

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, AUGUST 13, 1918

NUMBER 32



© Underwood, New York

A giant bombing aeroplane, the largest yet built in America. Mr. W. H. Workman, an English plane builder who is superintending some work in America, strongly advocates that these machines be flown to Europe instead of shipped, because, being so large, they would divert an undue amount of tonnage.

THE WHY OF TROUBLES



TENSE anxiety and expectancy prevail throughout the world. There are unprecedented conditions that men were saying six years ago could never obtain upon our planet. But while the mass of the people were taken by surprise, not all were; for the close students of Bible prophecy have been expecting and predicting just such things as we see occurring.

One who had made a profound study of Bible prophecy, and who, through the influences of the prophetic Spirit, had very definite views and convictions concerning coming events, wrote, something like a quarter of a century ago, that "a crisis is to be revealed in the great and prolonged controversy in the government of God on earth. Something great and decisive is to take place, and that right early."

On the same occasion, that writer furthermore said, "While a new life is being diffused and is springing up from beneath and taking fast hold of all Satan's agencies, preparatory to the last great conflict and struggle, a new light and life and power is descending from on high, and taking possession of God's people who are not dead, as many now are, in trespasses and sins."

In other words, the forces of evil were about to be set loose as never before in earth's history, and on the other hand, these powers of darkness were to be met by the power of the living God sent out from on high to take possession of those who would stand and work with Him.

There are multiplied thousands who are coming to the conclusion that world conditions most clearly betoken the greatest of all events, the one so clearly predicted in the Bible, namely, the second coming of Christ. In announcing a series of articles on the coming of Christ, the *Congregationalist and Advance* says: "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."

The same paper informs us that its representatives find the second coming of Christ one of the leading topics discussed in church circles in all the principal denominations throughout the land; while the *Christian World*, of London, tells us that in the Old World, the pros and cons of the second coming of Christ form a leading theme of discussion.

With many, the question is continually asked, "Why does God permit the great calamities of war and storm and stress that are sweeping our world?" Let the divine Father from His own Book answer this question: "For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isaiah 26:9.

God has given, in His word, very clear, concise evidence by which we may know the meaning of the events that are about us; and when, in our careless indifference, we neglect to give consideration to that which pertains to our eternal welfare, then God withdraws His protecting hand, and the calamities come, so that we may be sobered, and inclined to meditate and study upon that which is the most essential.

It is frequently and truthfully asserted that most men are inclined to some form of religion. But it is generally true of us that we follow blindly some made-to-order creed or style in religion, without giving careful thought to what the word of God itself teaches. If we would stand in the light, we must study the Book for ourselves, and must allow it to cut to pieces all our contrary theories. We must allow the divine Book, accompanied by the divine Spirit, to dissolve our prejudices, else we shall be led into many foolish and soul-destroying delusions. (Continued on page 8)

THE DESTINY OF SATAN

BY CARLYLE B. HAYNES

IT is at the close of the millennium that the holy city, the new Jerusalem, comes down from God out of heaven and rests upon this earth. At that time, the wicked are still on the earth, having been brought forth in the second resurrection, and are marshaled into companies and battalions by the great arch-rebel and his assistants. That beautiful and glorious city, which is to be the capital of the new earth, and of all the universe of God, settles down upon the place prepared for it in the sight of the wicked. In the city will be the redeemed of the Lord, who have been living and reigning with Christ during the millennium. Revelation 21:2, 3.

Satan has then been released from his bondage by the resurrection of the wicked. Around him are gathered the vast hosts of his own evil angels, and this great company are joined by the innumerable throngs of the wicked. Some of them are the giants who lived in the earth before the Flood. The world's great warriors are just as eager to destroy their enemies as before. As Satan sees himself joined by this great host, and beholds before him the new Jerusalem, containing the righteous and the holy angels, with their loved Commander, the Son of God, he determines not yet to yield his struggle. He points out to his angels that the city is unprotected, and would doubtless be unable to resist their attack. He inspires them with the hope that they may be able to overthrow the government of God and take the city.

LAST WORLD-EMPIRE STRUGGLE

Led on by this delusive hope, the wicked prepare themselves for the last great struggle to gain the supremacy of the world. Weapons of warfare are prepared; companies, battalions, and regiments are formed and drilled; and then the great host of the lost are led forth by Satan to take the holy city.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:7-9.

As the great host of the wicked surround the holy city, the fire of God falls from heaven, and the vast host of evil men and fallen angels are overwhelmed. This fire does not perpetuate the wicked, but "devours them." This is the second death, from which there will never be any recovery. None of the wicked will ever be raised from the death they experience at that time. There will be no eternally burning hell in which they will suffer forever.

On the contrary, they shall "die"; they shall suffer "death"; they shall suffer "the second death"; they shall be destroyed; they shall suffer "destruction"; they shall "perish"; they shall be

burned up; they shall "not be"; they shall come to an "end"; they shall be consumed; they shall be devoured; they shall be "slain"; they shall be "cut off"; "they shall be as though they had not been"; they shall be "silent in darkness"; they shall be "no more"; they shall be "blotted out"; they shall suffer "perdition"; they shall be ground to powder; they shall be "hewn down"; they shall see "corruption"; they shall be torn in pieces; they shall be "rooted out"; they shall be as "nothing"; they shall be as "naught." Ezekiel 18:4; Romans 6:23; Revelation 20:14, 15; Psalm 145:20; Job 21:30; Psalm 37:20; Matthew 3:12; Malachi 4:1; Psalm 37:10; Psalm 37:38; Psalm 37:20; Psalm 21:9; Psalm 62:3;

will bring them all to utter death and destruction.

The fire will have the same effect upon Satan and his angels as upon the wicked. They will all be brought to nothing, and "be as though they had not been." This will take longer in Satan's case than in any other, as he is the one through whom all the others have been caused to sin. But even in his case, the fire of God will eventually devour him, and he will be no more. This is made plain in the following words, which God spoke to Satan:

DESTROYED ROOT AND BRANCH

"I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground, I will lay thee before kings, that they may behold thee. . . . Therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be aston-



At the end of the millennium, all the wicked are to be resurrected; and under the generalship of Satan, they will organize for an offensive against the new Jerusalem. Unless repentant, those slaughterers of thousands, Rameses II, Attila of the Huns, Hannibal, Julius Caesar, Napoleon, Charlemagne, Tamerlane, and Alexander, will be there.

Psalm 37:9; Obadiah 16; 1 Samuel 2:9; Psalm 104:35; Psalm 69:28; 2 Peter 3:7; Matthew 21:44; Matthew 3:10; Galatians 6:8; Psalm 50:22; Proverbs 2:22; Jeremiah 10:24; Isaiah 41:12.

GOD-DISHONORING ETERNAL TORMENT

These expressions are surely sufficient to establish the fact that the Bible does not teach the God-dishonoring doctrine of eternal torment. This doctrine was invented by Satan to bring reproach upon God. It has no place in the Bible, and will have no place in reality when the wicked are punished. The fire that falls upon sinners at the close of the millennium will consume them altogether. Each one will be punished "according to his deeds." Romans 2:6. Some will suffer longer than others, for they have lived more wickedly than have others; but ultimately the fire that punishes them

ished at thee: thou shalt be a terror, and never shalt thou be any more." Ezekiel 28:16-19.

The destiny of Satan is also referred to in the book of Malachi: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4:1.

Thus the end of the great conflict of the ages between Christ and Satan will be the utter overthrow and destruction of Satan and his angels, and all who ally themselves with him. The fires of the last day will consume them, and "leave them neither root nor branch." Satan is the root, and the wicked are the branches. Nothing is to be left of either sin or sinners. The universe is to be cleansed from every stain of sin.

ISLAM AND THE TURK IN THE FIELD OF PROPHECY

BY GEORGE F. ENOCH



From the minaret or the side of the mosque, an official sounds the muezzin five times a day. This is a call to prayer; and at its sound, all Mohammedans within hearing prostrate themselves in supplication to Allah and his prophet, Mohammed. Mohammedanism is sounding its muezzin to the world to-day; and each year, millions prostrate themselves for the first time.

