward. Though He was a child in His mother's arms, yet He was the Creator. Though He was born in a manger, yet the angels and the stars guided to the place where He lay. His birth solved the great problem of human redemption and creation, and throws light on all the things which without Christ we would never be able to read. Why is this?—It is because He was God, and not man. It can never be explained on any other basis. Though He was born in a manger, yet angels announced His birth. He had no lodging place, yet the stars marked the place where He was born.

He was unknown; yet the deaf, the dumb, the blind, and the diseased came to Him to be healed. He had no serv-

ant; yet the wind and the waves obeyed Him. He had no money; but He was able to send one of His disciples to the sea, and tell him to cast in a line, and bring up a fish, and take the money out of its mouth. He had no carpets to walk on; but He walked on water. He had no barn in which to store anything; but He could create food for the multitude. He had no royal funeral; yet creation mourned, the sun hid its face, the rocks were rent, the earth quaked, and all nature seemed to sympathize with the Son of God. He had no grave of His own, yet the graves gave up their dead to Him. There is only one explanation, and that is that He was no less than the Son of the infinite God.

G. B. THOMPSON.

### The Greatest Explosive

WE are interested in a huge long-range, high-explosive gun that is bombarding Paris. It is a source of surprise and wonder. The nations, in their abnormal bellicose attitude, are seeking for long-range high explosives. Gunpowder, dynamite, nitroglycerin, and other explosives are employed—anything for destruction.

Nitroglycerin is so powerful that a very small quantity can be set off in such a manner as to destroy huge buildings. Sin is so destructive that one small piece no larger than the bite of an apple blew up the whole world. It has destroyed the earth. How exceeding sinful is sin! How destructive! Let us recognize it at once, and brand it in large letters, *Destructive*. How many millions it has killed! Not merely "handle with care," but "touch not, taste not, handle not," if you value your eternal life.

ORVA LEE ICE.

### Defaming Our Family

"THOU shalt not take the name of the Lord thy God in vain" may have a deeper meaning than at first appears. The Word plainly teaches that we are to become "sons of God." Paul, in Galatians 4:6, says, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." We become sons by adoption, according to Ephesians 1:5; and Ephesians 3:15 shows that we belong to "the family in heaven and earth." Christ calls us brethren; while Paul states, in Romans 8, that we are "heirs of God, and joint heirs with Christ," thus establishing the family relationship.

Now we notice that the one hundred and forty-four thousand of Revelation 14:1 have the Father's name in their foreheads, and are accounted guiltless; and "the Lord will not hold him guiltless that taketh His name in vain."

Thus it appears that we have a great responsibility resting upon us in taking upon us our Father's name. We are to be jealous for the family reputation; we must so live that men shall not "blaspheme that worthy name by the which ye are called." Not having taken that

name in vain will entitle us to a place among the sons of God, who "inherit all things."

M. A. HOLLISTER.

### "What Is Truth?"

IN the prayer of Christ as recorded in the seventeenth chapter of John, He speaks of His people as a separated people, "not of the world." Also they are to be a people sanctified "through the truth." And the positive statement is made that "Thy word is truth." Another very definite statement is made by the psalmist in his great dissertation on the law, when he says, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." In a prophecy relating to Christ and what His attitude toward the law would be, Isaiah said, "He will magnify the law, and make it honorable." Jesus said, when conversing with Pilate, "For this cause came I into the world, that I should bear witness unto the truth." If then the law is the truth, Jesus bore witness to the law; and more than that, He says that every one who is of the truth will hear His voice. Every true commandment keeper, then, may rest assured that he will hear the voice of Jesus speaking to him.

J. R. DIEFFENBACHER.

### Do You Despise God's Word?

THERE is a class of people of whom it is said that "as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust." Isaiah 5:24.

This refers to the final settlement of accounts with the wicked. They are thus destroyed "because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel."

How can the Lord sanction our course if we cast away His law and despise His word? Yet there are those who expect to receive from Him the blessings promised on condition of obedience, while they trample His holy Sabbath under their feet, and thus disregard His law. Are we not despising His word if we say it does not matter whether we do as He commands or not? He says that it does matter; that in transgressing His law, we commit sin; and that "the wages of sin is death." Let us believe His word implicitly.

IVA F. CADY.

A PLAIN statement from Holy Writ is the only means whereby men should seek to convince the erring of their waywardness. To exaggerate mistakes, to ridicule beliefs, to browbeat, and to denounce, may intimidate the weak; but such methods have the opposite effect upon men who are possessed of the courage of their convictions. Preach the Word. That is the only antidote for false doctrines. As the entrance of light banishes darkness, so truth leaves no place for error.

GEORGE TEASDALE.



They were under a beneficent government, which they knew was good; but there was no way by which they could be sure that another form of government would not be better, for there was no other form, and never had been. They had never known anything contrary to the principles which governed the great kingdom of heaven. It is true that the knowledge of these principles was sufficient for their eternal happiness; but as they were free moral agents, and could choose to disobey God as well as to obey Him, there is no question but that thoughts must have entered their minds as to what the results of disobedience would be. Undoubtedly there was a tendency to experiment with the law of God, and a wonder as to what would occur if it were broken. Even before Lucifer indulged in such thoughts, and permitted them to lead him into outright rebellion and revolt, other angels may have struggled with the same impulses. But these others had suppressed and resisted them, and put them away as unworthy, continuing their unswerving loyalty to God.

#### SIN-DEMONSTRATION NECESSARY

Lucifer, however, turned these things over in his mind, and cherished them, and permitted his thoughts to dwell long on them, until, with his desire for self-exaltation, they swept him from his moorings and out into avowed rebellion against God. God saw that such a demonstration of what sin is and what its results must be, would have to be made in the sight of all the inhabitants of the universe before they could understand that the principles of the kingdom of God were based upon love and mercy and justice, and that no better form of government was possible. Until such a demonstration was made before the angels, there would always exist the tendency upon their part to experiment with sin. There was but one way for them really to know what sin would lead to, and that was by seeing a demonstration of its operation.

So when one of their number, Lucifer, began to question the justice of God and the wisdom of the principles underlying His government, God, for the sake of the eternal happiness of all His creatures, permitted him to carry forward his work of rebellion. He permitted him to develop his plans fully, though the time came when it would have been folly to permit him to develop them in heaven itself, and thus involve all the worlds in the destruction which must inevitably come upon sin and sinners. Hence God limited the field of Lucifer's operations by casting him and his angels into the earth.

When it became plain that there was no hope of saving Lucifer himself, God, instead of immediately destroying him, permitted him to continue his work of rebellion, and thus demonstrate before all the universe the righteousness and holiness and love of God.

It will help us to understand the wisdom of God in permitting Satan to continue his work, if we permit our minds to dwell on what the results would have been if He had followed the opposite course, and destroyed him at once when it became evident that he would not return to his allegiance to God.

Suppose, then, that in order to protect the inhabitants of heaven and of all the worlds from contact with sin, God had destroyed Lucifer at once. There is no doubt that He could have done so, and the fact that He did not do so is evidence that there was a wiser course to follow. To destroy Satan at once, while it would have checked one rebel, would not have destroyed the spirit of rebellion. In fact, it would have spread that spirit.



### The Way of Love

BY ARTHUR W. SPALDING

THE doors of my heart were closed to-night  
By Love, as she pleaded in vain,  
The doors were closed of the temple of love,  
When I bade stern Duty reign.  
For I kissed my children one by one,  
As I laid them in their bed,  
While I prayed my God to help me forget  
That a long good-by was said.

And Love, she mourned: "Oh, why depart,  
When the clinging hands reach out?  
When the hearts they yearn, and the lips  
they plead,  
Why travel the world about?"  
Then Love, she looked, and, lo, her lord,  
Duty, he raised his hand;  
And Love, she covered her face, and said:  
"Sweet is my lord's command."

"For so," said Love, "hath my life run on,  
Bearing its precious load:  
The straiter the bed, the deeper the gulf,  
The stronger its current flowed."  
Then Duty, he smiled, and soft his eye  
Grew in the presence of Love;  
And, "Love," he said, "with you by my  
side,  
I shall conquer these heights above."

Then Love, she stood on her threshold fair,  
And Duty, he turned to go;  
But, lo, as I looked, the gate no more  
Was locked with the bars of woe;  
For Love, with a radiant face, had oped  
The beautiful doors anew,  
And Duty, to go upon his way,  
Entered the portals through.

As soon as such an act had been performed, all other of God's creatures would indeed have served Him for a time, but from the motive of fear rather than love. Their service would have been based upon fear of the punishment that would be visited upon them if they failed to render service; and all the charges which Lucifer had preferred against God and His government would have been substantiated in their minds, and the government of God would have appeared to them nothing less than a despotism. The rebellion would not have been destroyed, for other angels would have arisen to lead in throwing off what would have been to them an intolerable yoke of bondage.

God does not desire the service of fear. He takes no pleasure in compulsory obedience. He is not a monster whose anger must be appeased. He delights in voluntary service, the service which is prompted by love that dwells in the hearts of His creatures. This is the only worship that is acceptable to Him. God regarded the fall of a race a lesser evil than compulsory obedience—a fact which certain churchmen and certain statesmen would do well to consider when they attempt to compel by law obedience to certain religious observances.

Thus in order to win voluntary service and allegiance on the part of all His created intelligences, God permitted Satan to continue in his course, thus affording to the entire universe a demonstration of His unchangeable love and righteousness.

#### WE TEACH THE UNIVERSE

Thus this world became the lesson book of the universe. The rebellion against the government of God was confined here. Satan led his hosts of evil angels to this planet, and laid before them his plans to strike a blow against the government of God by conquering the race which God was to bring into existence here. And all the creatures in heaven and on the other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, on this planet, where they have witnessed its entire course, its terrible consequences, and its ultimate destruction. And when the controversy is finished, and sin is finally destroyed, they will have been profoundly convinced that God is just and true and merciful.

The inhabitants of this planet, the human race, were not utterly abandoned to their great foe. In the very beginning, they were warned of the danger of his attacks; and had they stood firmly against his temptations, they need never have been overcome. And even after they had yielded to Satan, and thus become his lawful captives, they were assured of the coming of a great Deliverer who would break the power of sin for every soul that would accept Him. No human being is left to cope with sin alone. Every one has the assurance of help from God to overcome the devil. Not one need be lost.

God gives this promise to all: "Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children." Isaiah 49: 24, 25.

In consequence of having been involved in the experience with sin upon this planet, the inhabitants of this world who accept the salvation which has been provided for them through the Redeemer will be more highly exalted in the world to come than they would have been if sin had not entered this world. This world is to become the center of the universe of God; the great King of kings Himself is to dwell here; the capital city of the universe, the heavenly Jerusalem, is to come down from God out of heaven to rest upon the earth.



