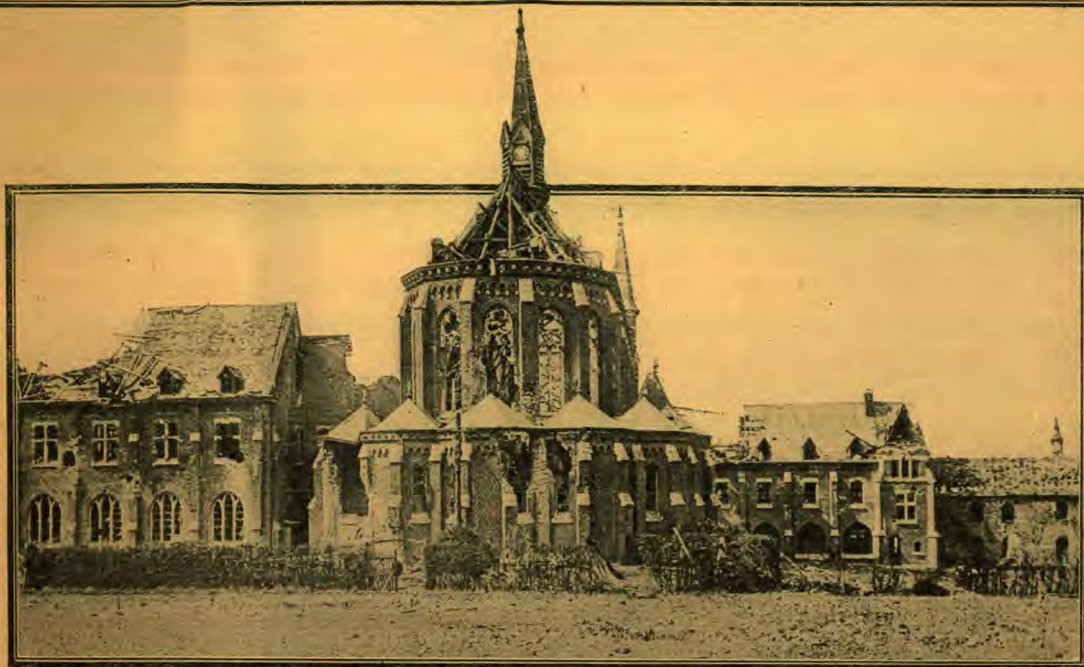


Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, AUGUST 6, 1918

NUMBER 31



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THE TRAPPIST MONASTERY IN THE KEMMEL REGION OF THE WESTERN FRONT

Soon after the outbreak of the war, the kaiser's brother, Prince Max of Hesse, was wounded, and sought relief from the monks in this monastery. His staff left him there to recover; but he died, and the aged prior buried him. The kaiser is more than anxious to know where he is buried; but the old monk refuses to tell until Belgium is evacuated and just restitution is made for outrages to people and country.

DYING OF CANDY

BY D. H. KRESS, M. D.



HE candy industry has had a phenomenal growth during the past few years. According to statistics given out by the Food Administration, a conservative estimate places the amount of sugar used in the manufacture of confectionery alone at 400,000 tons, or 800,000,000 pounds, a year. The sugar eaten by Americans in the form of candy, it is stated, would meet the entire sugar requirement of France; and one half of it would supply Italy. The money paid for candy in the United States last year is nearly double the amount needed to feed the people of Belgium.

Ten years ago less than fifty million gallons of ice cream was consumed in the United States annually. Last year, it is estimated, there was consumed not less than three hundred and fifty million gallons. Its use, until war restrictions became effective, was steadily increasing. It is eaten in season and out of season, by old and young. During the past few years, the soda fountains have become the most prominent and popular resorts in our cities. We have turned away from pure water, the favorite drink of Lincoln, to ice cream sodas and other soft drinks. Ice cream is largely made up of sugar, and each soda drink contains at least two heaping tablespoonfuls of sugar.

The amount of sugar consumed in these various commodities is enormous. The annual consumption of sugar per capita in the United States now exceeds that of any other country in the world by from ten to forty pounds. This reckless use of sugar is undoubt-

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THE TANGLED SECTS

BY V. E. HENDERSHOT



LATE census informs us that within the borders of the United States alone, there are one hundred and forty-seven religious denominations who uniformly accept the Bible as their foundation stone, and Jesus Christ as its exemplification. Such multiplicity cannot but challenge the thoughtful, intelligent mind.

Within each of these denominations, there may be found all kinds of society. Intelligent men identify themselves with sects that are supposed to be fanatical. Fanatical folk identify themselves with denominations of the conservative order. A large majority of the people in a community attend services at a particular church because their friends do. In short, most persons are religious out of regard for popularity or tradition.

The situation reveals one evident fact to the careful observer, and that fact is that mankind instinctively turns to religion as the best thing on earth. Reasoning and logical beings look to it for an explanation of three things,—where man came from, why he is here, and whither he is going.

One writer asserts that every man has a religion. Whether a Christian or an agnostic, whether civilized or barbarous, man is religious. Fight Christianity as he may, the infidel is as diligent a preacher as is the clergyman.

Within the ranks of so-called Christians, one finds multifarious opinions. The differences be-

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The Future Is No Riddle

All thinking men are looking for momentous events to happen during the next century, and with apprehension and uncertainty they anticipate them. The student of prophecy, however, is certain as to the trend of futurity.

By ELMER L. CARDEY

THE history of the human race has been written with a pen dipped in blood. It is a jumble of blood and iron, victory and defeat, sorrow and disappointment, unless we are able to discern, through it all, the guiding hand of Providence seeking to save, to heal, to guide the struggling race out of the labyrinth.

"This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Daniel 4:17. This has been a hard lesson for men to learn. Although, in the Garden of Eden, man voluntarily withdrew his allegiance from God, and gave it over to the devil, nevertheless God has never yet withdrawn His restraining hand from the world; and this is the one bright spot on the horizon of human events. "The Most High ruleth in the kingdom of men."

At times, it has been hard to believe this, has it not? But view any of the nations of the past in the light of subsequent events, and the truthfulness of this statement of the Bible is not difficult to see. The crusades taken by themselves seem only the outburst of blind religious mania; still that comingling of the people of Europe brought about the final destruction of feudalism—a system under which the gospel could make no progress in world evangelization—and paved the way for the states of Europe, and the modern nations of the world.

Nations have arisen in the order of God. Before the days of universal empire, the Lord spoke this truth through His prophet Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah 18: 9, 10. Governments have been used of God to preserve His truth and protect His people. When they no longer have done this, others have taken their place.

The nation of Israel is a striking example of this. They having been called out, as they were, to carry to all nations the evidence of the true and living God, and having failed in their mission time after time, until there was no remedy, the fiat was pronounced at last through one of their own prophets:

"Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until He

come whose right it is; and I will give it Him." Ezekiel 21: 25-27.

The great and supreme purpose of the prophecies is to point the way through the rise and fall of nations until that time when "He come whose right it is" to rule, "and the kingdom and dominion, and the greatness of the kingdom



I Shall Be Glad

By ARTHUR W. SPALDING

I SHOULD be glad if the Lord should come,
Oh ay,
I should be glad!

Do you think I would grieve me overmuch
If the cities should crumble before His touch,
If the hills should rock with a weight of woes,
And the old earth writhe in travail throes?

Nay, nay;
I tell you, Nay;
I should be glad!

I would be glad if I had no part,
Glad, glad!

If my Lord by His coming should pierce my heart,
And wipe me out from His book of life,

Yet I would be glad.

I would offer myself on the mount of the Lord,
I would yield my limbs to the binding cord,
I would welcome the thrust of Moriah's knife,
And still be glad.

Do you know why?

Because I have heard the bitter cry
Of a world that can no longer live.

And I could give

My joy of eternity just to know
That forevermore there could be no woe.

I think it would be,
If it had to be.

Worth life itself to have that thought,
A glory to die with that thing wrought
Into the mold of eternity.

And I shall be glad; for my Lord will come.

Oh ay,

I know He will come!

He has reckoned the years, He has finished their sum;

And the day between is a slender day
Till the sorrow of God be wiped away
In the blazing glory of human joy.

I shall be glad,

I shall be glad

In the sight of a rapture without alloy;
I shall be glad

When my Lord shall come!



under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 27.

THE FUTURE FILMED

Chief among the prophecies of the Bible which point to the rise and fall of kingdoms, and hold them up as beacon lights along the path to the eternal kingdom, is the dream of Nebuchadnezzar as recorded in Daniel 2. This heathen king

of Babylon had returned from his famous conquest of Egypt and Palestine. All the known civilized world lay at his feet, and he ruled supreme. In the midst of his success and glory, his thoughts turned to this ever present question: "What shall become of all this, and where shall I be in the ages of the future?" God, who knows the thoughts, took advantage of the king's heartfelt desire to know the future, and gave him a dream, the details of which passed from his mind upon his waking. After many unsuccessful attempts to get his wise men, professed prophets, fortunetellers, mediums, and the like, to tell him the dream, with the interpretation, he ordered their execution.

In this crisis, the young Jewish captive Daniel heard of the king's order, and requested time to pray to the living God for an answer to the king's question, "What is the dream?" In the night, a vision was given to Daniel, revealing the dream, with the meaning of it. The king saw a great image of a man, composed of four metals. The head was of gold, the breast and the arms were of silver, the belly and the thighs of brass, the legs of iron, and the feet of iron and clay. As the king in his dream contemplated the grandeur of the image, he saw a stone cut out of a mountain without human hands, and it smote the image upon the feet, destroying all the metals that composed the image; and the stone became a great mountain, and filled the whole earth.

A WORLD POWER IMPOSSIBLE

Neither Daniel nor the king was left to guess at the answer to this remarkable dream. The interpretation was given for them, and for us: "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath He given into thine hand, and hath made thee ruler over them all. Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Daniel 2: 37-40.

The casual reader of history knows how exactly this was fulfilled in Babylon, Medo-Persia, Grecia, and Rome. The feet and toes of iron mixed with clay make a poor foundation for the image—indicative of the passing glory of the world preparatory to the setting up of Christ's kingdom.

The prophet said the kingdom would be divided, as indicated in the ten toes. The iron monarchy of Rome came to the height of its glory and usefulness under the reign of Cæsar Augustus. That period called "the Golden Age of the world." Within a generation after his death, the elements of decay set in so strongly that the smaller conquered nations could scarcely be held in check; and finally, in 476 A.D., the glory of the world's greatest empire gave way to the victorious barbarians of the north, and the empire was divided into small nations. With the destruction of Rome, according to the prophecy, universal empire should be no more in this world. Although the great Charlemagne and Napoleon both tried to create for themselves a world empire out of the broken parts of that iron monarchy, they completely failed; all of which is plainly written on the pages of history.