THE Bible has foretold both the rise and the duration of Islam, one of the great aggressive religions of to-day, which has wielded and is still wielding a profound influence over the religious beliefs of no inconsiderable portion of mankind. Not only can we trace its baleful influence through the past few centuries, but to-day it stands as the great challenge to Christianity, and in the near future it will play an important part in the issues that will culminate in Armageddon.

One entire chapter of the Bible is devoted to this subject. In Revelation 9, the prophet introduces the beginnings of Islam under the symbol of a star falling to the earth, to which is given the key to the bottomless pit. This key unlocks the pit, thus loosing upon the earth a baleful smoke, which obscures both the sun and the air, and out of which come myriads of locusts, which are to plague the earth.

THE ORIENTAL IMAGERY

The scene and the imagery are alike Oriental. The locust and the scorpion are typical of Arabia. The smoke obscuring the sun describes accurately the pernicious effects of the wide and rapid spread of the false doctrines of Islam.

Mohammed, the founder of the religion, professed to have received his revelation from the angel Gabriel. The prophecy bears out this idea of the angel source of the doctrines, but rightly attributes them to the star that fell from heaven. Mohammed, under this sinister influence, with the Koran in his hand, unlocked the latent possibilities bound up in the bottomless pit of the great Arabian peninsula; and the Moslem religion, with its false doctrines and its centuries of rapine and plunder, has resulted.

The chronological setting of the prophecy assures us that our conclusion is correct. This chapter tells us of the fifth and sixth of the seven trumpets. These

trumpets foretold the breaking up of the Roman empire. Beginning with the seventh verse of chapter 8, one barbarian nation after another appears on the scene. Alaric of the Goths, Genseric of the Vandals, Attila of the Huns, and Theodoric of the Ostrogoths, in turn fulfilled the predictions concerning the first four trumpets.

SCOURGED BOTH SOULS AND BODIES

The time of the fifth trumpet is therefore about the seventh century, and it is to be the first woe. The barbarian kings scourged with the sword; but Mohammed, with the Koran in his hand, appears on the scene not only to scourge men with the sword, but to blast their souls with his false doctrines. But, thank God, the baneful influence will not be universal. The prophecy limits Islam both in the extent of its spread and in its duration.

As we behold its pernicious effect, naturally we inquire why divine Providence should allow it to develop in the world.

The answer is found in verses 20 and 21 of Revelation 9. Islam was permitted to arise for the punishing of an apostate church. Jesus started His church right, both in doctrine and in practice. With what shame and sorrow we read the story of the falling away from this state, the very beginnings of which were manifesting themselves even in the days of the apostles, as witnessed by the many warnings found in their latest recorded writings! By the sixth and seventh centuries, this apostasy had so developed that idolatry, adultery, sorcery, and theft were common in the professed church of Jesus. A licentious priesthood ministered to the people; idols of various kinds were found in so-called Christian homes and churches; the invocation of the virgin and of a multitude of dead saints had taken the place of communion with the living Christ; Sunday, the pagan solar holiday, had begun to displace the Sabbath of the Lord; and an earthly priesthood and sacrifice had been substituted for the heavenly ministry of the risen Saviour.

Surely the living God could not allow this apostasy to proceed further without punishment. So Islam arose.

TORMENT, BUT NOT DESTROY

Under the first woe, the Moslems were not to *destroy* the third part of the world (Eastern Rome), which they were sent to punish; but they were to torment it five months, to bring men to repentance. Should men fail to repent of their idolatry, adultery, sorcery, and theft, the second woe was to follow, to destroy men for a definite period.

This period of five months would be just one hundred fifty days. In symbolic prophecy, one day in the symbol represents one year in literal time. See Ezekiel 4: 6. This would mean that the Moslems, in the first period of their history, would torment the apostate world for one hundred fifty years.

Every reader familiar with the history of Islam knows that the first one hundred fifty years of that history record the marvelous expansion of this religion. 622 A. D. is the date of the hegira. By 732, they had spread their torment from India in the Orient to France in the west, had overspread all the north coast of Africa, and had thrice attacked Constantinople itself. Charles Martel had stayed the flood at Poitiers, in France; and as yet they were permitted only to torment but not to destroy Constantinople. By 772 A. D., Bagdad had been built, and the caliphs ceased their aggressions, and settled down to the pleasures and luxuries of the "Arabian Nights."

THE TURKISH USURPERS

God was merciful with the church, and gave her time to repent. But she repented not. The sixth trumpet and third woe followed. "Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." Revelation 9: 14, 15. In the fifteenth century, there was a great political revival in Islam. The Mongols under Jenghiz Khan began to take an active hand in affairs

in the twelfth century. Later these Mongols became the Osmanli Turks, who, seizing the scepter of the caliphs, finally succeeded in planting the crescent on the walls of Constantinople. These Turks were usurpers, and had no rightful claim to be the successors of the prophet, or the caliph, but through several centuries have been able to hold the title by the sword.

Since the torment of the eastern empire was the devastation of its territories, the murder of its citizens, and the sieges of its capital, without permanent occupation, we conclude that its destruction must mean the end of its sovereignty, and the capture of its capital, Constantinople.

In 1449, when John Palæologus died, the Turks were so dominant that Constantine, his brother, did not venture to ascend the throne until he had gained the consent of Amurath, the sultan. The Turk by this time had gained a foothold in Europe, and was reigning from Adrianople. Mohammed II, the successor of Amurath, desired the actual possession of the city as well as the virtual control of the politics. Accordingly, in April, 1453, he captured the city, and Eastern Rome ceased to exist.

SUPREMACY LIMITED

The prophecy limited the time of Turkish supremacy to an hour, a day, a month, and a year. A year is three hundred sixty days, a month thirty days; and the addition of one day will give us three hundred ninety-one days, or years. One hour is one twenty-fourth part of a day or year—fifteen days more. In 1840, just three hundred ninety-one years after the political power of Eastern Rome ceased through the request of Constantine XIII for permission from the sultan to occupy the throne, the Quadruple Alliance was formed in Europe for the purpose of saving the Turk from perishing politically. "The intervention of the Quadruple Alliance in 1840 prevented the downfall of the Turkish power." ("International Encyclopedia," volume 22, page 575. See also volume 19, page 415, article "Quadruple Alliance.") In that year, the power of Turkey passed into the keeping of the powers of Europe; and she has since existed only at their sufferance. Since then, Turkey has been known in a special sense as the sick man of the East.

One great lesson that we can draw from this study is that God is still Master of the situation, and that in the midst of the complex currents and cross currents of human ambitions and rivalries, He is still steadily working out His purpose. Apostasy may come; He will punish. Kings and sultans may think that the strength of their military machine and the skill of their strategy will subdue the world before them, but there is a line they cannot cross. "Hitherto shalt thou come, but no further," is as true of them as of the sea.

Another lesson for us must be left for future consideration. But God has allowed the Turk to remain for a time, although his time as a ruler in his own power has passed; because other events are yet to be developed before he can come to a full end. One of these is the preaching of the gospel to every nation, kindred, tongue, and people. While God waits, His people must hasten.

THROUGH GATES OF PEARL

BY CHARLES G. BELLAH

THE city "had a wall great and high, and had twelve gates, and at the gates twelve angels: . . . on the east three gates; on the north three gates; on the south three gates; and on the west three gates. . . . And the twelve gates were twelve pearls: every several gate was of one pearl." Revelation 21: 12, 13, 21.

These are not the beautiful Cashmere gates of Delhi, where convened a daring heroism that makes every nerve tingle with intense excitement; not the famous Lucknow Gate, still dented and scarred by that wonderful Sepoy bombardment;



The most beautiful gates and edifices of earth are meager in splendor compared with the twelve gates of the new Jerusalem.

not the Madeline Gate, with its splendid emblazonry in bronze; not even the one hundred gates of Thebes, the proud wonder of many momentous centuries. Nay, all these sink immediately out of sight before the glorious gates of the inspired Apocalypse.