# THE THRONE OF ALMIGHTY GOD

*The throne of Jehovah is the radial point of the universe, and some of earth's one-time dwellers are constant attendants thereat.*

## VI—Studies in the Book of Revelation

BY ALBERT MARION DART

**A**FTER the revelator had heard the messages to the seven churches, he saw a door open in heaven, and heard a voice saying, "Come up hither, and I will show thee things which must be hereafter." Revelation 4:1.

A beautiful scene is presented to the seer as he beholds the throne of God. "And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald."

But that which surrounds the throne is of absorbing interest to all created intelligences. There are seen trophies of Christ's victories on earth; of His labors of love; of His power to break the fetters of the tomb and set the captives free. He sees around the throne "four and twenty seats," or, as the American Standard Version puts it, "four and twenty thrones." "And upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold."

These are members of the human family redeemed from the earth, and associated with Christ, our High Priest, in His mediatorial work in the heavenly sanctuary. For they, with the four "living creatures" (A. R. V.) who are members of the same company, say, "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Revelation 5:9.

### A FEW NOW IN HEAVEN

This company, composed of all nations and tongues, Christ took with Him when He ascended to the heavenly sanctuary as High Priest for the human family. The typical work in the earthly temple closed with the death of Christ. "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Matthew 27:51-53.

In Ephesians 4:8, margin, the apostle Paul alludes to this same company as "a multitude of captives" led by Christ to the heavenly courts. These members of the human family, having experienced the trials of Christian conflict, and the pity and compassion of a loving Redeemer, are fitted to serve as underpriests in the heavenly sanctuary till mediatorial work is finished, and then they will reign on the earth when the kingdom of God shall be established. Revelation 5:9, 10.

From all this, it is evident that the door which opened in heaven (Revelation 4:1) opened into the heavenly sanc-

tuary, where Jesus is "a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8:1, 2.

The prophet speaks of the "seven lamps of fire burning before the throne," corresponding to the seven candlesticks in the worldly sanctuary, and says they are "the seven Spirits of God." Revelation 4:5. He sees also "a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts [living creatures] full of eyes before and behind." Verse 6. We have already identified these living creatures as the saints resurrected at the time of the Saviour's resurrection. They were "full of eyes before and behind," "had each of them six wings," "and they were full of eyes within." The mirror-like condition around the throne caused it to appear as if confronted by faces in every direction.

These redeemed ones see, as we have not yet seen, the character of God, and never weary of crying, "Holy, holy, holy, Lord God Almighty." They "cast their crowns before the throne," and ascribe "glory and honor and power" to the Creator of all things; and add, "For Thy pleasure they are and were created." Revelation 4:8-11.

None who refuse to meet the pleasure of God can share eternity. But the pleasure of God is our eternal welfare. He takes "no pleasure in the death of him that dieth." "Turn ye, turn ye from your evil ways; for why will ye die?" "Ye will not come to Me, that ye might have life." Oh, could we but understand His pleadings! For the sensual pleasures of a moment, we hold on to sin, the wages of which is death. We love death. "All them that hate Me love death." Strange infatuation!

### CHURCH HISTORY EPITOMIZED

"And I saw in the right hand of Him that sat on the throne a book written within and on the back side, sealed with seven seals." Revelation 5:1. Here is the sequel to the statement in Revelation 4:1, "Come up hither, and I will show thee things which must be hereafter."

The seven seals deal with ecclesiastical affairs of the world from the days of John the revelator to the close of time. The fourth and fifth chapters of Revelation are introductory to this interesting line of prophecy. John heard an angel ask, "Who is worthy to open the book, and to loose the seals thereof?" When no one in heaven or earth seemed able, the prophet "wept much," and found relief only when "one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Revelation 5:5.

Christ alone could accomplish the work; and His power to do it is seen in the fact that He stands in the midst of the four living creatures and the elders (redeemed saints), "a Lamb as it had been slain." And it is significant that, though myriads of angels surround the throne, yet the one who announces Christ's worthiness and ability to loose the seals is one of the elders. The reason is evident. The seals pertain to the plan of salvation; and the elder had tasted the poison of sin, had been locked in the embrace of death, had experienced the joy of forgiveness, and had been liberated from the grave. He knew the power of the Lamb in a sinful world better than even angels, who had never passed through such experience.

### OUR PRAYERS BOTTLED

The Lamb had seven horns. Seven is a complete number. A horn is a symbol of power. He is all-powerful. He had seven eyes, said to be "the seven Spirits of God sent forth into all the earth." I am glad His Spirit is still in the earth. But a time is not far distant when it will be withdrawn. The wickedness of the world is fast grieving it away. Now we can have all we can contain. How much room have we for it?

Further connection with the plan of salvation is seen in the fact that the four living creatures and the elders had "harps, and golden vials full of odors [incense, margin], which are the prayers of saints." Revelation 5:8. In Revelation 8:3, we are told that the incense was offered with the prayers of the saints. The incense represents the righteousness of Christ received by faith. These elders and living creatures had received it, for they were "clothed in white raiment." See Revelation 19:8.

Our prayers are represented as being lodged in vials, or bottles, and presented by these human witnesses who have experienced the power of redemption, to Him who is "touched with the feeling of our infirmities," who "was in all points tempted like as we are, yet without sin."

If the answer to your prayers seems delayed, have patience and faith. Your prayer is bottled up before the throne, in the hands of your brethren who work in perfect accord with your elder Brother, and will be answered in due time.

Let us now ascribe praise and honor to the Lamb, that we may help swell the chorus of praise when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," say, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

THE dictionary defines conscience as "moral sense, inner judgment of right and wrong." The Bible speaks of a good conscience, but also of a weak conscience, a seared conscience, a defiled conscience, and an evil conscience. This makes it evident that the conscience is largely a matter of education, and changes according to the light we have. The more of God's word we practice in our lives, the more reliable our inner judgment or conscience will be.

C. F. McVAGH.



# Christ and the Sacrificial System

I—Studies on Hebrews 10:5-10

BY RODERICK S. OWEN

"**W**HEREFORE when He cometh in to the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. Above when He said, Sacrifice and offering and burnt offerings and offering for sin Thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said He, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

In the foregoing scripture, two things are brought to view, one of which Jesus took away, while the other He established. The two things under consideration are: first, sacrifices and offerings which are offered by the law, or according to the demands of the law; second, the will of God. The relation of each of these to the other, and their relation to Christ and to man, is a theme most worthy of our consideration.

## SACRIFICES NO PLEASURE TO GOD

By comparing our text with Psalm 40:6, we find that God took no pleasure in sacrifices, neither did He desire them, nor did He require them of man. It was sin that had made them necessary for the time being. That He could take no pleasure in them is readily seen when we think what they signified; for how could He take pleasure in a rite which pointed forward to the death of His own dear Son?

Again, every sacrifice was a reminder that one of His children had sinned. And each sacrifice called for the death of one of His innocent creatures, over which His watch-care is so great that not even a sparrow can fall to the ground unnoticed. In view of these facts, we must conclude that not only did God not take pleasure in sacrifices, but contrariwise, each offering must have moved His heart to sorrow.

But was there any one who took pleasure in them?—Yes; that archenemy of God who delights in bloodshed and slaughter, and who gloated with fiendish exultation over his success in dragging Christ from the throne of glory and nailing Him to the cruel cross of Calvary, took pleasure in the sacrifices, as did also all fallen angels, and wicked men who were controlled by him. God did not desire the sacrificial system, because He could not desire that which brought naught but sorrow to His heart and pain and suffering to His creatures.

## MAN WELCOMED A REMEDY

Was there any one who did desire them?—Yes; man, finding himself condemned to death and eternal destruction because of sin, and seeing in sacrifices a possibility of escaping "the wages of

sin," rejoiced that a plan had been made whereby sinful men could be saved.

God did not require sacrifices and offerings: But some will ask, Did not God command man to offer them?—He did; yet it is equally true that God did not require them. However, it must be that something required them, else they never would have been offered.

But first let us see what God did require. The Scriptures everywhere teach that God requires, desires, and takes pleasure in nothing short of perfect obedience on the part of His children. Man having sinned, and his sinful condition requiring a sacrifice in order that he might escape death eternally, the law of sacrifice was the response of God to the demand made upon Him by the existence of sin. In other words, the law of sacrifice, which is the highest expression of love to a sinner, existed in the very na-



The ceremonial service of the sanctuary was the gospel picture book for Israel. Its intrinsic value was nil, but to believe the Messiah whom it prefigured meant salvation.

ture of God, and was brought into action by the entrance of sin among God's creatures; but although the law of sacrifice in behalf of the sinner is an expression of God's character, and is in harmony with His will, yet the existence of sin is not in harmony with His will and is not what He desires.

Then we conclude that while God neither required, desired, nor took pleasure in sacrifices and offerings for sin, yet the existence of sin required them, and man, because of sin, desired them, and Satan, allied with sin, took pleasure in them.

God did not desire the existence of sin, because it is out of harmony with His will, and could bring only distress to His creatures. Anything that is the

outgrowth of sin, or that is dependent upon the existence of sin for its continuance, is not desired of God, nor is it in harmony with His will, primarily speaking. Hence One who came to do God's will must take away sin and all that is contingent upon sin. Therefore He must take away sacrifices, which He could do only by removing the condition of sin which required them.

We read of Christ (Hebrews 10:9): "I come to do Thy will, O God. He taketh away the first [sacrifices and offerings], that He may establish the second," the will of God. Then every act performed by Him in removing this sinful condition from God's universe must be an act in harmony with God's will; for He said, "I come to do Thy will, O God." But what is God's will? The answer to this question is found in Psalm 40:7, 8; for He says, "I delight to do Thy will, O My God: yea, Thy law is within My heart."

The thought that to have a knowledge of the law is to know God's will, is also taught in Romans 2:18, where we read in reference to the Jews, that they know God's will, and approve "the things that are more excellent, being instructed out of the law." Then to know God's will, one must be instructed in the law; and to know and do His will, one must have the law written on the heart. Since every act of Christ's in removing sin is in harmony with God's will, and since His will is expressed in His law, we conclude that every such act is in harmony with His law.

## CHRIST ESTABLISHED THE LAW OF GOD

What then are the acts authorized or performed by Jesus in removing sin?

1. The slaying and offering of typical victims.
2. Living an earthly life of perfect obedience to the law Himself.
3. The offering of Himself as the great antitypical sacrifice for sin.
4. Writing that law in the hearts of His children, and their complete salvation from sin and all its consequences.
5. The final and complete destruction of all who will not forsake the transgression of that law.

When these are accomplished, sacrifices will be taken away, and the will of God eternally established. And all these steps approved by Jesus are in harmony with the will or law of God. But some will say that at least three of these, namely, the slaying of sacrifices, the slaying of Christ, and the destruction of the wicked, are violations of that law; for it says, "Thou shalt not kill." True, they seem to be; therefore it will be necessary to call attention to the fact that under certain circumstances, an act which seems to violate the letter of a law is in reality an act in perfect harmony with the law.