Still a more determined effort would be made to cement together these nations, which now compose the modern states of Europe; for the prophecy says, "They shall mingle themselves with the seed of men: but they shall not cleave

one to another, even as iron is not mixed with clay." Daniel 2:43. When the present European war broke out, in 1914, all the rulers of the empires and kingdoms of Europe were related by birth or by marriage. Seventy years ago, this policy was adopted to save Europe from a general war. "But they shall not cleave one to another," said the prophecy; and they surely have not. No, international world peace cannot come through that method, but only through God's method, which is enunciated in these words: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

ARE YOU A DECLARANT?

Here the king received the answer to his query, "What shall be in the latter days?" The kingdoms of this world are to be succeeded by the kingdom of God, whose kingdom is everlasting, and whose subjects are the righteous of this world.

For us to-day, this prophecy takes on

new and living interest. The drama of Daniel 2:43 is staged before our very eyes: "They shall not cleave one to another." Follow the entire prophecy through, and we are forced to the conclusion that history testifies to the fulfillment of it all, down to our day; and the present war is fulfilling the last of it before the kingdom of God comes.

"In the days of these kings." What kings?—Evidently the intermarried kings of Europe when the war broke out. Then what?—The God of heaven will set up a kingdom. But will His kingdom be composed of "these" kingdoms? The answer is: "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Daniel 2:35. Where are we in the stream of time? The answer can only be, At the time of the setting up of the kingdom of Christ, when sinners and sin will be destroyed, and the universe will be clean again. Germany is doomed to failure in her Pan-German dreams.

The next and immediate universal kingdom will be the kingdom of the saints.

You ask how I know all this, and why I am so sure. I point you to the pages of history covering the past 2,600 years, which show the prophecy of Daniel 2 to be genuine and exact. Surely the last part of it also will be true. Our most important business to-day is to prepare to be subjects of that universal kingdom typified by the stone. Only the righteous, "the saints of the Most High," can enter there. While Jesus still invites, come to Him and be made a subject of that kingdom.

The Inconsistencies of Selfishness

SELFISHNESS has a coat of many colors. Strange indeed are its hues. Here is a man who has a fortune, and throws it away as fast as he can. Another man has no fortune, and steals everything he can lay hand to, to gain one. The Negro tries to straighten his kinky hair. Girls try to kink theirs. The tall man wants to be short, the short man tall. Let us learn the secret that "godliness with contentment is great gain." 1 Timothy 6:6.

ORVA LEE ICE.

"FREE thought" is the spirit of the age. The devil was the first "freethinker." "Free thought" means self-righteousness and self-salvation. As a believer in salvation through the blood of Christ and belief in the word of God, I prefer to be free from "free thought." Better to be bound to the Bible, and directed by the inspired Word, than to be free from the Bible, and bound by Satan's power.

VARNER J. JONES

"RESIST the devil, and he will flee from you," or you resist Christ. Israel resisted Him. Israel resisted a captain to lead them, in fact, seeking to get away from your captain.



The Jewish nation of old is the primer for all subsequent nations. God's purpose for each nation is that it may serve to advance His truth in this world; and when a nation rebels and disclaims God's supervision, He allows it to decay. The Jews are to some extent rallying around their ancient home to-day, but it is only a reminder of the tragedy which has befallen them.

The Decalogue Is Coexistent with Sin, for There Can Be No Sin Unless There Is a Prohibiting Law

BY W. H. CLARK



THE law of the Lord is perfect, converting the soul." Since perfection is admired and desired by all who aim to live for unselfish good, the text suggests a thought of special interest, that should inspire a careful study of "the law of God" and its merits. The law is perfect, first because its fundamental principle is perfect. God is the Author of the law under consideration, and its basic principle is love. This was plainly stated by Jesus, when a young lawyer asked Him which was the great commandment of the law. He answered: "Thou shalt love the Lord thy God. . . . This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Love is heaven's first and only law, and love has prompted every divine law ever given. If the law of love ruled in every heart, there would be no stern "Thou shalt" or "Thou shalt not" to say where one shall or shall not go lest he infringe upon his God or his neighbor; for every principle of the Decalogue breathes out love, showing the boundary line between love and violence, law and lawlessness.

God's law, the Decalogue, is not only perfect, but eternal. At one time, the universe was in harmony with every principle of it; and when transgression ceases in the earth again, God's entire domain, the universe, will be in harmony with His law. Happy will be those who are willing now to conform to it; for transgressors will then, because of God's love, be destroyed, that sin may end and never rise again.

THE DECALOGUE IS ETERNAL

I am aware of the fact that many deny that God's law, the Decalogue, existed before it was spoken on Sinai, or that it has been in effect since the death of the Lawgiver on Calvary's cross. It is true that lawlessness has been the rule since the fall of man in Eden; yet God's law has always stood as a rebuke and warning to every transgressor, who, according to John, is a sinner, and needs the converting power of the law in his soul to prepare him for citizenship in God's domain when love rules supreme in every heart.

In speaking of the origin of the law of God, we have reference to its relation to the race and our relation to it, though, as has been stated, it is eternal, and was in effect by all until Lucifer, "the day-star," fell in heaven, and started a rebellion on earth. He was transferred to the earth, and his rebellion here; but thanks be to God, his rebellion was soon to be closed, and his law then be established.

Thou shalt love
Thou shalt love

thy neighbor as thyself," were given to the race when, in the beginning, God created man in His own image and after His own likeness, as told in the record of Genesis 1:26-28; and since all the law hangs on these two commands, or principles, the Decalogue sprang into existence to the race at the same time.

It can easily be seen that when God made man, and gave him life, a new relationship was formed; namely, that of Creator and creature, with duties toward each other as expressed in the first and great commandment, "Thou shalt love the Lord thy God," etc., setting forth the duties and privileges of the creature, man, to his Creator, God.

When God made man a helpmeet, another relationship was formed; namely, that of creatures to each other, with duties and privileges set forth and governed by the second great commandment, "Thou shalt love thy neighbor as thyself." It is obvious that as long as two persons are living on this earth, these relations will continue to exist; and if there were only one person, the first relationship would exist.

NO SIN WITHOUT THE DECALOGUE

Why not conclude, then, that if this is true, God's law did exist for the race from the time the race began, and will continue as long as the race itself? For out of these relations, or because of them, come ten words, or Ten Commandments, God's law, governing principles, controlling these relations.

While these evidences are conclusive, there are still other reasons that establish the fact that the Ten Commandments were the principles determining right and wrong, righteousness and sin, from the days of Adam to Moses, or the receiving of the law at Sinai.

Here is Paul's reasoning on this very point in connection with statements from James and John. James 1:15 reads as follows: "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Death, then, is a result of sin; and we at once ask, What is sin? The answer comes pointedly in 1 John 3:4: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." The text is broad, yet pointed, and plainly states that no man ever committed sin without transgressing some law, and that to transgress the law is to commit sin.

Now we are compelled to say that Adam was a lawbreaker or else that he was not a sinner; and why should we hesitate to say that he was both a lawbreaker and a sinner? Of course, in doing this, we admit that there was a law in force at the time of Adam's fall, and that a transgression of it was sin; and this is the point Paul established when

he made use of the statements, in the Roman letter, that Adam was a transgressor, and a sinner because of transgression. That Romans 5:12 refers to Adam, no one will question; and it plainly states that "by one man sin entered into the world, and death by sin." In verse 14, his sin is spoken of as "Adam's transgression." Verse 13 states: "For until the law sin was in the world [evidently referring to the writing of the law]: but sin is not im-

puted when there is no law. Nevertheless death reigned from Adam to Moses." This could not be true if there was no law. "For where no law is, there is no transgression." Romans 4:15. "For by the law is the knowledge of sin." Romans 3:20.

If Adam transgressed, he did so because of an existing law; and if he was a sinner because of this transgression, the knowledge of his sin came by the law that he transgressed. Again we find ourselves asking, What law did he transgress? and the only answer is, God's law—yes, the Decalogue, though it was not written till many years later, when the tables were received by Moses on Sinai.

The "ten words" embody the great principles expressed in the two commandments, "Love the Lord thy God," and "Love thy neighbor as thyself;" and these principles were the ones violated by Adam as well as by all others who have sinned and come under condemnation. Had not the law existed that forbids covetousness, or theft, or having other gods than the true God, Adam could have done all that he did and still not have been a sinner. Also Cain could have killed Abel, and denied doing so, without sinning, had not the law existed that says, "Thou shalt not kill," or "Thou shalt not bear false witness." Not only these, but every commandment in the law, existed from the day of creation to Sinai; and a transgression was counted sin, as Holy Writ gives texts to show that every one was violated, and the violator was condemned as a sinner. Again we find that every commandment was carefully observed, and righteousness was imputed to the observer, before Israel came to Sinai; and we can only conclude that the law of God served its purpose of pointing out an offender as a sinner, condemning him to death, from Adam to Moses. Blessed is the man who lived in that age, of whom it can be said, as of Abraham, that he "obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." When men receive their reward, it will be according to the age in which they lived.

Shall we not look into the law of God, and behold our imperfections, that its converting power may bring our lives into favor with its Author, God?

THE great charter of a Christian church is not contained in that church's origin, nor in its experience or history, nor in its material progress, but is found in the nature of the commission for which the church is sponsor. The church that is in the world, devoting its energies to preaching the gospel of the kingdom to every creature, is the church of which Christ is the head. By its commission it stands or falls.

GEORGE TEASDALE.



Satan is to be confined in solitude amid the ruins of a devastated earth during the millennium. This period comes immediately after the second coming of Jesus Christ.

A Thousand Years of Peace

Yes, there is to be a millennium of peace and prosperity; but it will not be upon this earth, nor will it be prior to Christ's return.

By CARLYLE B. HAYNES

AT the second coming of Christ, Satan will be bound a thousand years, so that he will not be able to deceive the nations. After the thousand years, he will be loosed from his bondage, and again enter upon the work of deception for a short period.

The only passage in the Bible which makes direct reference to the thousand-year period is as follows:

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Revelation 20: 1-5.

Any theory in reference to the millennium must be made to harmonize with this passage of Scripture if it is to be regarded as true; for, as has been said, this is the only passage of Scripture which definitely refers to the thousand-year period.

The word "millennium" comes from two Latin words, *mille*, meaning a thousand, and *annum*, meaning year,—a thousand years. There is no other meaning in the word "millennium." It does not mean what its perverted use has come to imply to the minds of many people, a thousand-year period of great peace, prosperity, and salvation upon this earth. This has been the generally accepted meaning of the term, but there is no such meaning in the term itself. It means merely a thousand years, without specifying anything at all as to the character of that period.