NO BACK GATES

There is no gold or silver, bronze or iron, wood or stone, in these wonderfully beautiful gates. From top to base, from side to side, from edge to edge, each gate is of one glittering pearl. Not one piece picked up from the famed Ceylon banks, and another gleaned from the Persian Gulf, and still others from Arabia, East India, or the island of Margarita; but each massive gate is one solid, gorgeous pearl, picked up from the shimmering beach of everlasting light, by heavenly

hands, and hoisted and swung by the Almighty, amid the exultant shouts of resplendent angels.

Imperial parks and lordly manors are likely to have one expensive gateway, and the others more ordinary. It is not so here. There are no back gates, no side gates, no small gates, but all are alike glorious, yet beautifully different in their gorgeous splendor. Thank God, they are not on one side only, or two sides, or even three; but pearly portals swing ajar at every point of the compass.

Gates on the north, the south, the east, and the west, offer access to mansions for the redeemed of every nation, kindred, tongue, and people. On the north three gates! Ah, yes, pearly gates flung wide open for frozen Lapland, Iceland, Siberia, Norway, and Sweden. On the south three gates! An abundant entrance for tropical Hindustan, Algiers, and Ethiopia. On the east three gates! Straight before the teeming millions of India, China, Japan, and Borneo, stand the gates ajar for those who yield to the Master's call. On the west three gates! Oh, surely, that means the two Americas, North and South! Ye people of the New World, come! The upper city has its pearly trio of gates ajar for you.

Twelve gates, and twelve angel gate-keepers! Not ruthless formulators of creeds keep watch, but radiant seraphim of the cross. Not bigoted, black-gowned priests, but beautiful, white-robed cherubim guard the glorious portals of the Yonderland!

NAUGHT TO DEFILE

"There shall in no wise enter into it anything that defileth." Revelation 21: 27. No servile shepherd, hectoring hypocrite, or carping critic will go up the highway and into the city of God.

The price of admission will be "the commandments of God"; for "blessed are they that do His commandments, that they . . . may enter in through the gates into the city." Revelation 22: 14. O ye persecuted, remnant band, because ye have kept the law, triumphantly sweep through gates of pearl, and joyfully partake of the tree of endless life and glory!

These twelve gates might have another significance. The gates on the east may be called the gates of the morning. We imagine that they are for the children and the youth, yea, for the very babes in Christ, the gentle lambs of the flock; that they admit those who joyfully enter heaven in the bright morning of life, when the sun is just rising, and the dew is still on fen and field.

The gates on the west, we will say, are the gates of the evening. They swing wide for the aged ones, the fathers and mothers in Israel; for the prodigals who come in from a far country of sin at the close of a long and toilsome sojourn. For them the setting sun reveals a beautiful rainbow of glorious promise.

The gates on the south we will call the gates of noontime. They open wide for those who have had but few difficulties or

trials. Providence has graciously smiled upon them and theirs. They have had a warm and sunny way, sheltered perchance from the severest storms of life, that cruelly try the souls of the more unfortunate.

The gates on the north may be termed the gates of the midnight, admitting those who, with warm hearts, have been compelled to breast the chill and darkness of an unfriendly world. They had few advantages, but many trials and afflictions, and have come triumphantly, though scarred and bruised, through them all.

O ye gates! Sin without, salvation within! Against thy Cyclopean strength, on the one side dash all the splendors of earthly power and beauty, on the other side beat the swelling surges of eternal joy and glory!

O ye redeemed, hear their alluring though voiceless invitation to come! Come, ye North, East, West, and South, all together, and swell the triumphant tread of God's conquerors! Let N, E, W, and S hear the gospel N-E-W-S of salvation, and enter the flung gates of everlasting pearl, and abide forever with Him who is the Pearl of matchless worth!

dred days. See Daniel 8: 14. The people thought the earth to be the sanctuary, as they read of the purifying of the earth by fire in connection with the Judgment and the second coming of Christ. 2 Peter 3: 7, 12. Thus they believed and taught that the Lord would come at the close of the twenty-three hundred days, in 1844. This belief, of course, was "sweet as honey"; but when the time passed, and the Saviour did not come, how bitter was the disappointment! It was equaled only by the disappointment of the disciples who, hailing Him as king, escorted Him to Jerusalem only to see Him nailed to a cross. In both cases, however, prophecy was fulfilled.

The passing of the time in 1844 led to a careful search of the prophecy, and a discovery of the fact that the earth is not the sanctuary, but that "we have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 1, 2.

This heavenly sanctuary, where our Saviour ministers for our sins, and record thereof is kept, is the sanctuary to be cleansed at the end of the twenty-three hundred days.

Are your sins "going before to judgment" (as only confessed sins do), that they "may be blotted out, when the times of refreshing shall come from the presence of the Lord"?

PROPHECY AGAIN

The scripture, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Revelation 10: 11), opened up a new field for the faithful disappointed ones of 1844. Their work is indicated in the first verses of the eleventh chapter, where the angel of the tenth chapter continues his instruction. There is given to John "a reed like unto a rod," and he is told to "rise, and measure the temple of God, and the altar, and them that worship therein."

The nature of the temple (sanctuary) service, and the character of the worshippers, are to be determined. God measures people by their relationship to His law, which is an expression of His character. See Isaiah 51: 7. The law of God was the center of the temple service; and a careful study of the sanctuary question after the disappointment, revealed, in a special way, the unchangeable nature of that law, and the binding claims of the fourth commandment with all the others. The worshippers thus

God's Two Witnesses and the Judgment Message

XII—Studies in the Book of Revelation

BY ALBERT MARION DART

"THE second woe is past; and, behold, the third woe cometh quickly." Revelation 11: 14. The second woe, or sixth trumpet, ended in 1840. The third woe, or seventh trumpet, began "quickly," in 1844, when the Judgment began.

The angel of the tenth chapter, announcing the Judgment, "set his right foot upon the sea, and his left foot on the earth." His message is world-wide, and is introduced again in Revelation 14: 6, 7, as going "to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come."

The angel is "clothed with a cloud," indicating obscurity; and this is explained in the mistaken idea held by the people giving the message, that the earth was the sanctuary to be cleansed at the termination of the twenty-three hundred days of Daniel 8: 14. After the disappointment, the mistake was discovered.

THE LITTLE OPEN BOOK

"And he had in his hand a little book open." The definite time message—the Judgment message, introduced by the angel with the words, "The mystery of God should be finished," and, "There should be time no longer"—is found in the book of Daniel; and in reference to this book, or at least a portion of it,

Daniel was instructed to "shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Daniel 12: 4.

At "the time of the end," not before, the prophecy of the twenty-three hundred days, the Judgment prophecy, would be understood—the book would be opened, as seen in the angel's hand.

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth, . . . and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10: 8, 9.

MISTAKE DISCOVERED

The revelator did as instructed, with the result stated. See verse 10. The Judgment message is indicated by the "little book," and the sweet and bitter experience in eating the book is the experience of those receiving and giving the message. "Thy words were found," said the prophet Jeremiah, "and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jeremiah 15: 16.

A glance at the history of that time will make it plain. The prophecy states that the sanctuary would be cleansed at the termination of the twenty-three hun-



At the time of the end, many were to run to and fro, and knowledge was to be increased. The hurryscurry of world travel and the exploration of vast fields of knowledge of late years tell us that we are living in the time of the end.

measured began the observance of the seventh-day Sabbath.

The court that was "given unto the gentiles" was not to be measured. The court was the place where the sacrificial victims representing Christ were slain; and since it is the heavenly temple that is under consideration, the court of this temple is the one not to be measured. This earth is where the worshipers are, and where the antitypical Victim was slain; and it is therefore the court. "It is given unto the gentiles: and the holy city [the true church] shall they tread underfoot forty and two months."

Forty-two months equal twelve hundred sixty days, Bible reckoning; and in prophetic time, such as we are considering, a day stands for a year. Thus for twelve hundred sixty years, the true church would be persecuted. This period of time is mentioned again in the third verse of this eleventh chapter as a thousand two hundred and threescore days. This period of time can refer to none other than the twelve hundred sixty years of papal persecution, beginning in 538 A.D., and terminating in 1798. Thus the attention of the revelator is drawn from the Eastern empire to the Western.