## THE INTENT OF THE LAW

To illustrate: There are game laws enacted to prevent the various kinds of game from becoming extinct. The purpose of these laws is to contribute to the preservation of the life of man by furnishing him with food. But suppose a man finds himself in such a place and in such a condition that to save himself from death, it becomes necessary to take the life of certain game in the time of



year when killing it is forbidden by law. How shall he obey the law?—Surely by accomplishing the purpose of the law, which is to supply man with food to sustain his life. The time has come when that game is needed to preserve his life. Therefore he will obey the law by violating the letter of it, in killing the game, and thus fulfill the purpose of the law by sustaining the life of man; and courts of justice will pronounce him innocent of any violation of the law.

Also, where transgression has occurred, or where sin exists, doing the very thing forbidden by the law becomes, under certain conditions, an act of obedience to it. To illustrate this principle, let us consider the penal side of a law. The force and permanency of a law lies in its penalty, not ignored and set aside, but executed with unswerving certainty whenever transgression of the law occurs. To fail to execute the penalty would be to undermine and set aside the law. A law of the land says, "Thou shalt not kill;" and the penalty is death to the transgressor. A man has been found guilty of murder, and been turned over to the sheriff for execution. How shall the sheriff obey that law?—By executing the man; for the law demands it of him as the executive of the government, and should he refuse to do so, he would be disobeying the law. Thus under such conditions, the taking of the life of that man is an act of obedience to the law which says, "Thou shalt not kill." Were it not for this principle, any government would be condemned by its own law for the execution of traitors or murderers. Yea, God Himself could not be sustained by justice in the destruction of incorrigible transgressors of His law.

From these two illustrations, we conclude that any act which accomplishes the purpose of the law, or any act which is necessary to sustain the law, is an act in harmony with the law, and that the execution of a traitor to the government is just as much an act of obedience to the law as is the preservation of the life of the loyal subject, and that conditions of transgression will require a thing which God never desired nor required.

## Fundamentals of Peace and War

(Continued from page 1)

crisis in the history of the world has ever come, that was not foretold by the inspired word of seers. Jehovah Himself pledges, "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. No sincere Bible student need be in dismay or uncertainty concerning futurity.

This present awful war is not the prelude to world peace, as many are led to believe. We would that it were. But no more is a world peace born of a world war than are roses born of thistles. War is not fundamental to peace, any more than peace is fundamental to war. Destroy peace, with all its manifold fruits, and we have war in all its fiendish horrors, without the slightest glimmer of mercy and human regard. Annihilate war in all its forms, with all its secondary causes and tendencies, and we will have absolute peace in all its glory of perfection.

Earth's present tragic struggle is not the product of any particular nation. It is not the product of any particular generation. It is not the product of any particular age. It is not the product of any particular individual personality.

### A WORLD SCHOOL IN GOODNESS

If it were, then a mighty help in the effort for world peace would be to wipe off the face of the earth the offending nation, generation, age, and individual, and leave not a trace of their existence in art or literature, and make it a crime for memory to rehearse, either in theory or in practice, any of its deeds. Then institute a carefully planned and energetically prosecuted world-wide æsthetic movement toward cherished ideals. Establish a universal and compulsory course of study in ethical and moral values. Create a vigilant censorship of human language, and impose a penalty on any who would utter words and expressions that might suggest anything pertaining to war, jealousy, hatred, rivalry, or that might have an unfavorable bearing upon the politics of the day.

Such a movement would have a mollifying effect upon the ills of a limping world, and assist it somewhat in its aspirations to rise to a higher plane of civilization. This movement might render a temporary help. But this staggering globe is looking for something permanent on which to depend for safety. It wants everlasting peace. It is tired of temporizing, of theories and expedients. It is disgusted with the failures and follies of idealists and fanatics. We want something that is fundamental, and upon which we may rest, being consciously assured that war, with all its inhumanities, will never be repeated. But can the contemplated plans for "unity," "the brotherhood of man," "the league of nations," bring that glorious day of—

"A world made true to a holy plan—  
The reign of love, the rule of man?"

### WAR'S PRIMAL CAUSE

The root cause of war and malefic disturbances of every kind is a principle, and has its life in the very nature and constitution of the individual. To this place we must go in search of the secret of this world's weal or woe, its peace or its confusion, its salvation or its ruin; for so long as this vital principle exists, and exists in the human individual, so long we will have wars, with all their associated evils.

The oldest authentic statement in respect to the origin of this evil principle is found in the Bible. The oldest reliable history of the results of the activity of this principle is the Bible. This principle is there called "sin." The Bible says that it originated in heaven. The first mention of war is found in the Bible, which describes the first experience of a state of belligerency. See Revelation 12:7-9.

Ever since that fatal day when the universe first heard the footfall of sin, there has been strife, envy, murder, war. And so long as sin is permitted to rule in the hearts of men, there remains no prospect of the general peace that must underlie the monument to "the brotherhood of man." Plans for "an enduring peace" may be devised by honest and

well intentioned men and women; but it must be recognized as a settled fact that so long as humanity is tainted with selfishness and mortal weaknesses as the result of sin, there will be overstepping of temporary restraints, issues will be raised, misunderstandings develop, crises be precipitated, altercations follow, clashes ensue, and wars desolate the earth and rob humanity of its bravest and best.

### THE PEACE AGE

There is only one panacea for the ills of this stormy orb. It is found in the second literal coming of Jesus Christ. He is soon to "arise with healing in His wings," and put an end to the reign of sin. In this glorious fact, and in this alone, lies the hope for "an enduring peace" throughout this sinful world.

Only those who have made their peace with Him will be permitted to be subjects of that future kingdom of peace and righteousness. Only those who have allowed the King of peace to rule their lives in this world, will be permitted an entrance into that holy realm where strife shall never come. This blessed day and experience are very near at hand.

THE *North American* is the authority for the statement that conscientious objectors caught in the draft will be employed for "the grim business of cleaning up the battle fields," and will bear the name Mercy Squadron. It may be more than a coincident that a man who firmly believes it is wrong to take life should be used in the midst of the bloody forces of destruction to remove the wounded and bury the dead, saving and salvaging the remains of war's wanton waste. Courage and self-control of the highest order are requisite to such work. This liberty-loving country is in war to maintain the fundamentals of democracy; and in harmony with its tradition of holding inviolate the beliefs of the man who maintains that it is wrong to bear arms for the purpose of slaughter, a task is given him that is at once compatible with his convictions and an invaluable aid to the government. Such men, according to the *Survey* (New York), "have an honorable place in social progress as critics of existing institutions, as prophets of better things, . . . to whom society is in debt beyond calculation."

READ this truthful indictment of Protestantism: "Formerly, if you contended with a Protestant, he would meet you with passages of Scripture or answer from 'The Short Catechism,' and you knew where you were. He couldn't do that now, he doesn't know them well enough. He will only say, 'I don't think God would do this,' or 'I don't believe that,' and all the queerest notions under the sun—that is, he is making his own religion, and doesn't care a twopenny ticket whether it is that of the Bible or not. The pretense that Protestantism is the religion of the Bible is abandoned, and very properly and honestly; it is the religion of yourself. It is a weird thing to see how Protestantism has realized itself as naturalism."—*Western Watchman* (Roman Catholic).





# EDITORIAL

EDITORS

A. O. TAIT  
L. E. FROM

## PERIL THROUGH RELIGION

THE following prophetic utterance, which is specific, clear, and definite in its expression and its prediction, needs to be frequently and carefully reviewed. Read attentively the verses as found in our English Bible, according to the American Standard Revised Version:

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Timothy 3: 1-5.

### OTHER TRANSLATIONS

"The Twentieth Century New Testament" is set forth as "alast days." In this connection, let us single out one of his specifications for particular attention. It seems strange, but nevertheless it is true, that the apostle speaks of the religious conditions of the time as being prominent among the things that will create perils in the last days. Rotherham speaks of the people in this time as being "irreligious," yet "having a form of godliness." They deny the power of the God they claim to serve.

"Be sure of this, that in the last days difficult times will come. Men will be selfish, mercenary, boastful, haughty; and blasphemous; disobedient to their parents, ungrateful, impure, incapable of affection, merciless, slanderous, wanting in self-control, brutal, careless of the right, treacherous, reckless, and puffed up with pride; they will love pleasure more than they love God; and while they retain the outward form of religion, they will not allow it to influence them. Turn your back on such men as these."

The scholarly Weymouth has given us a translation of the New Testament "in modern speech," it being "an idiomatic translation into everyday English from the text of the resultant Greek Testament." Dr. Weymouth gives those verses as follows:

"But of this be assured: In the last days grievous times will set in. For men will be lovers of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love piety and yet live in defiance of its power. Turn away from people of this sort."

Rotherham, who has given us a translation of the New Testament that has been very highly prized, presents the verses under consideration in the following manner:

"But of this be taking note: that, in last days, there will set in perilous seasons. For men will be fond of themselves, fond of money, ostentatious, arrogant, defamers to parents, unyielding, unthankful, irreligious, without natural affection, accepting no truce, given to intrigue, without self-control, uncivilized, unfriendly to good men, traitors, reckless, beclouded, lovers of pleasure rather than lovers of God; having a form of godliness, but the power thereof denying: from these also turn thyself away."

### ALL AGREED

Be particular to note that each of these translations presents something that will occur "in the last days." This would show

that the ripest scholarship of the age finds the best Greek manuscripts unanimous upon the point that the prophet-apostle had his vision directed clearly to a specific point known definitely in the word of God as "the last days."

Dr. Weymouth joins the translators of the Revised Version in saying that the last days shall be marked as "grievous times." The "Twentieth Century" translators speak of those days as "difficult times," while Rotherham follows the King James Version more closely by speaking of those days as "perilous seasons."

It is well frequently to study in detail the various conditions that will manifest themselves in the world to combine in making these last-day perils. As you read of the conditions set forth in this remarkable New Testament prophecy, and look out upon the world at the present time, you cannot fail to be impressed with the striking similarity between what is actually before us now and what the apostle said would be "in the

last days." In this connection, let us single out one of his specifications for particular attention. It seems strange, but nevertheless it is true, that the apostle speaks of the religious conditions of the time as being prominent among the things that will create perils in the last days. Rotherham speaks of the people in this time as being "irreligious," yet "having a form of godliness." They deny the power of the God they claim to serve.