This thousand-year period, the millennium, begins with the second coming of Christ. During the thousand years, Satan will be bound in some place called "the bottomless pit." This is for the purpose of restraining him from deceiving the nations, and to punish him partially.

From the fact that Satan will be bound during the millennium, the conclusion has been reached that this period will be a glorious time of peace among the nations; that all the nations will be converted to the gospel, and as a result, will disband their armies, dismantle their navies, and learn war no more. This theory has been taught so long that it has come to be widely accepted, but it has absolutely no foundation in the Bible.

WORLD BETTERMENT UNBIBLICAL

There is nothing in the Bible which would lead any one to believe that before the end of the world, the nations will all be converted to the gospel and cease to war with one another. The Bible teaches just the contrary. The theory that the world is becoming better and better is

not based on the teaching of the Bible. This theory of a millennium of peace and safety is but another one of the deceptions of the devil, and has been invented by him in order to lead the people of God to believe that Christ will not come until the world has been brought to accept Christ,—which it will never be,—and thus cause them to say, "My Lord delayeth His coming."

The verse upon which much of the teaching that the world will be converted is based is the following: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

But this verse does not teach that the world will be converted. It teaches merely that the gospel will be sent to all the world, proclaimed in all the world, to all nations, not for their conversion, but as a witness.

The Bible in no place teaches that the whole world will be converted. The parable of the wheat and the tares, recorded in Matthew 13: 24-30, 36-43, makes very plain that both the righteous and the wicked are to "grow together" until "the harvest," which is explained to be "the end of the world." At the end of the world, instead of all the wicked's being converted, they are to be cast into a furnace of fire, where there will be wailing and gnashing of teeth.

Instead of the world's growing better and better, as the exponents of the world-conversion theory maintain, we are plainly informed in the Bible that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3: 13.

Jesus Himself, speaking of the days immediately preceding His second coming, declared that "as it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot. . . . Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

Hence all that we need do in order to discover the character of the days just preceding the coming of Christ is to refer to the history of the days preceding the Flood and the destruction of Sodom and Gomorrah. Concerning conditions prevailing on the earth in the days of the Flood, we read, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6: 5. So will it be in the days of the coming of Christ the second time.

INSPIRATION PAINTS A PICTURE

A picture of the last days of the history of this earth has been painted by divine inspiration. It is as follows: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Timothy 3: 1-5.

Surely this does not teach the conversion of the world. Here is a list of eighteen terrible sins that are especially to characterize "the last days." And the astonishing thing about this passage is that it is not a description of the world in general, but rather of the church. The people who indulge in these sins will not be worldlings, but church members. This is evident from the expression that they have "a form of godliness." The outward form is all right; but even while professing to be Christians, they are acting like worldlings. And if the professed church of Christ in the days of His second coming can be thus described by divine inspiration, what must then be the condition of the world at large?

Nor are we left in ignorance by the Lord even of the rise of the movement that is teaching the doctrine of the world's conversion and a millennium of peace on earth.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 1-3.

It appears, then, that this very movement which is proclaiming the world's conversion is in itself a sign of the rapidly approaching destruction of all things.

UNIVERSAL PEACE AND RIGHTEOUSNESS

But, it will be asked, does the Bible not teach that all the world at some time in the future will be filled with the knowledge of the Lord, and all nations

serve and obey Him?—Yes, the Bible does teach this; but the mistake has been made in not perceiving that this is taught with reference to the earth in its regenerated condition, when all things are made new, and not regarding the earth as it now is.

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11: 9. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 23.

These passages clearly foretell a time when all the earth will be acquainted with Jehovah, and will worship Him. But they have reference solely to the new earth, not to the present earth. And this condition of universal worship is to be brought about not by the conversion of the present nations, but rather by their destruction. Thus Peter informs us:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10, 13.

Let us now study briefly the order of the events in connection with the beginning and ending of the millennium. It is to begin with the second coming of Christ. At that time there will be four classes of people on this earth—the righteous dead, the righteous living, the wicked dead, and the wicked living.

When Christ comes the second time, all the righteous dead will be raised. 1 Thessalonians 4: 15-17. From the same passage, we learn that all the righteous living will be translated. These two classes of God's people are then caught up "to meet the Lord in the air: and so shall we ever be with the Lord."

All the righteous will then be taken to those mansions which Christ has been preparing for them, "that where I am, there ye may be also." John 14: 1-3. They will be taken to heaven, to live and reign with Christ a thousand years. Revelation 20: 4.

THE MILLENNIUM IN HEAVEN

Thus it is plain that the millennial reign of God's people with Christ is not to be on the earth, but in heaven. At the beginning of the millennium, all the people of God will be removed from this earth, and taken to heaven, where they will remain for a thousand years.

At the second coming of Christ, all the wicked living will be destroyed, being consumed by the brightness of His coming and the glory of His power. 2 Thessalonians 2: 8. All the wicked dead will be left undisturbed in their graves. "The rest of the dead lived not again until the thousand years were finished." Revelation 20: 5.

Thus it is also plain that as at the second coming of Christ, all the righteous will be removed from the earth, and all the wicked will be dead, this earth during the millennium will be utterly empty, or depopulated. There will not be a human being here.

Of this very time it is that the prophet speaks: "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25: 33.

Isaiah, in holy vision, had this view of the condition of the earth during the millennium: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24: 1, 3.

God also gave Jeremiah a view of the earth during the time of the millennium. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." Jeremiah 4: 23-27.

Thus it is evident that the condition of the earth during the millennium will be that of a waste, a desolate wilderness. There will be no man here. The righteous will all be in heaven. The wicked will all be dead. The cities of the earth will be broken down at the presence of the Lord. All of the works of man will be destroyed. Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other end. There will be no one to gather them, to lament them, or to bury them.

PUNISHED WITH SILENCE

It is the earth in this condition that is called "the bottomless pit," into which Satan will be cast and bound. The term "bottomless pit" is used in Revelation 9: 1, 2, and there applied to the Arabian desert, from which the hordes of Saracens and Arabians issued who are described in the prophecy of that chapter. The term means any place of darkness, desolation, and death. And when the earth returns to its original condition of chaos, "without form, and void," it will become the bottomless pit of Satan's captivity.

Here, in this desolated earth, with its cities broken down, and its whole expanse but a great wilderness, without any of the human race left, Satan will be compelled to stay for one thousand years. He will be bound with a great chain. This is not a literal chain, but one of circumstances. He will be unable to carry on his work of deception. He cannot deceive the righteous, for they will be in heaven. He cannot deceive the wicked, for they will be dead. There will be nothing he can do. By the very circumstances of his position, he is bound; and he must of necessity remain bound until some change is brought about in the condition of either the righteous or the wicked.

While this will not be Satan's final punishment, it will be a just preliminary to it. Sin has caused the wreck of the world. It is sin which will break down

the cities of the earth. It is sin which will slay the wicked. It is sin which will make the earth a desolate wilderness. All this is the work of Satan. It is the result of his rebellion in heaven and his introduction of sin into this world. And he will be made to realize what it all means, and what its results have been. The ruined earth is his handiwork. This is the end of all his plausible promises of a better government if he could be its head. And he will be compelled to live in it all for a thousand years. He will be compelled to stay in this ruined earth, surrounded by his own work. Any further work of deception will then have been made impossible. The righteous will at last have escaped his grasp, and will be enjoying the delights of heaven at the court of the King of the universe. The wicked will be before him upon the face of all the earth, but they will be cold in death. The angels that left "their first estate" at his bidding, will still be with him. They too have been instrumental in bringing to pass this fearful wreck of one of the planets, and they will be compelled to live in that ruin for a thousand years.

The great chain that will bind Satan will be broken at the end of the millennium, by the resurrection of the wicked. "The rest of the dead lived not again until the thousand years were finished." Revelation 20: 5.

BATTALIONS OF SINNERS

Now, if "the rest of the dead lived not again until the thousand years were finished," then when the thousand years are finished, the rest of the dead will live again. The resurrection of the wicked will take place at the close of the millennium. This will release the devil, and provide him with material to work on and deceive. The emptiness of the earth of all human inhabitants constituted his binding, and the resurrection of the wicked will effect his release.

And no sooner will the wicked be raised from the dead than Satan will begin to plan for his last great attempt to overthrow the government of God. When the wicked are raised, he will have a greater host under his command than ever before in the entire history of his rebellion. All the wicked who have ever lived on the earth will then be under his complete control and ready to do his bidding. Great generals of ancient history will be there, the great leaders of men in warfare. And all the angels who were cast out of heaven will still be with Satan, and in such desperation as to be willing to consent to anything he may propose. Satan will lay before them a great project, and they will agree to it, and lay plans to bring it to pass. They will be led to hope for success; but instead, they will meet their eternal destiny in oblivion.

IN the heart of a great city, the Christian must educate himself to be mindful and conscious of God's presence, to know how to shut himself in with God, surrounded by invisible walls, yet impenetrable to the power of sin. The source of life is in the secret place of God. And "he that dwelleth in the secret place of the Most High shall," in the time of trouble, "abide under the shadow of the Almighty."

Wirelessing Heaven Effectually

BY JOHN L. SHAW

JANUARY 19, 1903, witnessed a remarkable event in the cause of science. Theodore Roosevelt, president of the United States, over the Marconi wireless system sent words of congratulation to Edward VII, king of England; and King Edward replied, expressing the good wishes of his people to the American nation. The world was amazed at this event, yet no one doubts this triumphant achievement. Nor should any one doubt that during the past six millenniums there has been a wireless connection between earth and heaven,—man on earth communicating with God in heaven.

Not only is there a wireless connection between earth and heaven, but the divine Operator at the other end has so arranged that requests and petitions made in His name shall be both heard and answered. There are, however, certain conditions necessary to make prayer

may be the casual thoughts which come into the mind at the time, and when finished are as soon forgotten. But such is not effectual prayer. It has no definite purpose to effect. What would one think of the subjects of a king who would say, "Let us petition the king," and would start in sending petitions at random without any definite object? Would such petitions move the king?

RANDOM PRAYERS USELESS

A person must have something definite before his mind. Elijah prayed that it might not rain. Daniel prayed that the vision of Nebuchadnezzar might be revealed. The chains fell off from Peter, and he was led out of prison, because the church of God prayed without ceasing to this definite end.

The cases of effectual prayer mentioned in the Scriptures were of this sort. Men made definite requests in harmony with the will and purpose of God, and they were heard and answered.