IN SACKCLOTH AND POWER

The third verse says, "I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

These two witnesses are to prophesy for twelve hundred sixty years, therefore they cannot be human witnesses. They are referred to in the fourth verse as "the two olive trees, and the two candlesticks standing before the God of the earth."

In the first chapter of Revelation, Christ is seen walking "in the midst of the seven candlesticks," which are explained to be "the seven churches." But the church witnesses through the word of God. "Thy word is a lamp unto my feet, and a light unto my path." The word of God is summed up in the Old and the New Testament—the two witnesses prophesying in sackcloth during that time.

"During the greater part of this period, God's witnesses remained in a state of obscurity. The papal power sought to hide from the people the word of truth, and set before them false witnesses to contradict its testimony. When the Bible was proscribed by religious and secular authority; when its testimony was perverted, and every effort made that men and demons could invent to turn the minds of the people from it; when those who dared proclaim its sacred truths were hunted, betrayed, tortured, buried in dungeon cells, martyred for their faith, or compelled to flee to mountain fastnesses, and to dens and caves of the earth,—then the faithful witnesses prophesied in sackcloth."—"The Great Controversy Between Christ and Satan," page 267.

"And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man hurt them, he must in this manner be killed." Revelation 11:5.

Destruction by fire is the fate, according to the Bible, of all who reject the sal-

vation it offers. They hurt the witnesses—the Scriptures—by rejecting their testimony. If the truths of the Bible are rejected, the life witnesses against God.

POWER TO SHUT HEAVEN

"These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." Revelation 11:6.

With this statement, our minds go at once to the prophecy of Elijah, who, on the authority of the word of God that the heavens should be as brass, "shut heaven," that "it rained not on the earth by the space of three years and six months;" and to the plagues of Egypt, where water was turned to blood, and many other plagues were visited upon the people by the word of God.

All these things clearly prove that the two witnesses are the Old and the New Testament.

What consideration are you giving to their testimony? Every effort to befog them has failed. Cross-examinations by the wise men of this world, to confuse their testimony, have resulted only in confusion to the examiner. The record of centuries and millenniums attests their verity. Kingdoms have risen and fallen; men have appeared, to act their part in life's drama, whose names these witnesses had mentioned scores of years prior to their birth.

Heed well their testimony. It will be to your eternal good. "Thy word have I hid in mine heart, that I might not sin against Thee."

The Why of Troubles

(Continued from page 1)

There are striking similarities between the social and political conditions that prevailed when Christ made His first advent, and those which have been characteristic of the last few decades. And through the influence of the teaching of the prophets in that time, not only was the Jewish church looking for the promised Deliverer, but men outside the fold of Israel were in a state of studious expectancy; for we read: "There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matthew 2:1, 2.

Both Simeon and Anna were among those who were "waiting for the consolation of Israel," and who "looked for redemption in Jerusalem." See Luke 2:25, 38. There was sufficient in the prophecies to show the people of Christ's generation clearly that they should have been expecting His advent in the predicted form of the Babe of Bethlehem; for when the disciples were still perplexed and in doubt after the crucifixion, the Lord Himself appeared to two of them as they journeyed to Emmaus, and in the course of their conversation, He said: "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:25-27.

In other words, if these disciples, and the rest of the men and women of their generation, had been close students of "Moses and all the prophets," they would have understood the work of Christ, and would not have been so deceived as to commit the fatal blunder of crucifying the Lord of glory.

While the Bible tells us of the multitude of priests who believed the message of Christ, yet the Bible clearly teaches that many others of the religious leaders of that time so completely closed their eyes to the light, and so allowed their minds to be filled with bigotry and poisonous prejudice, as to be instigators of the tragedy of Calvary.

Why leading religionists of that time should have been so blinded as to make that great mistake is clearly set forth in the words of the Master to them, "Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22:29. Those whom Christ addressed as "not knowing the Scriptures, nor the power of God," were the men in charge of the sacred scrolls themselves. These men were teaching the Scriptures, as they supposed, in the synagogues; and the people were trained to look to them for creed and religious dogma. Yet the Master came to them with the startling announcement that they did not know the Scriptures; and is it not clear that if they had known the Scriptures, they would not have crucified Him whom the prophets had presented as the Son of God, the Saviour of the world?

There is no mistaking the teaching of Christ and His apostles, that if the men of their generation had studied their Bibles as they should, they would have recognized Christ and greeted Him as He truly was, the Son of the living God.

We look back to that time, and denounce the religious bigotry that shut men away from seeing Christ even though He was manifested before them. But while we garnish the tombs of the prophets, and condemn the mistakes of the past, we are in danger of repeating the errors of those who have gone before us; for when speaking of His second coming, Christ said: "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.

And again the Christ says, "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

In unison with these warnings of the Master against the false Christs and false prophets who should arise, is a warning by the apostle Paul against the deceptions of Satan as he would mightily work in the last days. Because of its striking way of presenting the text, we will quote from the Twentieth Century New Testament: "Then will 'Wickedness Incarnate' appear, but the Lord Jesus will destroy him with the breath of His lips, and annihilate him by the splendor of His coming. For at the coming of the Lord there will be great activity on the part of Satan, in the form of all kinds of deceptive miracles, signs, and marvels, as well as of wicked attempts to delude—to the ruin of those who are on the path to destruction, because they have never

received and loved the truth to their own salvation." 2 Thessalonians 2: 8-10.

Is it not clear, then, from the teaching of the Bible, that with the individual rests the responsibility to study carefully for himself the prophetic utterances of the inspired Book, if we would make sure of being guarded against the delusions manifested in the false Christs and false prophets that Satan with mighty power will throw out into the world? In the time of Christ's first advent, there were

those who studied the Book for themselves, and escaped the delusions of the hour by recognizing the Messiah and receiving His proffered salvation. And so we may know that all in this time who follow the divine plan will learn to know personally God and His Book, and they will follow the religious leader only as he can show them, in the Book of God itself, the sacred truth, and the light that is so plainly shining from the inspired page.

injunctions present our responsibility and privilege in so caring for our bodies that our spiritual lives may be the better. The relation of cause and effect is shown not only in physical consequences, but in the moral and spiritual.

The higher aspect of healthful living is in its spiritual sphere. Its greatest benefit is not in the temporal extension of life, in freedom from physical suffering, or in economy of means. The higher mental attainments made possible, the keener discernment between right and wrong, and the better cultivation of Christian graces and development of character, are the chief results of temperate and healthful living.

Hurtful indulgences become sinful indulgences in their defilement of the body, which is presented from the Bible standpoint as the soul temple. Such indulgence unfits people for true spiritual worship. Desires of the flesh control the intellect and deaden moral sensibilities, leading to wrong decisions on moral questions. Habits of self-indulgence conflict with higher living, and lead to a level below the standard appointed us by God.

A DEPLORABLE SPIRITUAL REFLEX

Spirituality and eternal life are not purchasable by our eating and drinking. The strictest observance of health laws will in no sense assure us an entrance into the kingdom of God. But our manner of living may have ever so much to do with our failure to be overcomers in the great struggle of life. Man cannot possibly serve God acceptably while continuing to indulge habits that rob him of physical, mental, and moral vigor.

Stopping with the physical benefits of health is a halt far short of what may be realized and what is intended in its enjoyment. Its truest blessing is found in its proper relation to God, who gives it, and to His whole law.

Wholeness of body may minister to a fuller spiritual life. Spirituality undoubtedly will help in the healing of the body. The healing of disease and the imparting of spiritual blessing are naturally so closely associated that one tends to bring the other.

The Highest Value of Health

By LOUIS A. HANSEN

THE health laws of the Bible have a higher origin than mere enactments of men. They are founded on a greater authority than that represented in municipal ordinances, state regulations, or even in national legislation. They are not the result of discoveries of man. They antedate all that men have learned about themselves. Our laws of health were made when man was made. They were indelibly inscribed upon our very beings, and written so plainly that they are easily understood. The reward of obedience to them testifies that they are infallibly right, and the penalty of their transgression shows their immutability.

The Maker of man is the Maker of the laws governing his physical being. The wisdom that so wonderfully formed our human machinery provided laws for its proper care and regulation. The very presence of these laws is a promise that obedience to them will assure health. They also show plainly that disease is the result of their disobedience.