### DEFY THE POWER

Dr. Weymouth seems to be even more emphatic, speaking of these last-day people as "irreligious," and saying "they will love pleasure instead of loving God"; yet they "will keep up a make-believe of piety and yet live in defiance of its power." Other translations speak of their "denying the power" of God, but Weymouth shows that this denial reaches to the

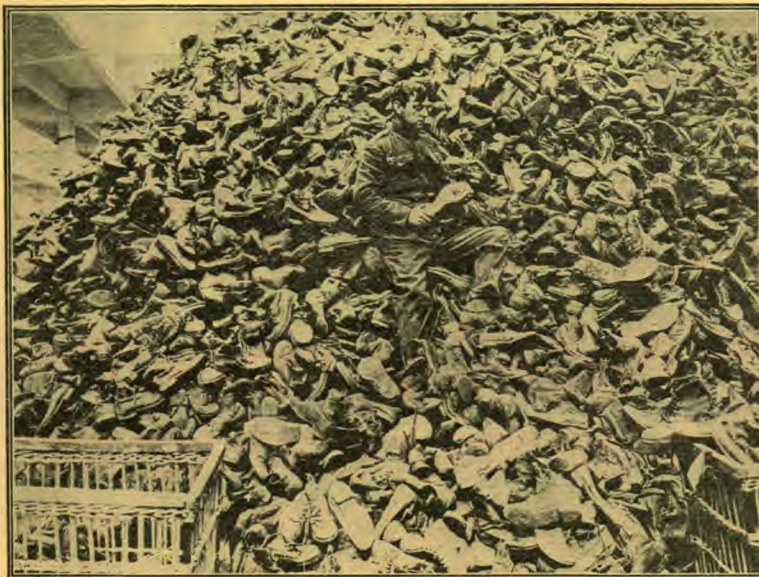
point of defiance. They will deny God's power, yet claim to be serving Him. They will be irreligious and boastful, yet have a form of godliness. There is no equivocation in the language of the apostle. There is nothing of the cunning or the subterfuge of the oracles of Delphi. There is the plain prediction that the last days will be made perilous, and that an irreligious, godless class of professing religionists will do their full share in producing these perils.

One of the gravest charges brought by the Christ against the generation in which He personally lived and worked was that they fulfilled the prophecy of Isaiah: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 8, 9.

### CRUCIFIED BY RELIGIONISTS

The Jewish church of Christ's time was not lacking in ceremonial; it was not lacking in stately forms of outward service; but it was lacking in the power of God that regenerates the heart. And because they continued to hold to the "form of godliness" while denying its "power," they went on step by step until finally they conscientiously and religiously crucified the Christ Himself. And let us remember that the Jewish nation in the time of Christ had the same human nature, the same leading characteristics, as humanity in general; and we are in danger to-day of repeating their fatal blunder, and of committing a similar colossal sin.

The men of to-day deny God's power. They teach, from



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A pile of superannuated army shoes. Shoes for the army are made from the best portions of select hides. The government recently placed an order for 5,000,000 pairs with one company.



pulpit and through the religious press, that our world, instead of having been created by the power of God, has been brought into existence through evolution and natural processes; they teach, through the same channels, that the power manifested in the virgin birth of the blessed Christ is all a delusion, and that no such thing as told in the Bible ever occurred; they teach, through the same channels, that it is foolish and childish to believe the miracles of the New Testament and of the Bible in general; and many other similar things

involving the power of God are denied, jeered at, and derided. Yet these men who thus so vehemently deny God's power, at the same time profess to be followers of the Christ and the God of the blessed Bible. Many of these unfortunate teachers will doubtless be so blind they will not see that they are thus fulfilling one of God's clearest and most specific prophecies. But certainly many thousands of people will heed the warning signal, and will not be deluded into following such an inconsistent course.

## An Exegesis of Ezekiel 38 and 39

*Is Russia to be the dominant power in Palestine, or will the Jew triumph over the desecraters of the Holy Land?*

BY MILTON C. WILCOX

FOR many years, this prophecy has troubled Bible students, and not a few inquiries have been made regarding its meaning.

There are also various interpretations. It has been said to be a prophecy of Russia and allied nations and her future march southward over Palestine. Others have interpreted it as a prophecy of the United States and an attempt at its despoliation by foreigners. Still others hold it to be a prophecy of the restoration of the Jews to Palestine and a future attempt to destroy them.

It will help us, in the study of this passage of Scripture, to classify the prophecies to the Jewish nation under one of the following heads:

1. The prophecies pertaining to that dispensation, fulfilled to Israel as a nation. Compare Genesis 15:13-21 with Nehemiah 9:7, 8; Joshua 21:45; 23:14.

2. Many of the prophecies are double, fulfilled in part to the typical kingdom of Israel and the typical land, and will be met in their fullness only in Christ Jesus and the true Israel of God.

(a) The seed of Abel and of Abraham was a promise of the seed Christ Jesus.

(b) The little land of promise was a type of the new earth, the home of God's redeemed Israel.

(c) The people of the flesh at their best were a type of the whole Israel of God.

(d) David in his humility and submission, and Solomon in his wisdom and glory, were types of our coming King of the seed of David, and of the endless ages of His glorious reign. And some of the prophecies, often with the merest local reference, reach on to the times of the gospel dispensation, to Jesus the Anointed, Prophet, Sacrifice, Priest, and coming King.

3. Others of these prophecies and promises were conditioned upon the attitude of the people or nation of Israel toward God. These conditions are clearly stated in the following:

"At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build

and to plant it; if they do that which is evil in My sight, that they obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah 18:7-10.

Concrete illustrations of this principle are given in the case of wicked Nineveh and her repentance (Jonah 3), and in Jerusalem as set forth in Jeremiah 17:24-26. If these conditions are not clearly set forth or referred to, they are ever to be understood. "I am Jehovah, I change not."

4. All the prophecies of the Old Testament must be interpreted in the clear light of the New. Only so are we safe. The clearest light of that typical period is but as the effulgence of the moon, while after the resurrection of the Son of God, there is the shining of the glorious sun.

Therefore Paul says of the purpose of God concerning Israel: "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." Ephesians 3:5, 6.

One other consideration: All prophetic fulfillment must be in harmony with all that the prophecy demands. That is to say, we may not take a specification or so of the prophecy, and make application of it to some thing or power, when other vital specifications cannot be made to apply.

It is often said of a parable, that it does not always "go upon all fours." Many of its details are incidental and unimportant, and do not take from the great moral lesson the parable is intended to emphasize or enforce. But prophecy is given for the great twofold purpose of telling God's people "what should come to pass hereafter," and to reveal God as One upon whom His people may depend. See Daniel 2:29; 2 Peter 1:19; Isaiah 46:9, 10. Therefore a prophecy that emphasizes clear and particular specifications must mean clear and particular fulfillment. The ten horns of the beast of Daniel 7 mean just ten kingdoms, not eleven or nine. The four heads of the leopard mean four parts of the Grecian empire, not two or seven.

I purchase of a reliable antiquary, from his particular and detailed description, a wonderful hexagonal table. Every corner of the six, and every corresponding leg of each of the six corners, bears distinctive markings, and those markings are proofs of its genuineness and worth. If but four or five of these corners and legs meet the description, and the other one or two fail, I am warranted in saying that the table is a counterfeit and an imposture. Well, we may liken the prophecy of Ezekiel 38 and 39 to a detailed description of a hexagonal table with its six supporting and identifying corners and legs.

We note them in brief as follows; and as the chapters are short, I will not cumber the page with constant references:

1. The first dominating corner of the prophecy is "the land of Israel," "the mountains of Israel," "the land that is brought back from the sword," which has become "the land of unwallled villages, . . . dwelling without walls, and having neither bars nor gates," and which the Lord calls "My mountains."

2. The people that dwell in that land are "the people that are gathered out of the nations," that "went into captivity for their iniquity," "My people of Israel," no longer oppressed and poor, but who dwell "safely," "have gotten cattle and goods," "the house of Israel."

3. Their prosperity and riches arouse the cupidity and greed of northern peoples called Meshech and Tubal, led by a chief prince called Gog, who will organize a mighty coalition of nations from various quarters, far and near, fully armed with "buckler and shield," and "swords"; they will think an evil thought, namely, to sweep over "the land of unwallled villages," "like a cloud to cover the land," "to take a spoil, and to take a prey," "to carry away silver and gold, to take away cattle and goods, to take a great spoil."

4. This combined army comes "out of the north parts," "many people," "riding upon horses, a great company, and a mighty army." This army is pictured as being so vast that the "weapons of wood," "the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears" borne by it are sufficient in quantity to furnish fuel for the people of the land for "seven years."

5. It shall be fulfilled in "the latter years," "the latter days,"—a decidedly elastic term. The original root word, *achar*, rendered "latter," Strong tells us, means "to loiter, i. e., be behind, to procrastinate," and the derivative word *acharith* is defined as the last or end, hence the future."

6. All this is to be wrought out for the nation of Israel, while she is still surrounded by "heathen," "peoples," "many nations." Ezekiel 39:23-27.

Here are six clear, strong specifications of this prophecy, six corners and



legs, so to speak, to this hexagonal table. All are essential to its stability. Each has its particular form and markings; and if one differs totally from the description, the table loses its identity.

#### A CONDITIONAL PROPHECY NEVER FULFILLED

Now what are the facts?—Simply these:

1. The land is there, but it is not a land of peace or plenty or prosperity or gold or silver. It is in barrenness and poverty, wretchedness and misery.

2 and 3. The people that dwell in that land are not those gathered out of captivity from all lands, who were once prosperous, but are now suffering for their iniquities; but the covetous, rapacious, cruel, barbarous Turk is there, who has gathered little or nothing to excite the cupidity of other nations.

4. The great combination out of the north land could not well be Russia, whose complete rebuilding must be put off for an indeterminate time. Nor could the modern metal munitions of war of any nation furnish firewood for seven years, or for one year.

5. If the prophecy is yet to be fulfilled, we would be forced to accept the unscriptural and impossible return of the Jews, and hold that it is blessed under God while making void the sacrifices of Jesus Christ.

6. Then, too, if the sixth specification is still future, we must also accept such unscriptural teachings as those of Pastor Russell, or Dr. Thomas, the Christadelphian.

What, then, shall we conclude?—Simply this: that the prophecy is conditional; that Israel never met the conditions, and therefore the prophecy will not be, cannot be, fulfilled.

The thirty-eighth and thirty-ninth chapters of Ezekiel are a constituent part of a greater prophecy of the restoration of Israel, beginning with chapter 33, and closing with chapter 48.

These prophecies are on a high plane spiritually, preëminently temporal, and to some extent typical of greater, better things.

Chapter 33 reveals the responsibility of God's messenger and the people to whom he is sent, and clearly sets forth the conditions of blessing and the inevitable result of rejecting God's message.

Chapter 34 depicts the unfaithful shepherds, and gives promises of great blessing to the true flock amid abundant blessings on the restored "mountains of Israel," a key thought that runs through the chapters.

Chapters 35 and 36 rebuke Edom's unholy treatment of Israel, and refer again to "the mountains of Israel" and the blessings.

Chapter 37, under the figure of the resurrection, declares that God is able to do all He has promised, even to the raising of the dead, and giving life to the dry bones of their dead hopes, bringing back both houses of Israel, and making them one nation "upon the mountains of Israel."