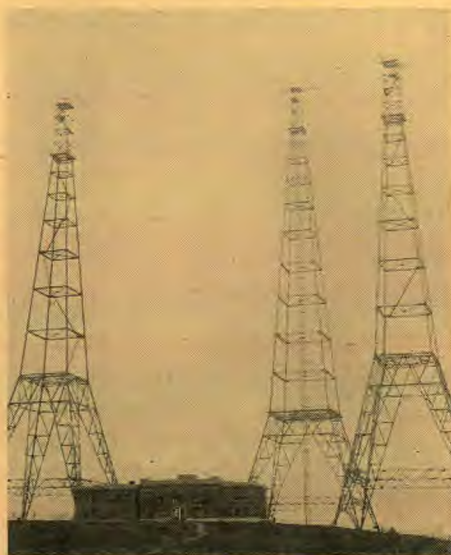
Professor Morse, the inventor of the telegraph, said: "Many a time when I was making my experiments in my laboratory rooms at the university, I would come to a standstill, not knowing what to do next. An obstacle would present itself in my way that seemed to be insurmountable. A mental fog would cloud my mind that would not clear away. But during such times, I always locked my doors, knelt down, and prayed for light and help. And light and help invariably came. So when flattering honors came to me from Europe and America because of my invention, I felt that I did not deserve them, but should give the glory to God. It is true that I had made a valuable application of electricity; but God meant this for mankind, and only revealed it to me in answer to prayer, and not because I was superior to other men."

We see in this the significance of that first message, "What hath God wrought!" sent by Professor Morse the twenty-fourth of May, 1844, from the United States Supreme Court at Washington, to Baltimore.

ANTICIPATION SHOULD BE REALIZATION

Another need of prevailing prayer is faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." There is no reason in praying for a thing we do not think to obtain. Not to expect to obtain that which God has promised in His word is to make God a liar. In case we ask for something not assured in the word of God, our degree of expectancy should be in harmony with the evidences that our desires are approved of God. To pray for things contrary to the revealed will of God is to tempt God. God's will is made known to us in three ways,—by His word, by His providences, and by His Spirit.

In His word are many promises which indicate that God will do certain things. For the fulfillment of these we are to



Every man may be a tower from which wireless messages ascend from earth to God's throne in heaven.

effectual and prevailing. It is as these conditions are met that prayer becomes a mighty medium of possibility and power in the life.

"The supplication of a righteous man availeth much in its working." James 5: 16, A. R. V. Prayer, to be effectual, must be for a definite object. Benevolent desires expressed to God are doubtless pleasing to Him. Such desires pervade heaven, and are enjoyed by the angels. But such good desires are not the effectual, prevailing prayer spoken of in the text. The one who prays must have an object clear and definite in his mind.

The Mohammedan says his prayers five times a day. Wherever he may be at the time of prayer, in humble mien his accustomed form of words is said. The Christian believer may form a similar habit of going through a form without that heart communion which leads to making known to God in faith the utmost desires of the heart. Such prayer

ask, believing that we shall receive. We may ask for food and raiment, for forgiveness of sin, for wisdom, for every spiritual grace mentioned in the word of God, knowing that we shall receive in proportion to our faith.

Sometimes God makes known His will through His providences, making clear that such and such requests are in harmony with His will. It would be impossible to reveal everything in the Bible. By searching the Scriptures and knowing God's dealings in the past, we may prepare within our hearts a ground of evidence which leads to faith in asking God for those things not directly promised in the Scriptures. In other words, His providences make clear to us the things for which we should pray.

Then again, the Spirit makes known God's will. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us."

Philip did not know his duty toward the Ethiopian journeying from Jerusalem until the Spirit said, "Go near, and join thyself to this chariot." Paul would have gone into Asia, "but the Spirit suffered them not." When light upon the problem is not revealed in the Word, when the providences about us do not make clear the will of God, we still have the assurance that the Holy Spirit helps our infirmities, and makes clear our duty and privilege in prayer.

PERSEVERANCE REWARDED

Another necessary element of prevailing prayer is perseverance in prayer. Many let go too soon. "He is a rewarder of them that diligently seek Him." God might provide us with temporal food, with little effort on our part. He might give us manna, as He did the children of Israel. But for our physical welfare, it has been ordained that man should eat his bread by the sweat of his brow; and in that way, he holds his physical strength. God might as well provide our spiritual needs by answering one comprehensive prayer on the first day of each year. But not so. He wants us to have the blessing of daily communion, and the spiritual strength which comes through the ministry of intercession. There is nothing so heart-searching as continual prayer. It reveals to us ourselves, teaches us to confess our sins and give up everything contrary to His divine will, and leads us to a closer fellowship with Him.

Daniel prayed twenty-one days that he might understand God's purpose for his people in the latter days. Abraham was asked to wait twenty-five years for the promised seed that should make him the father of many nations. In the terrible conditions brought about by Bloody Mary, a tool in the hands of misguided religionists, John Knox was deeply stirred by the awful things that were continually occurring. It is said he would bow on his knees or lay prostrate on his face for hours at a time in prayer for the salvation of his people; and at such times, he would cry out, "O God, give me Scotland or I die."

God does not forget to answer the prayer of those who perseveringly call upon Him. He did not forget Jacob as he wrestled with the angel for deliver-

ance the night before he met Esau. He did not forget Lot when fire came down to destroy the cities of Sodom and Gomorrah. He did not forget Joseph in the Egyptian prison. He did not forget Jeremiah, that fearless prophet of Israel, in

the dark and dismal pit. Nor will He forget men and women in this present crisis of the world's history. One trembling soul who patiently waits on God in persevering prayer is mightier than all the armies of Europe.

Testimonials from the Sands

By GEORGE MCCREADY PRICE

PROF. FLINDERS PETRIE, who may almost be called the founder of scientific excavation in Egypt, not long ago declared: "I have come to the conclusion that there is a far more solid basis for the Old Testament documents than seems to be supposed by many of the critics. . . . I have not the slightest doubt that contemporary documents give a truly solid foundation for the records contained in the Pentateuch."

Then, after stating emphatically that "it is an undoubted fact that there were twelve tribes at the time of the Exodus," Professor Petrie continues: "The essential point is that some of these critical people start from *a priori* bases, instead of writing upon ascertained facts. We should remember that writing at the

Dr. Flinders Petrie made himself famous in connection with the exploration of the site of ancient Memphis, which is now merely a vast area of rubbish heaps on the west bank of the Nile, about fourteen miles south of Cairo. Here arose and flourished the first and greatest city of ancient Egypt. It was the chief seat of the worship of the god Ptah—called Osiris by the Greeks and the Romans—whose soul was supposed to become reincarnated in the bull Apis, kept in one of the temples in this city. Memphis had also its full share of the innumerable other gods worshiped by the Egyptians. Thus the city became literally full of idols; and when the Hebrew prophet Ezekiel declared, about 572 B. C., that Jehovah of the Hebrews would "cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt" (Ezekiel 30:13, A. R. V.), it seemed most unlikely that this prophecy would ever be literally fulfilled.

DEBRIS WITNESSES TO DIVINITY

True, after the conquest of Egypt by Alexander the Great, Memphis lost its supremacy as the chief city in Egypt; but in the early part of the Roman empire, it was still second in importance, inferior only to Alexandria. Under the Romans, the worship of several of the old gods of Memphis was even imported into Europe; and under the name *Serapis*, the Ptah-Osiris-Apis cult persisted and flourished in many parts other than its headquarters, until this worship was finally outlawed under the emperor Theodosius. But Memphis continued to be a city large and prosperous, and still more or less full of idols and idol worship, down to the time of its capture by the followers of Mohammed, a thousand years after the prophecy of Ezekiel.

Examples similar to this record of the history of Memphis might be continued almost without limit, in reference to the localities in Egypt and western Asia mentioned in Bible history and Bible prophecy. No haste and no delay characterize the fulfillment of God's purposes. Thus in this instance of Memphis, a thousand years after the giving of the prophecy concerning its destruction, Memphis really disappeared as a city absolutely and entirely; and its wonderful ruins became merely a stone quarry from which building materials were obtained with which to build Cairo and other cities not far away. To-day Memphis, the proud center of an ancient idolatrous worship that embraced millions of worshipers and endured for century after century, is no more; its temples are merely huge piles of rubbish; and its idols have certainly "ceased," as the God of Israel foretold.



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The uncovered foundation walls of an ancient Babylonian palace. From beneath the wind-piled sand dunes on the banks of the Euphrates have been dug thousands of clay tablets, which tell of a Sargon, of a Belshazzar, and of a universal flood, all of which the critics strenuously denied prior to modern excavations.

time of the Exodus was as familiar as it is now. Some critics, not knowing this, have assumed that writing was not a common accomplishment. But every Egyptian had to keep accounts, and to register everything."

These words of Flinders Petrie are a good example of the change that has lately come over the study of archaeology in Bible lands. In so many instances have the spades and the pickaxes of the explorers proved the critics wrong and the Bible right, that scholars now quite generally concede that the records of the Bible are accurate history after all. This tone among the foremost scholars is well represented by the statement in the last edition of the "Encyclopædia Britannica" which says, "The only ancient authority of value on Babylonian and Assyrian history is the Old Testament." (Volume 3, page 101.)



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

A STAGGERING PROBLEM

A MAN need not be very old to remember the discussion that was produced in this country by our first "billion dollar Congress." That this nation should have reached the point where it needed to spend such a vast sum as one billion in its various departments of war, navy, agriculture, etc., was thought to be an almost unbelievable thing.

Up to the beginning of 1917, our annual expenditures had not gone much beyond the billion dollar mark. But the report from the secretary of the treasury shows that our expenses for the fiscal year ending June 30, 1918, including the loans to our allies, reached the enormous figure of \$19,911,391,000, or an expenditure at the rate of about \$54,500,000 a day. Down to April, 1918, the world war debt had reached the figures of \$111,000,000,000. Five years ago it would not have been conceivable that such a strain could be successfully borne by the financial facilities of the world.

But while these tremendous expenditures are going on, the world has been tapping some unheard of sources of wealth. For instance, there are the new oil fields in north central Oklahoma, where two years ago there was no industry but farming, and the geologists had thought they had conclusive evidence that there was no oil beneath the surface. But on closer examination, an oil well was put down at a venture, and a great strike was made. Then one well after another was bored, and numerous farmers in that section are receiving from \$800 to \$1,000 a day in royalty; and the total income from those wells, according to the conservative estimates of Wall Street, are \$75,000,000 a day, or more than \$27,000,000,000 per annum. This, in round numbers, is \$7,000,000,000 a year more than the war is costing the nation—more than the cost of running all the departments of our government, including the unprecedented expenses of the war itself.