The object of health laws is *health*. The placing of certain restrictions on our physical conduct is for our benefit. Every "Thou shalt" and "Thou shalt not" is a promise of blessing rather than a denial or a deprivation. The fullest blessing of life will be realized in living up to the commandments governing life.

UNIQUE OBITUARY NOTICES

The more fully we recognize the divine authority of natural health laws, and the nearer we come to their original and real purpose, the more will we realize their true value and enjoy their benefits. While man has suffered many changes for the worse because of the violation of natural laws, the laws have not been altered in the least. The human system has not been revised to suit its indulgences. Although handicapped by the result of thousands of years of physical breakdown and a downward tendency in the scale of health, we may still benefit by a return to first principles in our living.

We are now trading on a store of vitality that is a heritage from that given to Father Adam. The race would ere this have become extinct but for its original possession of physical power. The weakness of the race now seen did not even have a beginning with our first parents. The diseases that have come to one generation from another do not date back to the creation; they are the accumulated product of the violation of physical laws on the part of successive generations. Parents have transmitted to children the weaknesses caused by their transgressions.

The records of the early part of the world's history stand alone in the class of their obituary notices. These notices usually read thus: "All the days that Adam lived were nine hundred and thirty years: and he died." "All the days of Seth were nine hundred and twelve years: and he died." A man "died in a good old age, an old man, and full of years." No record is given of children born blind, deaf, or crippled. Nothing is said about any one's dying in childhood or early manhood.

It was about two thousand years after the creation of man that lives grew materially shorter and sickness began to make itself felt as a result of transgression of the laws of health. Disease has become so common now that we take it as a part of our lot. We seem to think we must live with it and die of it. Often we charge Providence with the responsibility of our sicknesses and premature deaths, whereas the cause is nonobservance of the laws given us for our well-being. It is in no sense God's part to deprive us of health, and He has made every provision for us to have it.

Viewing health laws as God-ordained, we see that obedience to them becomes a moral question. Numerous Scriptural

The man who spends his life in God's great outdoors, whose muscles are hardened with physical labor, whose appetite is unimpaired, and whose sleep is unbroken, is more likely to have a healthy Christian experience than is the office anaemic or the sweatshop slave.





Separate Forever

By Ruth Lees Olson



FROM the eastern slope of Bunker Hill, with its blood-stained, grassy sides,
To the snow-swept plains of Valley Forge, and its footsteps crimson wide,
Heralded by the Paul Reveres with message swift and strong,
Proclaimed by the bell of liberty in a mighty voice of song,
The price of hunger, cold, and death, of the widow's and orphan's wail,
The freedom of thought o'er a king's command, rings out as a thrice-told tale;
And justice stands with unbalanced scales, and her eyes are blind to the light,
Till the rule of equality balances all, and adjusts the scales aright.
Then with feet firm planted on pillars strong and enduring eternally,
The guarantee of the civil right and religion's worship free,
She mounts the ladder rung by rung till the topmost round is reached,
And the crimson scroll is swift unrolled, and the gospel of liberty preached.
But following swift on the upward march, with the cunning of deadly foe,
There treads an insinuating thing that threatens a deadly blow,
And the cord fast held in the outstretched hand will bind to a fearful fate.
'Tis the one that strangled the Old World's life; 'tis the union of church and state;
For the civil law deals with civil things, and punishes outward deeds,
While the moral law judges hearts and thoughts, and every purpose reads.
And the angel of God, with flaming sword, hath set the two apart;
For man may judge the outward act, but to God belongs the heart.
Then unroll the pages of history, that he who runs may read,
And gauging the future by the past, may know where its footsteps lead.
Then with pen of fire and voice of truth proclaim this word abroad:
"Render to Cæsar the things that are his, but the conscience belongs to God."
Proclaim it, ye winds, as ye sweep o'er the earth; sound the message, ye waves of the sea.
Let the spirit of liberty speak from the past through the present and time to be,
Till the slumbering world awakes to the truth, and the lovers of liberty start
The slogan that swells to the victory cry—"Church and state forever apart."



IN ILLEGITIMATE WEDLOCK

MANY people think of Seventh-day Adventists as doleful singers of jeremiads; as those who delete the brighter movements in the world's song, and substitute funeral marches; as a denomination who will not see, in a war-clouded sky, the golden rays that bespeak a morrow of world fraternity, of absolute freedom for soul and body.

To substantiate such a drastic characterization, many refer to our view of the future relationship of church and state in this land of genuine freedom. In days gone by, they have said: "You Adventists predict a union of the state and the church in America, but such a thing is out of the question. The majority of church members are opposed to it, and

our lawmaking bodies place it beyond the realm of possibilities. You folks are all wrong. It will never come."

We have endeavored not to assert our belief in a braggadocian manner, but as convictions born of a study of the plain statements of inspiration. And now, in the age when many time-honored customs, beliefs, and practices are thrown into the smelter of a world upheaval, to be resolved into fundamentals upon which to fashion a new era, we find that almost overnight the limits of the sphere of state and church are nearing each other with such momentum that they will not stop until they encroach upon heaven-given rights of the individual.

In the *Christian Herald*, an influential religious weekly with a multitude of virtues, we find the attitude of the churchmen tersely and conservatively expressed on the subject of religious and political influence. Under the caption, "One Program for Church and State," is found the following paragraph:

"Unquestionably, the two greatest forces in the world to-day for good and evil are the church and the state. There is not the slightest doubt as to that. Neither one can properly function without the other. This is being proved in the present war. The United States government has from the first systematically sought to enlist the coöperation of all ministers, together with the rank and file of the members. Washington authorities have awakened to the fact that the government cannot properly function unless it coördinates with the church in all its functions. It is time the church should get the same vision. The church cannot function properly unless governments are brought under the dominion of the same Lord Jesus Christ who controls individual action. Precisely this is what we are fighting for. We insist that the nations of the whole earth have no moral or legal right to do what an individual is not permitted to do. We propose no longer to tolerate a social economy in which one law shall regulate collective men, and another law individual men. The duty that man owes to Cæsar must be articulated with the duty he owes to God, if true coöperation and lasting peace are ever to be realized."

This extract does not crystallize the consuming ambition of a single man, or of a lone paper, but of all Christians in America represented by the Federal Council of Churches, wholly Protestant, the National Reform Association, and the Roman Catholic Church. Indeed, we may safely say that three out of every four church members in this country are

for some sort of union between Christ and Cæsar, and their earnestness is well defined in the foregoing quoted sentence, "We propose no longer to tolerate a social economy in which one law shall regulate collective men, and another law individual men."

The spheres of religion and politics can in no wise overlap legitimately. Both are founded upon a law. The Christian life should be based upon the law of God as defined by the entire Bible. Civil life is molded by the law of the land in which the subject resides. The former enjoins implicit allegiance to the government of heaven; the latter, fidelity to a just government on earth. They agree in that they both are morally right, but jurisdiction of one does not extend over the other. They are fundamentally separate.

The *Christian Herald* calls for one law only, a law which will at once define every man's religious and civil obligation. Such a law, if it is to be just, is absolutely impossible, for the reason that a man's rating in religion is adjudged primarily from the motives and desires entombed in the heart and mind. To the contrary, each individual's standing in civil life is determined by his words and his deeds, and them only. A person may be a Teuton sympathizer in heart, and at the same time have his lapels covered with United States flags, liberty loan buttons, service pins, and Red Cross emblems. He may do works of patriotism every day, and may speak seemingly loyal words in profusion, and be deemed an all-wool American, while deep in his heart he is longing for the triumph of the black eagle. Civil courts can judge the man only by his deeds and his words. If man had God's knowledge of the processes of the heart, he could sit in judgment over other men in religious issues; but since our minds are only finite, it is arrogance to presume to make a law which will concern the issues of the heart.

The state can justly dictate that both my neighbor and I shall stop our automobiles on the right side of the street, but it does not come within its purview to command us both to believe that a man goes directly to heaven when he dies, or has a stop-over in purgatory, or remains in the grave for a season. The state cannot determine for us whether Jesus of Nazareth was God incarnate or simply an exemplary moralist. It has no right to tell me that I shall go to church at ten o'clock on Sunday morning, and to forbid me the pleasure, if such it is, of going to the ball park instead. Man is endeavoring to handle God's business as well as his own when he attempts to define the relationship of the creature and the Creator.