Chapter 38 refers to the same people gathered out of the nations, "upon the mountains of Israel," "My people Israel." Verses 8, 14, 16.

Chapter 39 is a continuation of the same prophecy, having still reference to

"the mountains of Israel" and the gathered people. Verses 2, 4, 17.

Chapters 40 to 48 are a detailed description of a glorious temple, the center of worship, regulations for sacrifices, the new division of the land among the tribes, and the wonderful prosperity and perpetual blessings God would bestow upon a faithful people.

Now all these prophecies—chapters 33 to 48—refer to the restoration of Israel to their own land in *this sinful world*. The wicked nations would still be around them. There would be great blessings, but the curse of sin would not be wholly eliminated, even in promise. Chapter 47: 11. As the offering of beast sacrifices is still enjoined, Christ would not yet have come. 45: 13-25. The land of God's people would still be limited; strange nations would be around them and dwell among them. 47: 21-23. (Compare Zechariah 2: 1, 4; 3: 4; with Ezekiel 40: 3; 47: 3; 38: 11; 36: 25.)

Now all these marvelous blessings, like those which God gave when He called His people out of Egypt, were on the same conditions that always obtained. If, in that early day, Israel had been faithful to God, their days would have been "multiplied . . . as the days of the heavens above the earth." Deuteronomy 11: 21. And by Jeremiah, a contemporary of Ezekiel, God promised that if that people would repent of their deeply engraven sin, even when Jerusalem seemed to be doomed, their holy city should stand forever. Jeremiah 17: 1, 24-26. And these conditions are again and again implied throughout this great prophecy. See Ezekiel 36: 24-27; 43: 9, 11; 44: 6-8.

But the sad response to all this, as recorded in Ezra and Nehemiah, is that Israel's reformation was shallow as regards experience, and limited as to numbers. The proclamation of Cyrus was broad enough to include every soul of the twelve tribes, and God's call is always potent with divine sufficiency. Yet only a little over two score thousand responded, and many of them rather halfheartedly.

If Israel had then met fully God's promises, every promise of the great prophecy would have been fulfilled, and there would have been "showers of blessings," and "the mountains of Israel" would have yielded fruit for God's people Israel, the land would have been tilled and sown, the glorious sanctuary, hallowed by God's presence, would have been built, and Israel would have been to the praise and glory of God in the earth.

The envy and greed of the great northern nations would have been aroused. Meshech and Tubal (not Rosh—Russia—but the chief prince, as in the common version and the margin of American Revised Version), the Moschi and Tibareni of classical lore, the Mushke and Tubale of cuneiform record, who traded in the markets of Tyre (Ezekiel 27: 13; also Genesis 10: 2; Psalm 120: 5; Ezekiel 32: 26), would have come like a fearful cloud to destroy God's people, and would themselves have been destroyed precisely as the prophecy declared, the mighty power of God would have been displayed as at Gibeon and Perazim, typical of the last great judgments, and all the surrounding nations would have witnessed God's power.

Israel failed, and in a measure only could God bless them.

Would we know the future?—Learn it in the clearer prophecies of the Revelation. Would we know God and His word?—Meet His reasonable conditions.

### Bible Dissipates Despair

A FEW years ago, while traveling in a sparsely populated farming district of the Dark Continent, I happened upon a large farm. Turning in at the gateway, I rode three and one half miles to the homestead—a humble sun-dried brick cottage. All along the way, we had seen the horrible spectacle of dead and dying cattle, victims of drought and disease. A little girl greeted us, and ushered us into the presence of her mother. The mother was sitting at a table, with a Bible and a book of Bible readings, searching for a meaning of the terrible epidemic that had destroyed her stock. She had read Joel's pen picture of the time when "the day of the Lord is at hand," and had pondered the words:

"How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. . . . The fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto Thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness."

After reading, she buried her face, and gave way to weeping; for she had seen the fulfillment of the prophecy in her fields, and was financially ruined.

I suggested that she had studied only one side of the vision. If she would continue to read, she would find jewels of hope that would cheer her heart. In the third chapter, verse 16, we read the words, "But the Lord will be the hope of His people, and the strength of the children of Israel." The light of that promise immediately began to dry her tears, and with eagerness she joined in the reading of the second chapter,—the call to surrender the heart to Jesus, the call to prayer, the assurance of divine pity, the exhortation to be glad and to expect the Lord to do great things, and the promise of the latter rain, the Holy Spirit.

By the time we had finished, my hostess was a happy, trusting child of God. These promise gems were worth more than all the cattle she had lost. The gloom had made the light shine brighter when she saw that her extremity was God's opportunity to adjust conditions so that she and her family might be blessed.

The gloominess of that prophecy and others still speaks to the troubled world. Many hearts are bleeding, many eyes are red with tears. Fields are strewn with dead and dying—not cattle, but men. Will these things turn the world to a study of the prophetic promises? Will they form a background against which we may the better see God's jewels of truth? Will the gems arrest your attention, and lead you to become a consecrated child of Him who loves you and gave Himself for you?

HERBERT J. EDMED.





A happy disposition is a true sign of a happy stomach. How hard it is to wear a smile when the digestive apparatus is topsy-turvy!

## Mind and Heart Cause Dyspepsia

By D. H. KRESS, M. D.

ant to the digestive process. Especially is it important never to eat when "bad or mad or sad, only when glad."

### THE HEART AND DYSPEPSIA

Diet will not cure cases of dyspepsia due to mental causes. Several years ago, a patient came to me complaining of having indigestion. The history of the ill revealed that it dated back to the time when the patient lost her only child, a boy about ten years of age. She had not ceased to grieve about her loss. I at once saw that she could not be helped by the best dietetic outline I could give her. Instead of attempting to diet her, I said, "Why do you not adopt a little boy and let him take the place in your heart of the one you lost?"

She had never thought of this before. Later her husband and she both came and said they had concluded to follow my advice. I was successful in securing a sweet little fellow eighteen months old. He filled the vacant spot in her heart. The change brought about in this woman's physical condition was marvelous.

There is but one remedy for this class of dyspeptics. "Bring the poor that are cast out to thy house. . . . Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isaiah 58: 7, 8. Many a poor dyspeptic could be helped by following out the direction here outlined. Selfishness is often the cause of the most aggravated forms of dyspepsia. The gospel is the great remedy for all such cases.

To the palsied man who worried concerning his past sinful life, Jesus said, "Son, be of good cheer; thy sins be forgiven thee." After good cheer had taken the place of mental depression, Jesus could heal him of his physical malady, and say, "Arise, and walk."

There are many poor men and women whose digestive organs are in a palsied condition as a result of a wrong mental state. The only hope for such is the gospel of Jesus Christ. He came to "comfort all that mourn, . . . to give unto them . . . the oil of joy for mourning, the garment of praise for the spirit of heaviness." Isaiah 61: 2, 3.

These words were addressed to His followers: "Fear not, little flock;" "Let not your heart be troubled;" "In everything give thanks;" and "Rejoice . . . always." The gospel brings peace of mind and physical health to all who receive it. As physicians, we are forced to recognize that "man doth not live by bread only." Something more than diet is needed in the majority of cases of chronic dyspepsia.

Dyspepsia that has its origin in the

mind may be temporarily benefited by a change of mind, no matter how it is brought about. Four or five ordinary doses of whisky, brandy, beer, or wine daily may so narcotize the higher brain centers that all anxiety and worry, which exert a depressing influence, are for the time forgotten. Hoffstatter's stomach bitters and other remedies recommended for dyspepsia contain about the same amount of alcohol as does whisky. The result obtained from their use is practically the same as would be obtained by taking whisky straight.

The difficulty is that after the effect of one dose has worn off, the mental condition returns in an aggravated form, and hence a second and a third dose are demanded. In fact, it is necessary to be continuously under the influence of the narcotic in order to experience continuous relief. Alcohol, tobacco, coffee, tea, and patent medicines are in demand chiefly because temporarily they bring relief to the mind, and lead to a forgetfulness of the things that cause depression and dyspepsia.

While they temporarily bring relief, they actually aggravate the condition they are supposed to cure. Whosoever is deceived by them "is not wise." The admonition of the apostle was, "Be ye not unwise, but understanding what the will of the Lord is. Be not drunk with wine, wherein is excess; but be filled with the Spirit." Ephesians 5: 17, 18. The real remedy is the Spirit of God. These others are the devil's substitutes for it.

### TRUTH IS A PANACEA

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." In these there is health.

We hear of people's being healed by the exercise of faith in worthless or even harmful things. Faith in the exodoner has helped many a one temporarily. Faith in so-called Christian Science has helped others. Some say, It does not matter in what men exercise faith, so long as they have faith, for it is faith that heals.

It does matter whether men believe the truth or believe a lie. It mattered whether Eve believed God or Satan in the Garden of Eden. To believe the one, meant life; to believe the other, meant death. It was her belief of a lie that opened the floodgate for all the suffering there has been in the world. Temporarily the belief in a lie may appear to be beneficial; but real healing lies in the belief of the truth. "Ye shall know the truth, and the truth shall make you free." "Thy word is truth." "He sent His word, and healed them." Healing lies in the Word. Faith appropriates and leads to obedience of it. The word of God is life to those who find it, and "health to all their flesh."

Do not let your spinal column act as a spring pole to hold up your chest. It should rather be used as a lever over which the muscles of the back hold control. Neither be lippy in religion. Let faith keep your spiritual spine erect, that your heart may have room in which to beat great throbs of sympathy and love.

ALBERT CAREY.

**D**YSPEPSIA is not always the result of dietetic errors. In fact, most of the dyspepsia is traceable to other causes. Mental conditions may influence the digestive process favorably or unfavorably.

I remember a patient who had a great excess of hydrochloric acid in the stomach fluid when examined on his arrival at the sanitarium. A few days later, another analysis showed almost the entire absence of free hydrochloric acid. He had received news from home of a character to cause mental depression, and as a consequence, the secretion of gastric juice was practically arrested for the time.

There are those who are constantly in a state of mental depression and always unhappy. The digestive organs of such are inhibited in the performance of their function, and indigestion of a chronic nature results.