We have before us in the world this anomalous condition: We have expenses beyond the former dreams of possibility, yet the world is rolling in wealth. But despite this wealth, there was never a time when famine was so strongly staring the world in the face; and the discussions were never more determined and earnest concerning the fact that our social conditions make it possible to have a few billionaires, and a goodly number of millionaires, while the large mass of the people are straining in every direction to meet the financial problem of providing their barest necessities.

We will do well to look these conditions squarely in the face, and give careful consideration to what it will mean to this world when peace is declared, and hundreds of thousands of men and women are released from the manufacturing of military supplies. The leaders of the world are already giving anxious thought to this problem, and it is well that they are.

WHENCE THESE STORES OF OIL AND COAL?

A FEW years ago the experts were expressing the apprehension that within fifteen or twenty years the oil supply of the United States would be exhausted. Then there came the great oil strike in Oklahoma, in a part of the country that was not considered as "oil land." The farmers had observed that gas was escaping from the soil, and experts were called. These reasoned, from precedent and textbooks, that there was not oil there in paying quantity. But the pioneers decided to sink a well as a venture; and at a thousand feet, a good supply of oil was found. Other wells have been bored, and now the yield is tremendous.

Recently, and almost by accident, a similar oil-producing country was discovered in Texas; and the geologists, after giving careful study to these recent discoveries, are of the opinion that these underground oil pools extend from Eldorado, Kansas, on down into Mexico.

It is understood by all, that the immense deposits of oil and coal found throughout the world are of animal and vegetable origin, the coal coming from the vegetable kingdom, much of

the oil also coming from this same source, while some of the oil is unmistakably traced to the animal world.

Scientists are not agreed as to the origin of the immense mass of matter that must have been covered up in our earth to be transformed into the coal beds and oil supply found in such great quantities in nearly all parts of the world. Yet if we take the simple Bible story, how clear everything becomes! Many of the educated men of to-day scout the idea of a universal Flood; still we have the unmistakable evidences of it in every clime, and among the irrefutable testimony is the vast quantity of vegetable and animal matter imbedded in the earth, and now found in the form of coal and oil deposits.

The luxuriant vegetation of this earth when it was in its primitive condition, its vast forests of stately trees, its large numbers of animals, were all destroyed when, according to the divine record, "the fountains of the great deep" were "broken up," and the windows on high were opened, to produce the flood that swept away the sinful antediluvian race.

It took centuries for this vegetable and animal matter to be transformed into coal and oil after it was covered by the breaking up of this earth at the time of the Flood. And in-



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Work that makes every one smile with joy. Young women of the Salvation Army are engaged in making pies by the hundreds for our lads in the trenches; and they do it, too, within a stone's throw of the trenches.

stead of being concerned over the fact that this supply may be exhausted within a few years, would we not do well to give a little careful thought to the words of Isaiah, which, though primarily addressed to the land of Edom, seem unmistakably to stretch across the centuries to the latter days? We read:

"It is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up forever: from generation to generation it shall lie waste; none shall pass through it forever and ever." Isaiah 34: 8-10.

These words of the prophet indicate that there will be a plentiful supply of pitch, and we may yet find that there is more of literal truth in what he says than has been formerly thought to be the case.

THE psalmist predicted of the Master that He would delight to do the will of His Father. "I delight to do Thy will, O My God: yea, Thy law is within My heart." Psalm 40: 8. There is truly a "delight" in doing the will of God. There is a "delight" in the way of righteousness. But we must first learn that there is no true delight in the ways of sin. We must learn that the wages of sin are death, and that all the pleasures of sin are a delusion and a disappointment. Once the heart is united with God and learns the way of righteousness, there is found perpetual and true delight, with no bitterness nor sorrow to obscure the prospects of the future.

The Atlantic Ocean Has Two Sides, and Duty Is to Be Found on Both

By LOUIS A. HANSEN

THE way things line up on the two sides of the Atlantic is for intensive conservation on the one side, and the greatest destruction on the other. Over there is seen a loss of material and life never before known, while over here we are trying to save as we never have saved before. The great European battle field is one vast area of waste, while the whole country of America is being speeded up in production and urged to waste nothing. The one aim on both sides is to win the war.

Conservation is now a national gospel with us. It is preached from the house-top and from every corner. Every angle of the subject is presented, and we are learning its broad meaning as applied to the value of materials. We are taught the relation of conservation and efficiency. We find that ounces of food count for national victory, that the saving of pennies may spell success for a country, and that the waste of either food or money may mean defeat.

We are urged to increase the productivity of every foot of ground, and then see that the produce is cared for and used to the fullest degree of economy. We are to make use of every drop of milk and every scrap of food. We are trying to get all we can out of the wheat allowed us, and learn how to supplement the allowance with other grains. We are counting our lumps of sugar, and are trying to make them go farther. Garbage men find that they can hardly afford to stay in business. Little things are telling.

When it comes to the big things of agriculture, dairying, mining, manufacture, transportation, finance, and legislation, everything is straining for national economy and efficiency. Government departments are working at full pressure to help every man, woman, and child do something toward winning the war. The United States Food Administration has been created for this special purpose. The watchword is conservation.

A MUCH NEEDED LESSON

The conservation lessons we are having are worth learning well. The schooling we are getting is valuable to us; and but for the fact that our whole conservation program comes about because of the war situation, we might even be thankful for the experience. Many profitable results may already be foreseen as a consequence of putting this country on an economy régime.

We have long been accused of extravagance as a nation. We have had to acknowledge that we have been wasteful and indulgent. We have almost prided ourselves on not having to save food. We have had plenty and more than plenty of almost everything that grows, though it has not always been as equitably distributed as we would like. Fruits and vegetables have rotted by the carload simply because cars could not be secured for loading. Stuff has gone unharvested

for want of hands to harvest it. We have not said a great deal about what we have failed to gather, because we have had quite enough already stored away.

Our market problems have not been so much a question of not being able to get things as one of paying exorbitant prices, and market men have been repeatedly accused of throwing away foodstuffs in order to maintain a high market price. We have submitted to various injustices and even abuses, merely raising an occasional protest. Not feeling any actual scarcity, we have been more or less content, since we have had enough to live on and live well.

Now that our government is counting its bushels of wheat and sending them away to feed others, we begin to learn the value of bread. As fat goes slipping away, and the price of it goes higher and higher, we begin to figure on how we can do without. In our quest for substitutes for things that are getting scarce we find many things that do very well and that are wholesome. We begin to realize the values of things, and are learning to make the most of them.

THE WAR TOLL

It may be a question as to whether we are learning to appreciate any better the value of human life. As we read of great losses in battle, an additional zero in the figures does not seem to mean as much as it should. Whether the report reads 1,000 or 10,000 or 100,000, it can be quickly read, and passed over for details regarding how many yards were lost or gained in the front battle line. However, when we are told that about 8,000,000 men have been killed during this war, and we read comparative figures of all the war losses the world has seen, we begin to realize the enormity of the thing, even though we cannot comprehend just exactly what millions mean, and especially in human lives.

But the importance of conservation is being forced home on us, and we are getting hold of ways of doing that promise big things for war winning. In view of the lives that may be sustained by what we spare from our supply, we are willing and glad to conserve. So we study food values and recipes, and learn to like new things. And in it all, we suffer no loss, but rather are the gainers.

Now let us apply the principle in what is really and in fact a larger war, and attended by suffering and a loss of life much beyond the present struggle of nations. Every year sees nearly seven million lives lost in the nations now at war, from preventable diseases. This means that in times of peace, when everything is most favorable to life and to living, far more people die needlessly than are now being killed by all the ravages of the world's most destructive war.

Beginning with infancy, the death rate of the human race is such as should arouse us to most vigorous battle against disease. All through childhood, youth,

and adult life, disease picks off victims until an old man or woman who has escaped wholly is almost a rarity. We submit to it as a matter of fact or a decree of fate or Providence, scarcely asking the why of it or whether it can be helped.

Providence does not determine the death rate. Man does that, and at present largely in blindness and almost in indifference. It is little comfort to the bereaved to be told that an unseen hand has removed the loved one; and it is poor sense for us to take for granted that getting sick is a matter of chance, and that perhaps there is little chance of our living long anyway.

A NATION'S BACKBONE

We are told that "food will win the war"; and we raise no questioning voice, but pitch in to help win by conserving food. In the battle against disease, food is one of the main elements. The term "health food" is familiar to us, and conveys the idea that health is obtainable through that sort of food. Though the term is often misapplied, true health food is one of the essentials to health. It is not the only one, however.

Nothing is more important to a nation than the health of its people, whether for winning a war, or for great peace achievements. The efficiency of a people rests on the health of the people. A scarcity of the right kind of food will break down the health of a people; and though its soldiers may win on the front battle line, the nation as a whole would suffer defeat if those at home lost their health.

To practice food conservation in behalf of one's health does no violence to any one's patriotism or loyalty. Neither does it require a great modification of our present conservation methods, most of which are directly in the line of health measures. Indeed, to do all we can in making health measures of our conservation methods is the truest kind of conservation. In every phase of life, individual, social, industrial, and political, will the highest good of all be served by conserving our health.

Then why should not the housekeeper plan her wheatless and meatless meals in such a way that not only will the needs of the government be met in the saving of certain foodstuffs, but the welfare of every individual, and of the government as well, will be served in the fullest degree by our making the most of an opportunity? The occasion is a favorable one for the adoption of a plain, wholesome, and nourishing menu. While we are learning to use new foods and prepare new dishes, ability and skill may be developed to prepare not only palatable but healthful meals. The American housewife has now a chance to gain an experience that will serve the country well after peace is declared and our so-called war diet is no longer necessary.

FOOD IS NOT ALL

And having started on a program for health building, why not follow it up, going from the kitchen and the dining room to all parts of the home? True conservation does not stop at the food question, but recognizes all the other essentials of healthful living. Having found out that healthful living is much better than the other kind, and that it costs no more,

and demands no more outlay of labor, one can look at the other phases of living in the same light. Not only is it no more expensive or troublesome to live for health than for disease, but it is cheaper and easier.

Besides pure food, we must have pure water. Nature has done her part in supplying it in abundance. Bubbling springs, rippling brooks, living wells, and silvery streams not only give inspiration to poets, but provide drinking water and water for bathing and all washing purposes. But though water be pure at its source, it is subject to considerable pollution by the time it reaches our lips.

We now have to figure on what people may do to spoil good water for drinking purposes. We know that water may not be as pure as it looks. We have good reasons for suspecting almost every fountain; for we know that filth, waste, and sewage find their way into running streams. An attack of typhoid fever may break down all the good health built up by good food.

Pure food and pure water are not enough to conserve health. Pure air is required, and only pure air should be breathed. It is necessary to the human system to enable it to combat disease successfully. Its oxygen gives life to the body, being taken up by the red blood corpuscles and carried to the muscles. Without it, the muscles are lifeless.