The nation-wide clamor for a wedding of religion and politics is an infallible witness to the impotence of the churches. Benjamin Franklin said: "When religion



is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

It is only because the ministry has lost the converting power of Jesus Christ that it wants a law which will compel men to be good outwardly at least. Such

a law will make Pharisees of the unpentant, and a group of thirteenth century ecclesiastics of the lawmakers. Dr. Philip Schaff sums up the verdict of history on this question thus: "Secular power has proved a satanic gift to the church, and ecclesiastical power has proved an engine of tyranny in the hands of the state."

Keep them separate!

A. L. B.

WHY WAS ISRAEL DELIVERED?

BY W. H. CLARK

"HE brought forth His people with joy, and His chosen with gladness: and gave them the lands of the heathen: and they inherited the labor of the people; that they might observe His statutes, and keep His laws. Praise ye the Lord." Psalm 105: 43-45.

In this statement, we have in concrete form the reason why God so miraculously delivered the children of Israel from Egyptian bondage, and brought them to a land promised as an inheritance.

For centuries, God's chosen people had been living under conditions that had caused them to forget many of the divine principles of His law; and had they remembered them, it would have been impossible to observe them, because of the king's attitude. This was plainly shown when Moses and Aaron went before Pharaoh with the request that the people be permitted to go into the wilderness to hold a feast to the Lord. They received the answer, "I know not the Lord, neither will I let Israel go." And when they taught the children of Israel to observe the Sabbath, one of the principles of God's divine law, the displeasure of the king fell not only upon Moses and Aaron, but upon all the people, and their burdens were increased so that they could not accomplish them and still observe the law of God. This displeased God, and He provided a way whereby those who loved Him might show their love by obedience to the law of love. Hence the deliverance referred to in the above texts.

THE TEST CHOSEN

Very soon after the people crossed the Red Sea, the waters of which had separated at the word of God, showing His presence and divine guidance on their way, He tested their love for Him. To do so, He chose one of the principles of law that had found birth in creation; namely, the Sabbath and its sacredness. Exodus 16 gives a detailed history of the test brought, "that I may prove them, whether they will walk in My law or no,"—the manna falling six days of the week, and not on the seventh, but with a double portion on the sixth; and the command that they should not go out to gather any on the seventh day. That day, said the Lord, "is the rest of the holy Sabbath," making known to them that their God had great principles of long standing, forgotten by them, but eternal by nature, which they must learn and make a part of their experience if they would show their love to Him.

Some failed in the test, but many were willing to know and do God's will. So with existing conditions making it pos-

sible for them to keep His law, God brought them quickly to Sinai, where He was to be revealed to them as never before, and to make known to them the great standard of right and righteousness, which was to govern them and to make them a peculiar people to Him among all nations. God was to reveal to His people something that He would not permit even Moses, the meekest man on earth, to speak to them, but with His own voice should His law be made known.

THE SCENE ON SINAI

Moses was instructed to prepare the people for the event, and to set bounds about the mountain, lest they break through and die. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus 19: 18.

Amid the thunderings and the lightnings, the voice of the Lord was heard declaring, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Then followed "the ten words," His law of ten commandments, as recorded in Exodus 20: 3-17.

Thus we have the law of God taking form in commandments spoken directly to the people, setting forth the great basic principle of love to God in the first four, and that of love to our fellow man in the last six.

When the Lord had finished speaking, fear had taken hold of the people, and they said to Moses, "Let not God speak with us, lest we die." Doubtless profound impressions were left upon their minds; but God, desiring that they should never forget His law, did not trust their memory. After Moses had communed with the people, and had formally sealed or ratified the covenant made concerning the law spoken to them, the Lord said to him, "Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written."

JEALOUSLY GUARDED

Accordingly Moses went up into the mountain, and communed with God for many days. When He had made an end of speaking, "Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

Again we notice the jealous care given the sacred law, in that Moses was not permitted to write it, but God with His own hand engraved it upon the tables of stone. These tables were broken by Moses, and the second were like them, but made by Moses, and taken with him into the mount, where God wrote upon them the same writing that was upon the first tables. See Deuteronomy 10: 4.

Once more Moses left the mountain with the tables of stone upon which were the Ten Commandments in the handwriting of God, the same as upon the first tables. The question that naturally arises in our mind now is, What will Moses do with the tables when he returns to Israel? Certainly they will not be broken, as the former ones were, nor left without special attention. God directed Moses to make a place of safe-keeping for His law, that law proclaimed by His own voice, written by His own finger, and to occupy the holiest place under heaven.

Before delivering the law to Moses, God had told him to build an ark. A detailed description of it, and of the overshadowing mercy seat, is given in Exodus 25: 10-22. The record of Deuteronomy 10: 3, 5 says, "I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me."

The ark, with its treasure of sacred writing, overshadowed by the mercy seat, was the only piece of furniture that was placed in the "holiest of all" of the sanctuary. There the high priest only ministered, and that but once a year, when he appeared before the Lord to make an atonement for the sins of the people, or their transgressions of the law of God concealed within the ark.

Were we to follow the ark containing the law as it went from place to place, we would always find it guarded with jealous care, bringing victory or defeat, according to the attitude of Israel toward it. Also among the heathen, its presence witnessed to God's pleasure or displeasure, even to the casting down of idols in the temple of idols, as when Dagan, a chief idol, fell and was broken.

The law will do the same work to-day in the temple of idols—the heart—if we will but allow its Author to write it upon the fleshy tables; for our dearest idol must fall, and God's law have way over all, if we but surrender to His will.

During all the days of national Israel, from Moses to Christ, the law of God was held in sacred esteem, even by those who were continually violating it; and the God of heaven never lost sight of the ark containing this law, though it passed through many danger zones, being threatened with destruction again and again.

The thing we should give earnest, careful attention to, is to know that we are in harmony with the principles of that law, that when the judgment work is done, it will be a witness for us to eternal salvation.

WHAT must have been Noah's feelings when the door of the ark closed, and again when the thunder pealed, the lightning flashed, and terrified voices called for admittance, and it was too late to help them! Would he not have asked himself, "Did I do all I could?"

M. A. HOLLISTER.



PULPIT ECHOES

A Winning, Triumphant Movement

WE Seventh-day Adventists are gathered, in this earnest, serious time, in a world's missionary conference. Nearly two thousand years ago, in old Jerusalem, the Christian believers were gathered in a world's missionary conference. It was an earnest time; events were developing leading up to the destruction of Jerusalem and the dispersion of the people from that land.

Among the Christian believers, there was much agitation as to how they should take up the work that Jesus had left for them to do, the carrying of the message of Christ to all the world in that time before Jerusalem should fall. They studied the word of God together, they sought the Lord; and in the sure word of prophecy, they found a guiding light. They found that the prophets of old had written concerning that time, concerning the work to be done, foretelling the opening of the door of faith to the gentiles; and they saw, in the light of the word of prophecy, that events were taking place exactly after the order of the Lord.

And as they saw, in that critical time, that of a truth there was a living God in heaven to whom nothing was strange and surprising on earth,—a living God carrying forward His purposes,—James the apostle cried out with joy in that world's conference, "Known unto God are all His works from the beginning of the world."

KNOWS WHAT IS COMING

It is good, isn't it, that the Lord knows what is coming? The Lord knows all about this poor, suffering world, and God is reigning and ruling in the heavens. It is good for our hearts to dwell on that blessed truth in these days of anxiety, when sometimes it seems as though the very foundations were breaking up: "Known unto God are all His works from the beginning of the world." And by the sure word of prophecy, God has given us light, as He has given every generation light, by which our feet may be guided in His blessed service; and we may know, by this word of prophecy, that the great missionary movement of this day and generation is the gladdest, the closest, the clearest sign of all, that our Lord and Saviour is soon coming in the clouds of heaven.