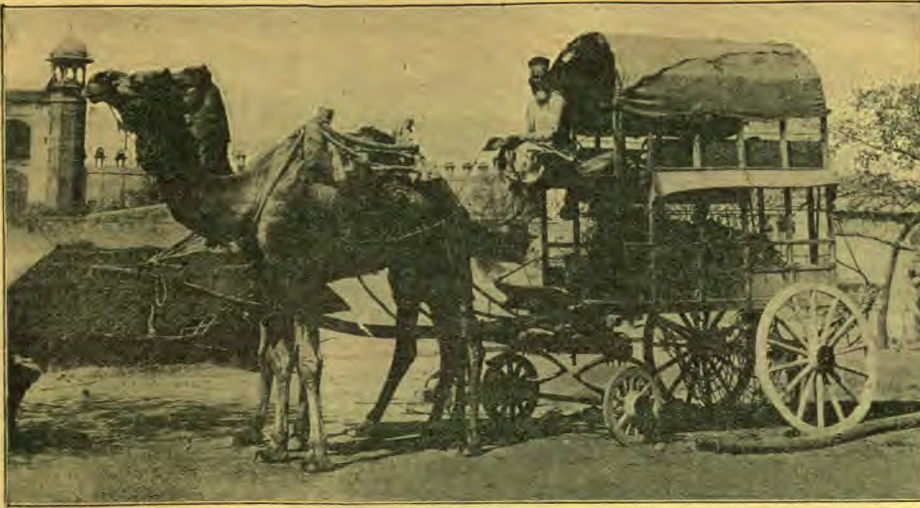
### CATS AND DISPOSITION

Dr. Cannon, in his experiments upon cats, discovered that the motility of the stomach and the peristaltic action of both stomach and intestines were retarded, and even entirely arrested, when the creature was vexed or made angry. Pawlow made the discovery, by experimenting upon dogs, that the stomach secretions were likewise arrested when the animal was provoked or disappointed.

It is possible, therefore, for the whole digestive process to be disarranged and reverted through unfavorable mental conditions. Disappointment, fear, irritability, impatience, dissatisfied feelings, anger, worry—all act poisonously upon the nerve centers that control the digestive process. Good cheer, contentment, patience, calmness, and faith all act beneficially.

This emphasizes the importance of cultivating a mental condition that will act as a stimulus rather than a depress-





Imagination is outdone by the multifarious types of vehicles used in India. In this combination of a "prairie schooner" with the "ships of the desert," note the contrast in the size of the wheels.

## Trekking Punjab's Sultry Plain

BY FRANK H. LOASBY

It is seldom that we obtain an article on mission life which brings us so near to the everyday experience of the missionary, and it is infrequently that a writer can make us feel with him the discouragements and thrills which itinerating in India brings to the evangelist. Mr. Loasby, a medical evangelist of north central India, takes us with him on a short trip among the villages of the Punjab.

EDITORS.

**E**ARLY in the morning, the start for the villages is made. The camel men are here; and with much grunting and straining, the camels lie down while their loads are adjusted. The tent and its poles and ropes must be loaded on; the lantern outfit for stereopticon work; something in the medical line; cooking utensils and a supply of food; and last, but by no means least, thick clothes and overcoat, and a good supply of warm bedding.

The missionary, needless to say, does not do much itinerating in the very hot season, when the thermometer reaches 124 F. in the shade, and the sand glares and burns as though it would eat out one's eyes from the sockets, and the birds, with mouths open and gasping for air, make bold to come into your rooms. No, these trips have to be taken mostly in the cool season.

The Punjab climate is one of extremes; and while the weather is the hottest in India in summer, we get ice on our water quite often in the cool season. After the great heat of summer, the sudden cold seems greatly intensified. I say sudden, for the difference between winter and summer in the Punjab is only eclipsed by the difference between midday and midnight. In fact, owing to the extreme dryness of the Punjab climate, a fall of seventy degrees between sunset and midnight is not unusual. These rapid changes are a constant peril; and many people, not exercising proper precaution, are attacked by pneumonia. These are points worth the attention of prospective missionaries; for although friends from India might describe the conditions prevalent in one locality, it must be remembered that India is not a country, but a continent, and the climatic

conditions vary with changes in season and geography. However, in spite of this, it is a fact, as one writer has said, that for nearly eight months of the year, the climate of the Punjab is one of the pleasantest in the world.

Having loaded the camels, we now turn our attention to our own mode of conveyance. As we are planning to take our families with us, and to stay out in the villages a week or more, we will travel in the *bail gharri*. A *gharri* is any kind of wheeled vehicle, and *bail* are bullocks. We have two bullocks to draw our cart, seating four or five persons, with lockers underneath the seats, for supplies. The *gharriwalla*, or driver, sits on a square of wood twelve inches wide fastened to the center pole of the cart, between the two bullocks, and guides them by a continual volley of words, threatening to strike with his stick; or if not watched, he twists their tails into knots.



Christ triumphs in the very heart of heathendom. An Adventist minister is baptizing a native convert in a little lake within the grounds of a Hindu temple.

We are now out on the road on our way to the villages. The camels are out of sight; for to these "ships of the desert," no road at all is a good road, and they waste little time in turning corners. By dint of a considerable display of physical energy on his part, the bullock driver gets his animals into a heavy trot, and we now approach a "life-giver" of the Punjab. This is one of the irriga-

tion canals built by the British government, which have made the desert blossom as the rose, and without which the Punjab would be a desert, as indeed it is in the places where no irrigation exists.

The soil, being mainly alluvial, is very fertile, provided there is a sufficient supply of water; but the rainfall here is extremely small, and not affected by the monsoons, which deluge regularly other parts of India. The British government has spent over eight millions sterling on irrigation works in the Punjab province. Over thirteen thousand square miles of land are now supplied with water by more than fourteen thousand miles of canals. What was once the home of a few half-starved nomads is now the fruitful abode of many thousands of sturdy Punjabi farmers, whose crops are a wonder to those beholding them. Mile upon mile of fields of cotton, wheat, sugar cane, rice, *et cetera*, comes into view as we make our way to the villages.

I have been in the habit of swimming in the canal we are approaching, as it passes near our new mission station now in course of erection; but having just heard that a crocodile was killed in this canal three days ago when attempting to relieve a native boy of his leg, I am now looking for another swimming place.

We travel along the smooth banks of the canal, which have a double row of trees on each side, for the comfort of the traveler, and the repair of the canal banks when necessary. What impresses the newcomer to the Punjab as remarkable is the uninterrupted flatness of the country. This has made the great government irrigation schemes possible. There is a gentle slope from the Himalayas southward, and thus the water flows gently over the land.

On every side are sights of interest. Here come a party of men on camels. I say "party," for there will perhaps be three men on one camel, the third man holding on to the one in front and grasping the tail of the camel from behind him to keep himself from falling off. They are big, loose-limbed fellows, their hair hanging in locks down almost to their shoulders, each man carrying a stout stick. They are the regular Punjabi *kashthkar* (farmers), who are off to the *mandi*, or market, to buy a stock of their simple necessities. They pass on in a cloud of dust, with *bandigies* (salutes).

We now come to a little village, our advent heralded by the usual army of lean dogs, such as only the East seems able to produce, and which are a part of the life of every village. We are not planning to stay at this village, but are obliged to do so for a time, however, as the Punjabi is nothing if not hospitable. The people bring milk, offer eggs, press sugar cane upon you, and beg you to stay for a time. In short, they let you know that they are glad you have come to their village. If the headman of the village be a Sikh, he will most likely be a retired soldier, wearing several medals, and enjoying a pension from the British government. He probably has two or three sons and other relatives at the front, and more ready to go. Many are the tales of hard-fought battles he tells as his townsmen sit around the village fire on the chilly evenings. Then his



eyes shine and his mustaches take on a fierce aspect as he recites his adventures with the *paltan* (regiment) in China or in the Chitral campaign, or a fierce struggle with the wild tribes of the North West Frontier.

But leaving the village and the canal road, we strike off through the wheat fields on what is only a camel track. Here the going is not so good, for one of the small canals has broken out, and several miles of country are a foot deep in water. Our cart sticks in a hole here; we bump over a bank there. Thus bumping and splashing, we go on our way, until an extra soft spot sinks our wheels up to the hubs almost, and we come to a standstill with a jerk. Our driver looks at the bulls, the mud, and us, then says, *Ja nahin sakde* ("They can't go"). We quite agree with him. Help is near in the person of four or five stalwart Punjabis, grinning at the sight; and after five minutes of pulling, shouting, and splashing, we are on our way again. Thus it continues with variations until we reach the village where we intend to spend a few days. We find our tent already pitched on a green spot just outside the village, and our Indian workers and Christian people ready to receive us.

After salutations all around, they bring us rope beds, spread with a homespun cotton cloth, on which to sit. Now the first thing of all is food. You may not be hungry; you may have eaten at the last village. But that makes no difference; no work will be done and no business attended to until you have eaten the food they have prepared for you. That is the custom. If you do not partake of their food, then there must be something wrong; at least, that will be the impression on their minds. You are a newcomer, and the food is not what you have been accustomed to. You see heavy, coarse cakes of corn meal, reeking with *ghi* (clarified butter), and curry burning hot with pepper and chilies, and your stomach begins to play you strange tricks even before you commence to eat. You think of the great difficulty you had in swallowing a very small piece at the village on the way; and you note with dismay that there is nearly twice as much *ghi* in this food. The extent of the welcome is gauged by the amount of *ghi* they put in the food.

After the dinner, we turn to the business in hand. There is a Christian marriage to perform. The notice has been duly given, and the ceremony can now take place. The bride's name is Rehmo, and that of the bridegroom is Chiragh. They are a bright young couple, who have just been baptized. They are the first results of our preaching of the gospel in that part of the Punjab. The service will be in Urdu, and will be simple, yet decorous. Everything is ready, the bride is in her place; but where is Chiragh, the bridegroom?—Nowhere to be found. A hurried search is made; for it is now five thirty p. m., and the service, to be legal, must be completed by six o'clock. Just as we are giving up in despair, Chiragh appears staggering under a heavy load of fodder from the field; and having deposited it in front of the bullocks, he takes his place by the side of the bride. The service ended, Rehmo returns to her cooking pots, and Chiragh to his bullocks.

At night, we have our lantern lecture. After the people have gathered, we hang up our sheet on the mud wall of the village, and throw on a Punjabi song. This is usually a translation of one of the Psalms, of which the people are all very fond, there being nothing in it to offend either Mohammedans or Sikhs. Soon all the Christians are singing lustily, and this serves as the means of calling the people together. We have a gathering of two or three hundred, Hindus, Mohammedans, Sikhs, besides those of no particular class. They listen attentively, held by the pictures thrown on the screen.

Now and then a point is touched upon which raises an argument, and for a few moments there is a heated discussion among a party of Mohammedans or Sikhs, as the case may be. It is not a difficult matter to show them, however, that we have the "floor," and that they should wait their turn. To this they good-humoredly agree, and we go on with the lecture. The picture of the crucifixion of our Lord seldom fails to draw exclamations of pity from hearers of all classes. This is one of the good points of lantern lectures: the image formed by the picture remains long after the words are forgotten. After the meeting, there is often a spirited discussion on the points presented: and surely, though perhaps very slowly, these simple people are deciding as to "what is truth."

The next morning, we inspect the little school. We have no schoolhouse, with well appointed desks and equipment. In India, one learns to do the most with the least. The students sit on the ground by the side of the wall of a house. Their teacher sits in front of them on a square of matting. They write with cheap ink, made from charcoal, on a wooden "slate." One by one they are brought forward to show us how well they know their letters, or how well they can read. The parents of these children are much interested in having them taught to read and write—something that most of the parents themselves cannot do.