It is being proved right along that plenty of pure air is essential in the treatment of tuberculosis. It is also known that an insufficient supply of pure air makes one susceptible to the disease. Reducing the quality of the air we breathe raises the mortality list.

Conservation of strength and health is not possible without sufficient sleep, for it is in sleep that the body is restored and rebuilt. Tissue repair goes on then. Poisons of broken-down tissue are eliminated. Don't try to emulate Thomas Edison in his near-sleepless program unless you are an Edison. Find out your own requirement of sleep, and then get what you need.

Also get enough exercise, but not too much. See that you perspire as you should. Bathe enough. Keep the inside clean also. Get some sunlight. Keep properly clothed. Maintain a mental poise. Have upright morals, live clean, and be free in your conscience.

Government rulings, state and federal health laws, and city ordinances may all point the way to public health. Private hygiene also may be clearly taught. But to enforce health in the life of the individual requires the coöperation and effort of the individual directly concerned.

God has not ordained that the path of the just should be paved with worldly peace, for "in the world ye shall have tribulation;" but the peace of God comes while we press on in the conflicts of the cross. Not peace with the world, but peace with God, is the peace that passes understanding and abides when all of earthly things have passed away.

ALBERT CAREY.

THE religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit.

ELLEN G. WHITE.



International News Service

"Since its foundation sixteen centuries ago, Constantinople, by position and natural destiny, has been one of the key cities of the earth."

The East as a Factor in the Closing of the Age

XI—Studies in the Book of Revelation

BY MARION A. DART

THE sixth trumpet, or second woe, ended in August, 1840. This date marks the termination of the Ottoman supremacy; and "the sick man of the East" has attracted the attention of all the world from that time to this. His hold on that strategic point of the Bosphorus is by but a single thread, and the world waits breathlessly for that to break; because as "one of the soberest and best informed political writers in Europe" has said: "The question applies not only to the Turks, but to the entire world; for the present crisis contains the winding up of all that has transpired since the beginning of the Christian era. Constantinople has become 'gain what it was for a long time, the center and pivot of the world. . . . The recent Turkish revolution [the Young Turk rebellion] has entirely changed the political situation of the world, not only of the Mediterranean world, but of the universe."

Yes, the Eastern question is indeed a world problem; but the world sees it from merely a political viewpoint. They acknowledge the situation to be extremely critical, as voiced by Lord Salisbury, when, in a speech in the Mansion House in London in 1895, he said:

"The great powers of the world have resolved for peace of Christendom it is necessary that the Ottoman empire should stand, . . . and that the danger if the Ottoman empire should fall . . . would be the danger that the fire there lit should spread to other nations, and should involve all that is most powerful and civilized in Europe in a dangerous and calamitous contest." But more dangerous and calamitous, infinitely more, does the Bible student see the contest to be when, aided by the seers of God, his vision is extended beyond the limits of time, and sees "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of

that great day of God Almighty," and closely following the great world war, sees "the Son of man coming in the clouds of heaven with power and great glory."

At this writing, the awful war in Europe is raging unabated; and complications continually arising give no hint of the end. The most conservative and thoughtful see Constantinople as the bone of contention. The following quotations are to the point:

THE WORLD'S FULCRUM

"Since its foundation sixteen centuries ago, Constantinople, by position and natural destiny, has been one of the key cities of the earth. It has been many times attacked and twice conquered. Its second conquest, like its foundation, marked the end of an epoch and changed the history of the world. Its third conquest can do no less."—London *Saturday Review*.

"It should now be evident that there is much to be said for the view that the key to the present situation is Constantinople. We are dealing with a world war whose results are not expected to develop in Europe proper. The key to this situation lies in Constantinople, and the Turk holds it."—Prof. Roland G. Usher, of Washington University.

"The real bone of contention in the present struggle is Constantinople. The day of the Turk in Europe is practically at an end. In the minds of rulers—kings, emperors, presidents, chancellors—and in the minds of the leaders of the armies, Constantinople is probably the slogan sounded deep down in their hearts, and kept tightly bottled up in the backs of their heads. . . . There is the real impulse of the present war. Constantinople, a position of wonderful advantage, must fall into new hands, and all are wide open to catch the prize."—Los Angeles *Times*, August 8, 1914.



"The key to this situation lies in Constantinople, and the Turk holds it."

"The day of the Turk in Europe is practically at an end."

And the end of the Turk, in the minds of these modern writers, means appalling world trouble. Compare these statements with the statement of an ancient writer who, by the aid of the Holy Spirit, foresaw these times of peril:

"And he [the Turk] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him. . . . And there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."—Daniel the prophet.

Oh, that men could view the affairs of the world from the standpoint of eternity!

THE TOCSIN SOUNDED

"The second woe is past; and, behold, the third woe cometh quickly. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:14, 15. From this, it is seen that the seventh trumpet takes us over into the kingdom of God.

But the prophet had the views of this world's affairs occurring in the little period of time between the close of the sixth and the beginning of the seventh trumpet, or between the second and the third woe. This history is sketched in the tenth chapter of Revelation.

The revelator sees "another mighty angel [not one of the trumpet angels] come down from heaven, clothed with a cloud: and a rainbow was upon his head. . . . And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth." Revelation 10:1-3. The angel represents the messenger, and his message is the word of God to earth's inhabitants.

"And the angel which I saw . . . lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things

which are therein, that there should be time no longer: but in the days of the voice of the seventh angel [the trumpet angel], when he shall begin to sound, the mystery of God shall be finished, as He hath declared to His servants the prophets." Revelation 10:5-7.

To understand this warning of the finishing of the gospel ("the mystery of God") and the end of time, we must consider the time of its application—just at the second woe, the sixth trumpet, in 1840 A. D.

The world at that time was stirred by the advent message of 1844. This message was based on Daniel's prophecy of the twenty-three hundred days (see Daniel 8:14), which terminated in 1844, and marked the beginning of the Investigative Judgment. The statements of the angel, that "there should be time no longer," and that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished," are to be understood in the light of the Judgment message. As names appear before God in the Judgment, eternal destinies are settled. The relation they sustain to "the mystery of God," the gospel, determines their destiny. As the Judgment progresses, the gospel is finished, time ends. "There should be time no longer."

The angel representing this message was "clothed with a cloud." "He had in his hand a little book open." The book was given to John to eat. The first effect was sweet, the second bitter. These interesting points will be noticed in the following article of this series.

Dying of Candy

(Continued from page 1)

edly responsible for much of the nervousness and irritability among children, and for many of our modern diseases, or is at least a contributory cause of them.

The "sugar disease," or diabetes, a disease that has increased more rapidly possibly than any other during the past fifty years, is almost wholly due, directly or indirectly, to the free use of sugar. Diabetes has in the past been considered as an incurable malady. A cure is seldom brought about. By carefulness in diet, and the entire disuse of sugar in any form, life may be prolonged; but an actual cure physicians do not expect.

In the majority of cases, the elimination of sugar in the urine is due to the inability of the liver to convert it into animal starch, or glycogen, thus preventing it from passing directly into the blood stream faster than it can be utilized by the tissue in the production of heat and energy.

Normally all the sugar absorbed from the alimentary tract is stored up in the liver as glycogen, and dealt out merely in quantities sufficient to meet the demands made upon it to supply the needs of the body. The liver is a kind of automatic stoker supplying this fuel as the call comes for it. In diabetes, this function of the liver has been in a measure destroyed. The liver, not being able to retain the sugar brought to it, permits it to pass directly into the blood. The excess has to be eliminated by the kidneys. The continuous irritation produced in the kidneys in this way brings about, after a time, organic changes in their structure, disabling them from performing their proper function. Diabetics therefore ultimately die, not of diabetes, but of Bright's disease as a rule. The retention of the sugar and other wastes normally eliminated by the kidneys produces coma and death.

Sugar is always withheld from diabetics. But this might be compared to locking the stable door after the horse is stolen. The better way would be to conform to the requirements of the government by greatly cutting down the quantity of sugar used, before this disease gets a death grip upon us.

CANE SUGAR UNNATURAL

The sugar employed in the manufacture of confectionery is at best a body irritant. It is not a normal body sugar. It is an artificial product. Cane sugar is not found in fruits. The sugar found in fruits is fruit sugar. Fruit sugar can be absorbed and utilized by the body. Cane sugar requires special treatment before it can be utilized. It is, in fact, a foreign product. An animal fed upon cane sugar alone would die quicker, probably, than one from which foods of all kinds were withheld.

The prevalent use of candy, ice cream, and soda water is responsible, in part at least, for the prevalence of appendicitis, the modern plague of civilization. In Germany, appendicitis has almost entirely disappeared, it is claimed. Their sugar consumption has been greatly reduced during the past four years. The people, in fact, get on without it. Candy is no longer sold. This undoubtedly has had much to do in staying this epidemic in Germany.

The desire for sweets is a natural one, I admit, and it ought not to be ignored; but this desire should be satisfied by the liberal use of sweet fruits. In place of the sirups served at soda fountains, fruit juices should be served more freely. Grape juice and orange juice are coming into their own. They are already finding a widespread and growing demand and popularity as beverages. The shortage of sugar and the necessary restriction in the output of sirups for soda drinks during the next year will lead to the freer use of fruit juices.

The time will probably come, if the war continues, when the use of sugar in the making of candy will be entirely pro-

hibited, and sirups will no longer be served at soda fountains. When that time comes, no serious harm will result to any one, young or old. In fact, by the freer use of fruits and the fruit juices, the health of the people will be greatly increased. Not merely will Americans be healthier, but they will be sweeter. I mean they will have sweeter dispositions. Children and older ones who use freely of sweets, it is well known, are usually irritable and impatient. "There's a reason." Sugar is an irritant. Children especially should be encouraged to use sweet and subacid fruits freely.

Fruits should be served at practically every meal. If eaten at the close of the meal, they will allay thirst and that longing for something, we know not what, which is gratified at the soda fountain, if not at the saloon. Much fruit is partially spoiled in canning, by the use of so much sugar. It would be better to return more and more to former days by drying much of the fruit instead of canning it, or else to can it with much less sugar. In nine out of every ten homes, the canned fruit is so excessively sweet that it is not desired by a normal palate.

leaf. Nor did he lay the book down—rather, throw it down—until he had glanced through its pages, and discovered the markings of his tender mother's hand. Not only were passages marked, but in connection, written in the margin, were words of truth and admonition which only his mother could ever have penned.

"I don't want this thing," he cried out. "Must I be haunted by this miserable stuff wherever I go?" and throwing the book into the box, he slammed down the cover, and "turned in" for the night.