The Lord has given the sure word of prophecy as evidence by which He would convince the most stubborn mind. He gives His challenge to unbelief in the forty-eighth chapter of Isaiah, beginning with the third verse:

"I have declared the former things from the beginning; and they went forth out of My mouth, and I showed them; I did them suddenly, and they came to pass."

That is, from the beginning, God foretold events of future time, and caused His prophets to write those prophecies

By W. A. SPICER

A sermon delivered at the recent World Conference of Seventh-day Adventists, San Francisco, California.

in the blessed Book. Why did the Lord do this? Why has He uttered these prophecies? He tells us: "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass." Isaiah 48:4.

Oh, the natural heart is obstinate in unbelief! We say, "Yes, but—" and then comes some objection. But the Lord, in His mercy, would give such evidence that though man's brow be as brass in unbelief, his neck as an iron sinew for stubbornness, yet if he will look at the evi-

should set up a kingdom. And after we had followed that line of prophecy through the history, I appealed to the young heathen,—a bright, intelligent student of the university,—and said, "Do you know, from your study of history, whether that word has been fulfilled or not?" He said to me: "It surely has. That is an exact outline of the history of the world." And I shall never forget how he looked up to me and said, "Surely only the God of heaven could have written that before it came to pass."

The sure word of prophecy is God's testimony to men that He is the living God; and that blessed truth is a good thing to know. In times like these, it is good to know that there is a living God



The fact that there is a living God who cares for and directs His children on earth carried Lincoln through the darker periods of the rebellion and sustained those who mourned his death.

dence, he may know that the voice of the living God speaks in this blessed Book.

So He says, "I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Verse 5.

ONLY GOD COULD TELL IT

I remember once studying the second chapter of Daniel with a young student of the Calcutta University in India, a heathen. We followed the lines of prophecy from Babylon to the rise of Media and Persia. We saw that that prophecy written in the days of Babylon of old foretold the fall of Persia and the coming of Grecia; foretold the rise of the Roman empire, and the division of that empire into the kingdoms of modern western Europe, declaring that in the days of these kings, the God of heaven

in heaven ruling in the kingdoms of men, carrying out His purposes, and that no events of earth can surprise Him.

That thought has stayed the hearts of men in many a crisis. You will recall how Lincoln said repeatedly, in those dark days of the Civil War, when he was guiding the ship of state, that he never could have endured it had he not felt that up above in the heaven there was a living God who cared.

When I speak of Lincoln, I call to mind an incident in the history of our country associated with him. When the news that Lincoln had been shot was flashed to New York City, immediately, we are told, a crowd began to gather before the bulletin boards in the old printing house center. Men's hearts were hot with passion in those days, and feeling was running high. They watched the news from the sick chamber, the temper of the crowd growing more fierce and bitter as the

bulletins became more serious. And presently the word was flashed, "He is dead."

There was silence a moment, and then a hoarse cry from the crowd. Some one raised a shout against an opposition newspaper that had been criticizing the president's policy. A voice cried, "Let's tear it down!" and the crowd surged. Just then a man stepped out onto the balcony of a hotel overlooking the square, waved a little flag, and got the attention of the crowd. Then his voice rang out over the tumult, saying:

GOD REIGNS—THE GOVERNMENT STANDS

"Fellow citizens, clouds and darkness are around about Him. His pavilion is dark waters and thick clouds of the sky. Justice and judgment are the habitation of His throne. Mercy and truth go before His face. God reigns, and the government at Washington still lives."

It was Garfield, himself to fall later; but in that moment, the thought that God reigns quieted the angry feelings of the crowd, and they dispersed, to leave the issue with the great God reigning above. Oh, it is good to know that above, in heaven, the living God, who has spoken this blessed word to us, knows the end from the beginning, and that He is guiding in the affairs of this world, for the carrying out of His own purpose of love and grace!

Now, in this same sure word of prophecy, we have light for our own times. This word gives to us the meaning of this world missionary conference of Seventh-day Adventists, and shows to us the work of missionary evangelization that lies before us to-day.

ENRAPTURING VISION

I turn to the book of Revelation, the fourteenth chapter. Nearly two thousand years ago, on the Isle of Patmos, the Lord opened before John in vision the scenes of the last days; and what he saw, he wrote on this page. He saw Christ coming in the clouds of heaven to reap the harvest of the earth. But just before that coming of Christ, he saw a movement rise and spread to every nation and kindred and tongue and people, a missionary movement bearing the last message of the gospel to the world before Christ should come in power and glory.

As the prophet watched and listened, he heard the message that was borne. He heard the voice crying to every nation, "Fear God, and give glory to Him; for the hour of His Judgment is come." As the prophet watched in that vision, he saw that movement carrying that message to every nation and kindred and tongue and people. And again, as he watched in the vision, he saw the kind of people who were to carry that message, the kind of people who would be raised up by it in every nation. He describes them in the twelfth verse: "Here are they that keep the commandments of God, and the faith of Jesus." The picture of the prophecy is plain. And I suppose the prophets of old saw these things very much like moving pictures on a screen, one scene following another. The prophet saw the coming of the Judgment hour. He saw a movement rise and spread to every nation, crying, "The hour of His Judgment is come." And that message, he saw, was carried by a people keeping "the commandments of God, and the faith of Jesus."

And that is how it is that Seventh-day Adventists are in the world with a missionary movement spreading to all the world to-day. It is the foundation of our faith, and our lives—"the commandments of God, and the faith of Jesus," the fourth commandment included. It was written on that page, nearly two thousand years ago, that when the hour of God's Judgment should come, a people would arise keeping the commandments of God, and they would go to the world with the message, "Fear God, and give glory to Him; for the hour of His Judgment is come." Written two thousand years ago on that page, the fulfillment waited until the hour struck, and then the people appeared. Things like that do not come by chance. There is a living God in heaven who caused the prophet to write that word on that page nineteen hundred years ago. He watched over the times and the seasons; and when the hour came, the people of the prophecy appeared, and the message began to go to all nations.

VIEWED A WORLD MOVEMENT

As the prophet watched, he saw the message going swiftly from land to land, as by an angel flying in the midst of heaven. Wonderfully God's providence has prepared the way for a swift and quick work in this our time. Only a few years before 1844 brought the hour, men were traveling about this world just as Abraham traveled,—as fast as a horse could go, as fast as a sailboat could be propelled by the wind,—no faster. That had been the history of men for nearly six thousand years.

But the prophet declared that when that hour came, the time for this work, the message would be carried swiftly to all the world. And suddenly the whole history of man was changed. There came the steamship, and the application of electricity for swift locomotion; and all these facilities for doing work quickly, quickly covering the world, are the gifts of God's providences to this day and generation. Why should the world run on the old way so long, and everything suddenly change on the threshold of this generation?—It is the working of the mighty power of God laying at the feet of this generation the facilities for doing the work commanded.

PURPOSEFUL FACILITIES

We can now send our missionaries to the ends of the earth in a few days' time. We thank God for these things. Now, too, we can talk to our missionaries at the ends of the earth by the electric telegraph. I have brought into the meeting to-night a cable message we just received here from Cape Town, South Africa, calling for a brother who is named in the telegram, who is sitting here somewhere in our midst to-night. They want him to come. Isn't it wonderful—these facilities for speed in carrying forward the work, by which we can talk with the ends of the earth, by which the calls for help come flashing in by the lightning?

When did the electric telegraph come, as given by God's providence?—It was in May, 1844, that the first long distance message was sent from Baltimore to Washington; and that message was a text of Scripture—"What hath God wrought!"

Now we have the wireless, and this is pressed into service for hastening this message on. I recall a storm that cut off one of our printing houses from the surrounding country. Telegraph and telephone lines were broken. There was a colporteur out in the field who wanted books quickly. He was in a hurry, as all colporteurs are in the King's business. He tried to telegraph the order, but could not. He tried the telephone, but he could not get the order through. Then he went to the wireless station; and soon through the air came the waves of electric current, or fluid, or whatever it is, conveying the message from the colporteur to our publishing house, ordering a case of books. And the first train that went through after the storm was carrying the books, bearing the message of God to men.