In the afternoon, there are baptisms to be performed. Five candidates will take part. These are stalwart young Punjabis, and it does one's soul good to see them thus take their stand for Christ. They have given up the use of tobacco and intoxicating liquors, and are endeavoring, by the grace of God, to live Christian lives. The baptismal service is one that arouses great interest. Most of the people here have never seen a service of this kind before. A small canal near, where the water is about four feet deep, is selected. The missionary stands in the water in the center of the canal; and one by one, the candidates walk out and are immersed in the stream, with an appropriate prayer. The meaning of the service has already been explained to the on-lookers; and they learn that the plunging beneath the water and rising out of it again, represents the death of the candidate to the old life, and the rising again "in newness of life," as the Scripture says.

Thus our work continues from day to day, a few days here, a day or so there, with many notes of encouragement, many of discouragement; but we always remember that the gospel is "the gospel of the kingdom," and is for all men.

## The Transformer of Men

R. D. QUINN

**I**F only we could see clearly the effect that Pentecost had upon the early church, and especially upon Peter, we would have a true idea of the effect the outpouring of the Holy Ghost would have upon the church to-day. It is interesting and helpful to study the writings of Peter with the thought in mind of the great change that came to him when, in the deepest sense, he was converted and set himself to strengthen his brethren.

When Peter takes up his pen to write his first epistle, as one writer has said, "thirty years have passed since Peter, a heartbroken spectator on the outer rim of the crowd, witnessed the sufferings of Christ." In those earlier days, he said, "This shall not be unto Thee." How different it all is now! Sixteen times in his first epistle, he speaks of suffering. Once it seemed strange to the apostle Peter that his Master should think of suffering; now he thinks it strange that he should have imagined anything else. "Think it not strange concerning the fiery trial which is to try you," he writes to the scattered flock. Surely a vast change has come over him.

### MADE-OVER MEN

Before Pentecost, the Saviour said to Peter, "Thou canst not follow Me now; but thou shalt follow Me *afterwards*." Jesus looked at Peter in his imperfect condition, but addressed him in terms of his finished manhood. He had the perfected vision of Peter's life. In that memorable interview a little later, on the shores of Galilee, He said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." When Peter boasted that he would follow his Lord to prison or to death, he meant it, but he did not know the deceitfulness of his own heart. Jesus said to him, "Thou canst not follow Me now; but . . . *afterwards*." It was not until the *afterwards* experience came that the disciples truly followed Jesus. It was not until after the shadows gathered and the trials came that Peter was converted and changed into another man. The *afterwards* experience had now come, and Peter realized it, for the text he chose in his great sermon on the day of Pentecost was Joel 2:28: "And it shall come to pass *afterward*, that I will pour out My Spirit upon all flesh." Jesus had also said, "Ye shall receive power, *after* that the Holy Ghost is come upon you." Peter's sermon on the day of Pentecost was an ideal one; and while he was talking history, he made history.

A marvelous change came over those men's lives from that day forward. The one supreme desire of their hearts ever afterwards was not which of them should be counted the greatest, but which of them could most nearly resemble Christ in character. They followed Him, modeled their sermons after His, copied Him, fashioned their death after His own. Stephen died with Christ's parting words upon his lips: "Lord, lay not this sin to their charge." Paul longed for the fellowship of His sufferings, and to be made conformable to His death. Peter died



on the cross, with his head downward in the dust, at his own request.

The history of the early church is the history of what God would have His church be to-day. There must be the dawning of a new day in our lives. There must be a new experience. Let us ask ourselves this living question: On which side of Pentecost am I living? Chronologically we are all living on this side, but experimentally many of us may be on the other side. What is the supreme motive of our lives? Is it to be like Him, and to reflect His image fully? Have we realized any great change in our lives? We must have another Pentecost. This is the hope of the church to-day. Let it be said no longer of us as it was to Peter, "Thou canst not follow Me now; but . . . afterwards."

One has well said: "Before the final visitation of God's judgments upon the earth, there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children. We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more to-day. Without the Spirit and power of God, it will be in vain that we labor to present the truth."

## A MESSAGE

¶ A magazine that commands the attention of men and women in every walk of life during these critical times must have a message well worth the attention of every thinking person.

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JAMES COCHRAN, Circulation Manager.

"A HEATHEN has been all his days groping after peace of soul in dark superstition and degrading rites. You pour into his soul the light of revelation. He learns that God is love, that God sent His Son to die for him, and that he is the heir of life eternal in and through Jesus Christ. By the blessed enlightenment of the Spirit of the Lord he believes all this. He passes into a third heaven of joy, and he burns to tell every one of his glad tidings. Others see the change in his disposition, in his character, in his whole life and actions; and amid such surroundings every convert is a burning and a shining light."

In all divine works, the smallest beginnings lead assuredly to some result; and the remark in spiritual matters that "the kingdom of God cometh without observation" is also found to be true in every work of divine providence; so that everything glides quietly on without confusion or noise, and the matter is achieved before men either think or perceive that it is commenced.—Bacon.

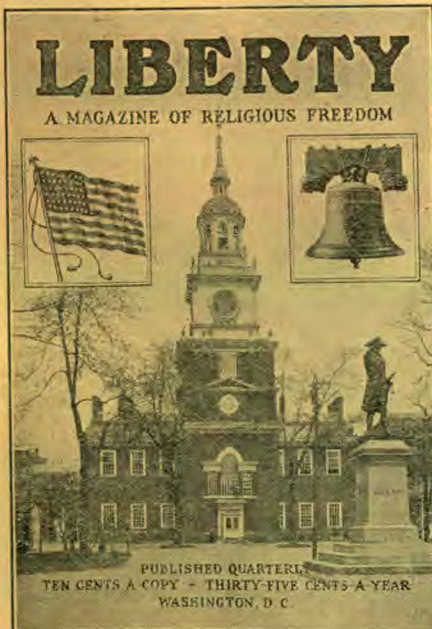
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## Liberty for Third Quarter 1918

*Liberty Magazine* for the Third Quarter of 1918 is now ready, and from the front cover design to the design on the back cover, is just a little ahead of any number previously printed.



The covers, both front and back, are in three colors, the front showing those familiar but ever cherished figures, Liberty Hall, Liberty Bell, and the Flag, the starry emblem of the liberty bequeathed to us by the patriots of 1776 and preserved to us by the statesmen and heroes of subsequent generations.

Among the leading articles in this number of *Liberty* are: "The American People Loyal and Patriotic Under Test," "Danger Ahead," "The Effect of the Reformation on Civil and Religious Liberty," "Sunday Laws Unconstitutional," "Sunday Picture Shows," "Only Loving Service Acceptable to God," "The Reformation," "Automobiles and Sunday Laws," "Sunday Baseball and the Police Power," "Freedom of Worship in the United States," "Growing Demand for Federal Censorship," etc.

All the matter in *Liberty* for the Third Quarter is both timely and readable. This number deserves and will have a large circulation.

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## Celebrate Our Priceless Liberties

WE are about to celebrate the anniversary of the day upon which the fathers of this nation declared: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

That which was stated in the Bill of Rights, that which was given to us through our immortal Declaration of Independence, that which has come down to us through the constitution as the guiding principle in the affairs of this government, has been presented to us as a most priceless heritage. No people have ever enjoyed greater freedom than have the happy dwellers of this nation; and well may we take the time once a year, on July 4, the anniversary of the birthday of our nation, to study anew and afresh the principles that have been the corner stone of our freedom and of our great prosperity.

July 4 stands for the triumph of democracy over autocracy and arbitrary rule. July 4 stands for freedom from priestcraft and the despotic rule of the church over the souls as well as the bodies of men.

The powers of darkness will ever assail those principles of freedom for which this nation stands; and lovers of liberty must be on the alert, that freedom's star may still shine, and that the enjoyment of life, liberty, and the pursuit of happiness may ever remain with us.

## Denounced as Fakers

THE San Francisco police judges seem to have been putting forth an effort to disqualify and put out of commission the clairvoyants, soothsayers, and the like, in the city of San Francisco. Speaking upon the question, an editorial of the San Francisco *Examiner* says:

"It may be stated without qualification that all clairvoyants are fakers. But it is not hard to understand how a noble and anxious mother with a son at the front will grasp at any straw to learn something definite of his well-being—even will put reason behind her and place herself in the hands of one of these soothsayers. The clairvoyants know this; they prey upon it; they make special efforts to catch just such customers, and then, doubtless, drag the matter out over a series of sessions—at so much per session—in order to be sure of the 'proper influences' and all the rest of the fol-de-rol."

Without any question, all clairvoyants, soothsayers, and spirit mediums are fakers in the sense that they are making capital out of a popular delusion. Men and women quite generally believe in the doctrine of the immortality of the soul. Quite generally they believe that when a person dies, his soul goes right on, and is even more conscious and more thoroughly alive than it was in the body.

But upon this question of consciousness in death, the psalmist says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

Upon the same topic, the wise man says: "The living know that they shall

power will reveal Himself to us in the clearest, most tangible manner as our heavenly Father. And what a blessed thing it is to know that we have a Father who is all-powerful, and who is therefore able to protect and care for us under all conditions and circumstances!

## Why Does God Permit?

HALL CAINE is quoted as asking, "Why does God allow the war to go on?"

There is the ever recurring disposition to charge God with the responsibility of this war, and in fact with all wars. We may know God, His plans, His purposes, and His designs, by a careful study of His word. We may know, from the study of that Word, that there is a great adversary in the world, whom God for a time and for wise purposes permits to do his evil deeds, so that the workings of sin and rebellion against God's just law, His love and mercy, may be manifest throughout His vast universe.

God's word teaches that His Spirit is given for the express purpose of guiding us into all truth. The sixteenth chapter of John records the promise of the Master to send His Spirit to be with the believer as his infallible guide. In Ephesians 6: 17, Paul affirms that "the sword of the Spirit" "is the word of God." Then if we desire evidence of the authenticity of the Bible, let us recognize the reality and the power of God's Spirit, and that His Spirit does ac-

company the study of His word wherever and whenever we reverently ask Him.

And studying God's word with the guidance of His Spirit, we recognize the significance of wars, and why it is that God permits them. Not only does God's word tell us the significance of wars, but through the prophecies, they are clearly predicted, the climax being reached at Armageddon.

## Dreams and Visions

A MAN in the Northwest claims to have had a vision to the effect that the war will end in August. It has not been long since we were told of a man who committed suicide because he had made a prediction concerning the close of the war which did not come true.

The very air seems to be surcharged with dreams and visions which many men are having, and it goes without saying that much of this is fanciful and visionary. May it not be that God is seeking, in this generation, to guide His children as never before through careful paths? And may it not be that these fanciful dreamings and visions which people have are thrown out by the great adversary as absurd counterfeits, so as to disgust people, in order that they may not place themselves in touch with God and receive the same safe guidance that is assured for each individual?