ABOUT a month had passed, and a hard month indeed it had been. The journey had been made through rough seas, and on more than one occasion there had been imminent danger of shipwreck and a grave in the deep. More than one man aboard had avowed that if he could once again reach land, he would lead a different life. (How often troubles lead men to think, at least, of better things!) And now a fire broke out in the hold.

The Yokohama had aboard a heavy consignment of kerosene oil, and a fire meant almost certain death to all on board. A strong force of fire fighters was therefore set to work in a frantic effort to smother the flames before they should reach the cargo of oil.

Captain Mann, in charge of the vessel, was a Christian, a person of few words, and a man whose personality commanded the respect and even admiration of his men. He was courteous, brave, temperate, refined, a striking exception to the rank and file of the crew that manned the ship. For more than thirty years, he had been in command at sea; but this was his first experience with a burning vessel.

The cry of "Fire!" had called forth the strongest that was in him. Though his nature almost staggered at the peril of the situation, he calmly but quickly placed every man at his post, and every man fought with confidence because of a something that Captain Mann possessed in this period of danger. Harold Wilson in particular took note of the spirit of courage and confidence shown by him.

But suddenly the captain disappeared. And almost as suddenly, a new emergency compelled the first mate to call for his assistance. Harold Wilson was dispatched to find him.

Livid with fear, the young man hastened to the captain's room. The door stood ajar. He was about to call out his message, when a voice from within checked him. What was it he heard?

It was the voice of prayer!

To make certain, he pushed the door a bit farther open, and, lo, there was the captain on his knees, his Bible open before him, his face turned upward.

The throbbing of the engines and the general excitement aboard had caused Harold's coming to be unnoticed; and thus the captain continued his prayer, while Harold seemed spellbound and unable to do aught but listen.

THE prayer touched a responsive chord. Why should it not? It was a prayer that the God of the Bible would fulfill His promise, and save the lives of the crew; and Harold Wilson was one whose life was in the balance. For the



"It was a bright May morning when the Yokohama, with Harold Wilson aboard as an ordinary deck hand, put out through the Golden Gate for Melbourne."

THE MARKED BIBLE

Part the Second

BY CHARLES L. TAYLOR

IT was a bright May morning when the Yokohama, with Harold Wilson aboard as an ordinary deck hand, put out through the Golden Gate for Melbourne. It was a day of gloom to Harold. Notwithstanding the apparent bravado of his hardened life, down deep in his heart there was a something akin to boyhood tenderness, which he could not throw aside.

As the great vessel, responding to her mighty propeller, gained in momentum and was quickly finding her way out into the great Pacific, and the shores of the homeland began to fade from view, there came to Harold, for the first time in many years, a partial consciousness of the value of a mother. He could not explain why; but now that she was no longer within reach, no longer where he could realize her presence, she began to assume a different appearance to his mind's eye. After all, she was beautiful; and could he have made the wake of the vessel a path for returning, he would gladly have jumped overboard and hastened home.

Of course, this feeling was only temporary; yet it showed that the time was not altogether past when a mother's love appealed to this son's affections. And it was this tender spot which a great Providence was to touch, and through which it would work to cause Harold Wilson to forsake his sins.

The tear that stole its way to the young man's cheek was quickly brushed away, and he resolutely strove to drown all thought of a mother's prayers and the purpose for which they were offered. He said to himself, "Be game, old man,

and don't play the baby!" And surely he seemed to succeed in his determination to forget.

THE crew of the Yokohama was the usual motley group of different nationalities, nearly all of whom were abandoned to drink, profanity, and irreligion. Among them, Harold was a "hale fellow well met."

"Hello! What's this?" Harold was in search of a needed garment; and as he pulled it from his sailor's chest, a package fell to the floor.

"I never saw this before," he exclaimed, and hastily removed the wrapper.

"A Bible! A Bible! And did mother think me such an idiot that I would stand for such nonsense? But, say, it's a dandy book. I wonder what it cost. My! but this is funny! Harold Wilson, a common drunk, and a thief besides, having a Bible at sea! I guess I'll ask for the job of preaching to the boys."

He opened the book, "just to see how a Bible looks inside"; and there, in the familiar writing of his good mother, were the words, "My Darling Boy." A lump came into his throat. For an instant, he was transported back to his childhood, and he saw himself in his innocence, enjoying the endearing words which for so long a time now he had professed to spurn. Again a tear, an unwelcome tear, made its way down his cheek. Instinctively he turned his face, lest the eye of some fellow sailor should discover his weakness.

But he could not resist the reading of the mother's message written on the fly-

first time in his career, he was glad to see a praying man.

Captain Mann's Bible refuge was Psalm 107:23-31. This assurance was his comfort now. Whether storm or fire, it mattered not; God would bring them "out of their distresses," "unto their desired haven." This was the promise which Harold Wilson heard Captain Mann plead.

But, strange to say, Psalm 107:23-31 was one of the passages Mrs. Wilson had marked in the Bible given her son!

Was the captain's prayer to be answered?

Harold had only a moment to wait, for Captain Mann was soon on his feet and hastening back to his perilous duty. Harold made known his message, and also rushed again to his post.

The fire had been gaining headway rapidly, despite the most heroic resistance. The vessel seemed doomed. In a few minutes, the vast cargo of oil must ignite, and then all would be over.

But now a great explosion took place. The closed hatches were almost blown from the deck. The crew were terror-stricken, not knowing but the oil was already in the grip of the fire.

What had happened?—Ah, one of those providential things which only the Christian can understand. A large steam pipe had burst, and was now pouring into the hold an immense volume of superheated water and steam, and at the very point of greatest danger. An unseen hand had assumed control; and very soon the volumes of black smoke gave place to clouds of white steam, and the fighters knew that the salvation of the ship was assured.

So wonderful did it all seem, that the crew were not slow to express their astonishment and gratitude.

"Do yez belave, captain, that the Big Mon had somethin' to do with it?" inquired a rough Irishman, Pat Moran by name.

Captain Mann had perhaps erred in his views regarding religious life, in that he held it unnecessary to talk to his men about Christianity, but rather allowed them to discover what they could about his ideas from what he actually lived before them.

But now he was drawn out to confess his faith.

"Men," said he, "that steam pipe was broken by the hand of the Almighty. It did not merely 'happen.' There is a God who hears and answers prayer. He has promised to help men who go to sea, and to-day He has kept His word."

Harold's marked Bible, like an unwelcome spirit, seemed to haunt him as he listened.

"But say, captain, do yez railly belave what yer sayin'?" again spoke Pat.

"Ah, my boy, I have believed for many long years."

"But where did yez get the idee? Where has the Big Mon told yez that He would take care of us poor lunatics?"

"Pat, I had a good mother, who taught me to pray to God up in heaven. She taught me, also, to read the Bible, the Book that God helped good men to write. In that Book, He tells us that we all belong to Him, that we are to obey Him, and that He will take care of us. He says He will save men who are in trou-

ble while traveling the seas. Did you never see a Bible, Pat?"

"Shure, an' I niver did," he exclaimed; "but, belave me, I would like to put the eye of me on such a wurruk."

AGAIN Harold Wilson was ill at ease. A good mother, a God, a Bible, an answered prayer,—all these thoughts were as goads, which hurt, and which hurt deeply. Had he not a good mother? Had she not taught him to believe in God and to pray? Had she not often appealed to him to read the Bible and to obey its precepts?—Yes, all this and much more.

Pat Moran, and others at this time off duty, accepted Captain Mann's invitation to go to his room and look at the promise which that day had saved the lives of all on board. Harold went with them.

The Bible lay open on the table near the door.

"There, men, is the book my mother taught me to love," said the captain; "and right there is the promise which put out the fire and saved your lives and mine," reading to them, as he spoke, the scripture which for a long time had been his refuge.

Harold looked into the captain's face. What a good face! How clean looking, and how free from coarseness! Honesty, sincerity, nobility, were to be traced in every furrow. And this was a man of the Bible; a practical, helpful, whole-hearted sea captain.

There could be no doubt that here was a demonstration of the truth of Christianity, and it most powerfully appealed to all those hardened men who that evening stood in the captain's room. It appealed to Harold. Would he yield?

A storm of conflicting emotions raged in his breast. Alternately he inclined to good and to evil.

Quickly filling his mouth with a chew of plug tobacco, he hastened from the room to his own part of the vessel, and nervously throwing open his box, he snatched up the Bible given him by his mother, and tried to find the verses that the captain had just read. He finally found them.

In the margin, he read these words from his mother's pen: "I shall ever pray that this promise may be your refuge at sea, to save you from storm or accident."

He closed the book, and angrily threw it down—angry to think that he had not succeeded in getting beyond the reach of his mother's influence. The entire experience was as a nightmare.

But again he was impelled to seize the book, and make note of this and that passage which he had once read in the Sabbath school, and which were now underscored for his benefit. The last that attracted his attention was Exodus 20:8-11; and here was written in the margin: "Honor all God's commandments, and especially the fourth. It means the presence of God in your soul, a power to keep you upright."

Now to Harold Wilson, his mother's rest day had always been most detestable. He despised the thought of sacred time. He actually hated the restrictions it placed upon him.

No sooner, therefore, did he see this text and its accompanying statement, than he felt within him all the old-time

antagonism and bitterness; and giving way to all his pent-up wrath, he sprang to his feet with a curse on his lips, and taking the Bible to the open door, he impetuously threw it far out into the sea.

"There, that ends this whole cursed business," he muttered; and then, imagining that he had performed a praiseworthy act, he sauntered out on deck.

(To be continued)

The Tangled Sects

(Continued from page 1)

tween them are innumerable, some greater, some less. We have conservative and extreme denominations. A noteworthy example of the latter has recently received its birth in Texas. Its members feel that its existence was necessitated because none of the other one hundred and forty-six organizations taught their doctrines. The popular churches were condemned for their lack of spirituality. After much discussion, which involved the knottiest points in metaphysical theology, this body chose the all-comprehensive name of "The Old-Seed-in-the-Spirit Predestinarian Baptists."

UNION BECAUSE OF WEAKNESS

Protestantism, if such may be stretched to include all non-Catholics, presents a tangled and knotted mass of theological yarn. Many a divine has written treatises, preached numerous sermons, and visited his parishioners, with the fond hope that his efforts might stay the tide of exit from his own denomination. Naturally, to do this tires the busy doctor of divinity; and recently, more particularly since the present war began, he has advocated a grand ingathering of all species and genera under a mutual flag, the flag of Jesus Christ.