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Not even a brick house can stop railroading in war time. The engineers hastily took out just the bricks necessary, so that after the war, the owner can fill these in and once again have a home.

die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Ecclesiastes 9: 5, 6.

The Scripture evidence is clear that outside of Christ there is no hope of immortality. The evidence is also equally clear that between death and the resurrection there is absolute unconsciousness. Wholly oblivious to passing time, as in sound sleep, the individual is brought through the period between death and the resurrection as if it were but a moment, a twinkle of the eye; and if we would consistently believe the Scripture teachings upon this important question, the clairvoyant, the soothsayer, and all the rest of that class of fakers would make no impression upon us whatever.

And how much more precious is the teaching of the Bible, which delivers us from all of these superstitions and fears, than is the mythology which would have us think that our friends are still living about us even though we know that we have placed them in the tomb!

LET us study our Bibles reverently and faithfully, and we will see that the God of mercy, of love, and of infinite





A convocation of worshipers in old Jerusalem. The majority of the Christian world are expecting the Jews to erect a national state in Palestine; and this is proclaimed to be the greatest single sign of the end of this age and the return of Christ.

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much of mortal man, and not enough of the God-man, our Lord Jesus Christ; or in other words, of dwelling too much and too literally upon the return of fleshly Israel to old Jerusalem, and forgetting the spiritual power of our Lord Jesus Christ, which alone can give any one a preparation to be a partaker in the promised kingdom of our Lord and Saviour.

Dr. Riley considered at some length the words of our Saviour in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." He called attention to the thought that the disciples asked the Master not one question, but three questions: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:3.

Possibly the doctor might better have said, two questions; for without doubt the disciples associated in their own minds the second coming of the Lord and the end of the world, or age. Indeed, it may be that in the minds of the disciples, "these things" were simply a part of the one great whole, the end of the world; but certainly our Lord chose to treat their inquiry as containing at least two questions. According to His answer, "these things" referred to the destruction of Jerusalem and the scenes incident thereto; while His coming, bringing the end of the age, would occur after many centuries of persecution and trial to the church.

Dr. Riley read the first fourteen verses of the twenty-fourth of Matthew, and laid an excellent foundation for a Scriptural exegesis of our Lord's great prophecy; but he did not continue upon it. He seemed to prefer to spend the hour allotted to him in discussing "the gospel of the kingdom."

#### POPULAR PREMILLENNIAL VIEW WRONG

The speaker differentiated between "the gospel of grace," as it has always been preached, and is still preached by thousands, and "this gospel of the kingdom." To express his thought in fewer words than he used, we might define the phrase "this gospel of the kingdom" as "the same old gospel, the gospel of grace," as he styled it, conjoined with the announcement of the near approach of the second advent and the setting up of the everlasting kingdom of God. He expressed the popular view that the kingdom of Daniel 2:44 and Matthew 24:14 is a sort of temporal dominion that will be established here before the millennium, and continue through that period. Indeed, he said some things which indicated that there might be a question as to what that kingdom is, and that there is danger of deception concerning it.

Dr. Riley spoke very feelingly and sympathetically about President Wilson's statement of the purpose of the entry of this country into the war, "to make the world safe for democracy." He said that was a worthy object, but that one even more vital was, "to make democracy safe for the world." The doctor's thought was that aside from Christ, democracy might be just as wicked and oppressive as autocracy; that there is little in the mere form of government,

## STUDENTS OF A VITAL ISSUE

*An Epitome of a Nation-Wide Conference for the Study of the Second Appearing of Christ*

BY CALVIN P. BOLLMAN

NEARLY fourscore years ago, the world was stirred to study the Bible truth of the second appearing of Jesus Christ; and at that time, there was not a land accessible to Christianity which did not have that converting and life-reforming truth presented. The expositors of the truth in that day based the imminence of the event on one lone time prophecy, which they misconstrued. Again all Christendom has been rudely awakened to its lifeless condition; and its great leaders, such as F. B. Meyer, C. I. Scofield, and Dean Gray, are sounding in loud tones the truth of the near advent of Christ. Eighty years ago men based their hopes on one doubtful phase of prophecy, but now there are many

indisputable facts and conditions in the earth which unmistakably proclaim that the end of the age is at hand.

For the consideration of this all-important subject, a "Bible Conference on the Return of the Lord" was convened in Philadelphia, May 28-30. This conference had been widely advertised, and most of the leading Bible students of Protestant denominations were in attendance.

A pleasing and valuable feature of the conference was an address to ministers, by Dr. William B. Riley, in which, while apparently in harmony with the idea of the return of literal Israel to the literal land of Canaan, the speaker warned his hearers of the danger of making too



but everything in its spirit; and that the real hope of the world is not in the military triumph of a particular form of human government, but in the triumph of the gospel and its principles in the hearts of all men.

#### WAR THE FRUIT OF SKEPTICISM

A most notable address was given by Dr. Cortland Myers, of Boston. Dr. Myers's theme was, "War on German Theology." He showed how so-called rationalism had displaced faith in the word of God in Germany, and to a great extent in other lands also. He asserted that the present war is largely a fruit of the denial of the inerrancy of the divine Word. The speaker emphasized the divinity of Christ, the virgin birth, the atonement, the resurrection, and the doctrine of the second advent—all of which are denied by German rationalists, and by their disciples in this and other lands.

Dr. Myers was followed by the Rev. P. W. Philpott, of Hamilton, Ontario, whose subject was, "Coming Events Cast Their Shadow Before." Mr. Philpott's marshaling of the signs of the times was simple but masterly. It was like a great army forming for battle. His regiments, his brigades, his divisions, of prophecy, of history, of war, of invention, of travel, of the accumulation of wealth, of infidelity in high places and in the church, of the increase of diseases due to immorality, of the pent-up forces of capital and labor scarcely held in leash against the time foretold in the fifth chapter of James,—all these and more were arrayed in heavy mass formation, and were hurled with irresistible impulse upon the forces of calm complacency and open skepticism that stand arrayed against the truth of the written word of God.

The inspiring audience that filled to overflowing every nook and corner of the great building, was swayed—yes, carried away—not alone by the eloquence of the speaker, but by the evident depth of his conviction and the convincing sincerity of his words.

#### BIBLE JEWS NOT LITERAL JEWS

It was an occasion long to be remembered—but the wild gourds of error were in the pot. After a Scriptural argument that was all-convincing, a presentation that was most thrilling, the speaker said in substance, if not in these exact words:

"I would not dare to present these things, and to point you to these signs, to encourage you to hope for the speedy return of our absent but soon to be revealed Lord, had not the Almighty prepared the way for the most significant, the most convincing of all the signs, the return of the Jews."

This is indeed significant, but not in the way indicated by the speaker. Here is a great "Bible Conference on the Return of Our Lord," magnificent and inspiring in most respects, but with a false keynote,—the return of the Jews, instead of the return of our Lord; the possession of Palestine and old Jerusalem by literal Israel, instead of the possession of the new earth and of the heavenly city by spiritual Israel.

Why is it that earnest, Christian men, men of great abilities, men of more than

ordinary talent, men with an open Bible in their hands, fail to distinguish between literal and spiritual Israel,—between the natural branches of the tame olive tree (Romans 11:17), broken off because of unbelief, and the wild olive branches grafted "contrary to nature" and partaking of "the root and fatness of the olive tree"?

Israel, as we learn from the margin of Genesis 32:28, means "a prince of God," or one who prevails with God, not one who is born of the natural seed of Abraham. The New Testament writers recognize this; yea, Christ Himself, the greatest of all teachers, the highest of all authorities, taught it when He said to the Jews, "If ye were Abraham's children, ye would do the works of Abraham." John 8:39.

In harmony with Christ's words, we find the apostle Paul declaring: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Romans 2:28, 29.

#### EVERY TRUE CHRISTIAN A JEW

Again the apostle strongly emphasizes the same thought in these words, wrung as it were from the anguish of his own heart, because of the blindness of his own kindred according to the flesh: "They are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:6-8.

And finally, as though to put the matter beyond all question, yea, beyond all possible confusion or misunderstanding, in his letter to the Galatians (3:16, 29), the apostle says: "Now to Abraham and

his seed were the promises made. He saith not, And to seed, as of many; but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

And therein is the explanation to the apostle's positive declaration, "And so all Israel shall be saved." Romans 11:26. Not all the descendants of Abraham according to the flesh, but all the elect of God, those who are called out by the gospel, whose hearts are transformed by divine grace, whose lives are sanctified by the power of the divine Word—these are the children of Abraham, these are the Israel to whom the promises were made, these are the Jews, "the ransomed of the Lord" (Isaiah 35:10), who "shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

All this is not to say that there is no significance in the agitation and the movement for the return of the Jews. There is a deep significance in it. It is a sign of the times, a token of the last days; it does mean the speedy coming of the Lord. But it is not a sign in the sense in which it was presented in the great Prophetic Conference in Philadelphia; it is a sign because it shows the power of deception, and how the world may be swept off its feet and carried away by a delusion.

But the Lord knows His own. He will clearly reveal the truth to the honest in heart, His own elect, who cry day and night to Him; "and so all Israel shall be saved," not indeed as implied in the Philadelphia Conference, the millions of literal Israel, Israel according to the flesh, but God's true children, the unnumbered and innumerable throng who "from one new moon to another, and from one Sabbath to another," shall come up "to worship before Me, saith the Lord." Isaiah 66:23.

## IS GOD BLAMABLE FOR SIN?

*Satan, the originator of sin, is continually foisting upon this world of his ruining, the untruth that Jehovah could have prevented sin.*

BY CARLYLE B. HAYNES

IT is impossible to discuss the origin of sin without the question's arising, Why was sin permitted? If God knows all things, the end from the beginning, He surely knew what the result of sin would be if it were permitted to obtain a foothold in this earth. Why, then, did He allow it? We are instructed that God loves His children even more than human parents love their children, and that He constantly seeks to bring blessings into their lives and guard them against harm. Why, knowing, as He did, all that sin would mean, did He permit this flood tide of evil, sin, misery, anguish, disease, sorrow, and death to sweep over the planet upon which He had placed the human race?

We may be sure that God had a purpose in it all, and that His purpose is

good. As we study this purpose, and the reasons why He permitted sin to find an entrance into this world, we shall see that this too is but an additional demonstration of the unfailing love and justice of God toward all His creatures.

We must consider, at the very outset of our study, that the angels were in a much more difficult position to judge what the outcome of sin would mean than we are. They knew nothing of sin, while we have had a practical demonstration of its consequences during the entire period of our lives, and we know, from experience, that sin is an evil thing, and will result only in evil. None of the inhabitants of the other worlds had known anything of sin. They had never seen any one sin. No such thing existed.