Not all support such an ideal unity—which surely would usher in a temporal millennium if successfully accomplished. In contradistinction to this plan, a recent writer advocates revolutionary movements, movements that would lead men back to original Protestantism. His plea appears with the startling entreaty, "New Fanatics Wanted." He adds that "Europe lay in the sleep of death until three or four fanatics—Huss, Jerome, Luther, Zwingli, and John Calvin—came along." Fanatics of that type surely would be welcomed by the true seeker for truth. The principles of these reformers, as well as those of Wesley, Moody, and Parker, do need modern exponents; and thank God, there are a few. Lutherism is no longer Lutherism; Methodism is no longer the teachings of the Wesleys.

OLD TRUTHS OUTLAWED

Were these denominations all, the problem might be simpler. An almost inconceivable rise of individualism has taken place. Man no longer need be the man of the Bible; no longer need sin, disease, and death exist; no longer need the sorrowing mother be comfortless when her son passes away on a blood-stained field, for shortly his ethereal being returns and narrates his blissfulness.

Immortality is said to be inherent in the human. To aid these eagerly grasped theories, Hinduism, with its train of Orientalism, sweeps our world. Here is a convincing last-day sign. The words of inspiration state that "in the

latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."

From such a statement, it is evident that there are in the latter times some followers of "the faith," or the truth of God. How may that be reached? is the important question with which each soul is confronted. Each person is either in the darkness of error or standing in the light of God's truth. The Bible, which is the only guide that man is in possession of that could possibly be considered as infallible and all-sufficient, answers with unmistakable clearness, "Thy word is truth," and this is further explained by the statement that God's "law is the truth."

Error and truth are always diametrically opposite. It was so in the beginning, it is so to-day, it will ever be so. Let the student of God's word keep the truth, the law of the Most High, and he will see error vanishing. Delight yourself in God and His word, and you will be more positive, more stable, more rational, and a truer Christian, than any within the theological boiling pot, because you keep His commandments, and have the faith of Jesus.

Hope for the Sinner

MAN is a sinner. Not only has he sinned in the past, but it is his nature to sin. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh [carnally minded] cannot please God." Romans 8:7, 8. Man has no righteousness in himself; he cannot get it out of the law. In fact, man cannot of himself get righteousness from any source. In his natural condition, following his natural desires, he does not want righteousness. And even though he desired to do God's will, he could not do it; for God's law is of one nature, he another. Therefore, while God's righteousness is in His law, man cannot get it thence, because his very nature is against the law, antagonistic to its principles. He thus stands condemned by the law. And the law cannot impart to man its character, because man's fleshly nature is against it. Romans 8:3.

But man's is not a hopeless case. The sinless Son of God took man's flesh, and overcame sin in the flesh. He kept all God's commandments, in all their perfection, while in the flesh. He demonstrated God's character in the flesh. He changed it from what might be called an abstraction of law, the way it presented itself to man apart from God, and incarnated it in mortal flesh, that by union with Christ, the law, or character, of God might be triumphantly manifest in the flesh; and by faith, the righteousness of God's law in Christ Jesus is placed within and upon the man who has accepted Christ. Then the righteousness within the heart recognizes the righteousness within the law, and by the same faith in Jesus Christ, fulfills it. This is what the apostle states: "There is therefore now no condemnation to them which are in Christ Jesus. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God [did by] sending

His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:1-4.

He who hates God's law, knows not Christ as Saviour. He who knows Christ, loves God's law, the blessed witness of the character of God, which is in him. "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31. M. C. WILCOX.

Wheelbarrow Christians

DURING an experience of twenty years, I have found Christians not a few who resemble a wheelbarrow in their characteristics. I will name a few points of similarity:

1. A wheelbarrow is so constructed that it has to be pushed if it renders any service whatever. If pulled, it goes backward, and that does not seem to be in accord with the fitness of things. So some church people go only when they are pushed. The moment hands are off, they stop, and there they stand until the process is again applied. This is rather a clumsy, unnatural way of handling them; but I suppose it is better to push them along than not have them go at all.

2. A wheelbarrow always empties itself when it turns over. Likewise some people cannot stumble and fall without losing all their religion. One step out of the way means for them to give up everything. The next winter, the work must all be done over again. They have to be refilled.

3. When a wheelbarrow upsets, it lies perfectly helpless until somebody sets it up in position to be filled again. It is powerless in itself. So with some men. They are not only easily upset, but they make no effort to get up when once down. They are too helpless to give a respectable kick. The church must get under them and lift them to their feet or they will never get there.

4. A wheelbarrow, to be useful, must have a clear track; otherwise it is ugly to manage. Yet if there are no obstructions in the way, and it is carefully balanced and vigorously pushed, it is rather a useful article after all. A good deal of valuable service may be got out of it.

So it is with the class of Christians of which I speak. If the track is kept clear, and they are constantly pushed, they can be used quite advantageously. Like the wheelbarrow, they have both capacity and strength when right side up. The main trouble is experienced in holding them level and keeping them going.—*Religious Telescope.*

Endureth to All Generations

IN regard to the enduring qualities of God's law, we have recorded in Psalm 100, "His truth endureth to all generations," and again, in Psalm 117, "The truth of the Lord endureth forever." When the same writer says that "Thy law is the truth," and "the truth . . . endureth forever," we may conclude that the law of Jehovah is not a law peculiar to any one age or race, but that it reaches down even to our day.

J. R. DIEFFENBACHER.

Signs of the Times

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

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

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Recuperating amid the beauties of a palace garden. Many of the Italian soldiers are cared for in a temporary hospital within the grounds of the Quirinal Royal Palace at Rome.

The Religious Theme of the Hour

THE *Congregationalist and Advance* of July 11 devotes practically one third of its space to the question, "Is Christ coming now?" In the front of the paper is a full-page advertisement of nine articles that are to appear from leading writers, in which they will discuss the various phases of this question.

The opening sentences of an editorial upon the theme say: "The articles we print this week in regard to beliefs about the imminent and visible return of Christ bear witness to wide popular interest in the subject. The war has brought discussion to the front to a degree unexampled in the recent history of the churches."

More than a page in this issue of the *Congregationalist and Advance* is given to reports "from Our Watch Towers," to show the "popular interest in Christ's second coming." The "Watch Tower" reporter from the Pacific coast says:

"In my travels through southern California I find many earnest and devout persons who believe in the immediate second coming of our Lord. The doctrine colors the thinking and controls the action of many ministers and laymen, though not so much in our denomination as in some others. Several Bible institutes make it the cardinal teaching in their theologizing; and their eschatology bulks larger than their social ethics or practical religion. The prophecy of Daniel and the Revelation of St. John engage the attention of the students to the exclusion of the social gospel."

The "Watch Tower" reporter from the Middle West, evidently writing from the neighborhood of Chicago, says:

"The question of the coming of Christ is a live one hereabouts. It is asked in practically all our general gatherings, Congregational and interdenominational. It is raised in our churches. Our ministers' union has discussed the question pro and con."

This reporter from the Middle West also tells of sermons preached by leading doctors of divinity in some of the most influential churches of various denomi-

nations in Chicago or its suburbs. The report indicates that a very profound interest was stirred up in the question, the church members in large numbers insisting upon knowing what the Bible teaches upon this important theme.

Many ministers, the names of some of whom are well known not only in this nation but throughout the world, were recently convened in a Prophetic Conference in Philadelphia. That convention has already been reported through the columns of this paper. Some of the devout, not only of the ministry, but also of the laity, in all the various denominations, are stirred over this question, and are studying it eagerly.

There is nothing clearer in all the Bible than the promises of Christ that He will come the second time, in the clouds of heaven, with power and great glory. God's Spirit accompanies the promises of His word; and His Spirit is impressing this great truth upon the minds of men to-day, because the event is so near at hand. And we may know, from the divine Book, that God is thus impressing men in order that they shall turn to Him for the salvation He so freely offers.

It will be seen that the second coming of Christ, and the themes that cluster around it, will engage the attention of men more and more. But as is shown in the first verses of the twenty-fourth chapter of Matthew, when Christ was asked concerning His coming, His opening words in answering the question were: "Take heed that no man deceive you. For many shall come in My name, saying, I am Christ; and shall deceive many." Matthew 24: 4, 5.

Many are to be deceived, so the Master warns. There is one course to be pursued to avoid deception, and that is to study God's word for ourselves, to take its teaching for what it says, and to seek personally for the guidance of God's Spirit, that we may know the truth concerning this great theme. If we follow God's plan, we will individually anchor to God's word. We will not anchor to the wisest teachers, no matter how profound their scholarship may appear. The living Word must be our guide,

and God's Spirit must be our supreme teacher. Our minister may help us, our fellow men may convey some of God's light to us; but we must see the truth for ourselves in the divine Book.

An Inaccurate Quotation

IN our issue of June 11, on page 16, we quoted Dr. John Thompson, secretary of the City Missionary and Church Extension Society, as having said: "Men who die on the battle field, whether they are professing Christians or not, will be saved. Those men are, in my opinion, as truly dying for mankind as did Jesus Christ."

Brother W. S. Fleming, a Methodist minister writing from Chicago, says: "I was present at the meeting and heard all that was said by Dr. Thompson and others. Dr. Thompson did not use the language you put into his mouth. The fact is that another speaker, not a minister, preceding Dr. Thompson, did use language somewhat like the statement you credit to Dr. Thompson. When Dr. Thompson spoke, he called attention to the words of the other man, and declared, 'I will not say that, but I will say those men (who die on the battle field) are, in my opinion, as truly dying for mankind as did Jesus Christ.'"

We most gladly print this statement from an attendant at the meeting in question.

An Eminent Corroborator

THE liquor interests of the country are frequently found quoting some so-called doctor or scientist as favorable to the use of alcoholic liquors, the claim being made that such drinks are good for us so long as they are only used "in moderate quantities." But it would seem as though the last word upon that question was spoken when Dr. Arthur Dean Bevan, president of the American Medical Association, in his stirring address in Chicago a few weeks since, before seven thousand doctors, declared that the liquor business should be outlawed, "not as a political measure, but as the most important health measure that could be secured."

An Idle Hope

ONE of the leading addresses given at the Bible Conference on the Return of Our Lord, was by the Rev. B. B. Sutcliffe, of the Moody Bible Institute of Chicago. His theme was "God's Program for the Nations." He affirmed that it is idle to hope for a league of nations that will bring universal peace.

He furthermore expressed a conviction that "an international court of arbitration must also fail. If these things come to pass, the Book of God is not true."

ROBERT DOLLAR, a prominent Pacific coast shipbuilder, gives it as his experience in dealing with Chinese people, "that when the word of a Chinese merchant or banker is given, reliance should be placed upon it, for it is never forfeited." That is indeed a worthy reputation for a nation to possess, and the representatives of professing Christian nations should be careful to maintain the same high standard.