So we know that in this generation, God has wonderfully shortened distance. He has speeded up methods until, just as the prophecy declares, the message is going swiftly to all the world. We thank God for these providences. While we honor men for the inventive genius that has produced these facilities, we look beyond men to the living God who inspired them to bring these things forth in this generation.

CONTINENTS THROWN OPEN

This has been the generation of the opening of continents long closed. Take Africa for instance. When I was a lad in school, we learned very little of the interior of the great dark continent. For millenniums, Africa had been lying there in darkness unknown.

But here was a prophecy which declared that in this day and generation, this last gospel message was to be carried to every nation, kindred, tongue, and people; and, lo, as the time of the prophecy came, God's providence began to open the dark continent.

It was in 1844 that Livingstone established his first station in Africa. It was in the next year, 1845, that there came upon him an overmastering impulse leading him to push into the interior. He cried out in a letter to his home board, "Who will penetrate through Africa?"

Soon, under that impulse, which he could not understand, he plunged into the wilds of the dark continent. And we thank God to-day for the work of Livingstone in Africa. Every one of the four representatives from Africa in this conference has been over the trails that Livingstone made, away in the unknown interior.

People said to him then, "What can you do, one man?" "Well," he said, "I don't know; but if the first one never goes, no one will follow."

LIVINGSTONE'S PRAYER

And at last, you remember, he died—died on his knees in a little hut far in the interior of Africa. When his journals were found, men read the prayers he offered,—that in some way unknown to him, God would use his life for the opening of Africa; and God answered that prayer. You know the story, how the boys with him embalmed his body in their rude way. They buried his heart under a tree at Ilala, and then they made that journey of nine months, bearing his body to the seacoast, and laid it down at the feet of the British consul at Zanzibar.

bar. And then a warship was sent out to bring the missionary's body home.

To-day you go down the aisle of Westminster Abbey in London, where kings and great men of earth are buried, and you will find a tablet marked "David Livingstone, Missionary and Explorer." He is honored among the great of earth.

And God answered Livingstone's prayer; for when Christendom heard of his death, and of his prayer, all hearts were stirred, and expeditions began to pour into Africa. To-day we thank God that He has made the way open and clear for us to push into the very heart of the dark continent.

So in all lands have come with this time the opening by the hand of God's providence, just as the prophecy told us it would come. That people of the prophecy, with the message of this Book, are



speeding on with their faces set toward every nation and kindred and tongue and people. And wherever this message goes, it brings forth the people of the prophecy, a people keeping "the commandments of God, and the faith of Jesus."

This is a wonderful Book. Here we send a missionary over the sea. He leaves behind him in the homeland Sabbath keepers, churches, conferences, schools, printing houses, sanitariums. He leaves them all behind, and he lands on that far shore. All he has is this Book. He begins to preach the message of God for the hour; and lo, what do we see? The Book brings forth fruit.

A PEOPLE OF THE BOOK

Stranger than any magic, we see Sabbath keepers springing up, churches, conferences, schools, sanitariums, printing houses, until in that far land, you have everything that the missionary left behind him in the homeland. They were all in the Book that the missionary took with him over the sea. It is the wonderful word of the living God that brings forth this fruit in every land.

It is good to meet that people. Wherever you find them, you find them people of the Book. There is one thing I like to do: When I am traveling about in different lands, I like to learn at least four words of every language. I am no linguist, but it is not difficult to learn the four words.

Those four words are these: "Good-morning, good-by, brother, sister." And with those four words, you can do a great amount of talking. Four words and a warm handclasp go a long way.

It is good, on a far shore, to take one by the hand, and say, "Brother," or say, "Sister," and have the words mean all that those words can mean in the ties of the blessed gospel. Oh, it is a good people I have found! Wherever you meet them, you will find they love this blessed Book. And well may we love the blessed Book. It is the foundation of all faith; it is the passport to the kingdom of heaven; and I thank God that we can read our faith out of the blessed Book.

Wherever you meet that people, you find that this truth, and the desire to be ready when Jesus comes, put strength and courage into their hearts. Over a year ago, at a conference I was attending in England, three brethren were ordained to the ministry. After the ordination service, opportunity was given them to tell their experience in coming

into this movement. One of them, Brother Robert Whiteside, of Ireland, said that he and his wife attended Seventh-day Adventist lectures. They listened to the preaching. He attended more frequently than the wife. One night, he came home from the meeting, and said: "Wife, the commandments of God are all right, and the seventh day is the Sabbath of the Lord our God. They are right, we are wrong. I cannot keep it, but you can. I want you to keep the Sabbath and bring up the children to keep it; but I cannot keep it. I have got to get the bread and butter." His wife turned on him, and said, "Robert, you find out what is right, and you do it, and don't you stop to think about bread and butter."

When he told the story, a brother sitting by me on the platform whispered to me, and said, "That is the kind of wife for a Seventh-day Adventist preacher to have, isn't it?"

INSPIRES COURAGE

Somehow faith in the blessed Book, the assurance that there is a living God in heaven who can do things on earth, puts courage into the hearts of the believers. I would like to tell many stories about how this message goes; but you must come day after day through the week, and hear these missionaries, fresh from the field, tell of the wondrous workings of the providence of God spreading this message through the earth. The days of the book of Acts have come again. What do we see when we open that book, when the church under the early rain went forth with the gospel message?—We see angels working with them, God actually doing things in the earth, opening ways, delivering from peril.

The missionaries' stories to-day are full of the wonderful evidences of the presence of the angels of God with the workers. There is a living God in heaven who knows every heart on earth. He knows where souls are waiting.

HE DREAMED

Down in Matabeleland, Africa, I met the first convert at one of our missions. When the missionary went there, there was nothing but darkness round about. He and the little mission family began to pray God to send one who would want to know the truth. As they were studying their Sabbath school lesson one Sabbath, suddenly the door was darkened, and there stood a young African, naked, a raw heathen. He asked, "May I speak?" and they answered, "Speak." Then he said: "Last night, in a dream, I was told that you had the word of the great God in this house, and I would hear the word of the great God here; and I have come. May I hear His word?"

They said, "Come"; and Bomba was the first convert at the mission station—only one lone man in Africa, but somehow my heart seized upon it, and I knew that truly the living God knows every heart in all the dark continent. God knows His world; He has power; He has angels,—more angels in heaven than there are people on earth. He could this instant send an angel to speak to every heart on earth, drawing them toward the messengers holding the gospel light. How quickly God can finish this work! When we think of the angels God has commissioned as His servants to work with human agencies, we see how truly God can quickly finish His work, and cut it short in righteousness. His angels are all about.

AN ANGEL GUARD

Let me tell you only one story more. I was over in Norway and Sweden last winter, a year ago. In the midst of a snowy winter, Brother Hoklund was in the wilds of the north, seeking to carry this message to souls in the interior valleys. One day, he was traveling over the mountains to reach a settlement beyond. The way was so steep that he had to take his shoes off, so that in his stocking feet he could climb more surely the rocky path. Then he came to a place where the rock was so shelving that he felt it impossible to cross. He knelt down on the rock and prayed God to send an angel to go with him. He got up and made his way in safety across the rock and down the valley. A peasant and his wife were waiting for him. The first thing after the greeting, they asked, "Where is the man who was with you?" He answered: "There was no one with me. I am alone." They said: "Why, how can that be? We were watching you when you came over that rock, and we plainly saw two persons on the rock side by side." Brother Hoklund, in his simplicity, said that he remembered his prayer to God to send an angel to go with him.

The living God, who wrote this prophecy on this page nineteen hundred years ago, who waited until the hour came, and then launched the movement,—that same living God is able to finish the work, and cut it short in righteousness.

So let us be of good cheer. To the lone missionary at some far outpost, it often

seems that things go slow; but each one of us is only a part of a mighty movement that is sweeping on to victory. Here and there may be a retreat apparently, here and there a failure; but all the time, the mighty truth of God is sweeping the world. Let us get the lesson, in closing, that the sea teaches us in its might. It is a lesson for a missionary conference, as men and women who have come in from the outposts where they have been alone.

"On the far reef, the breakers recoil
in shattered foam,
While still the sea behind them urges
its forces home;
Its song of triumph surges o'er all the
thunderous din.
The wave may break in failure, but
the tide is sure to win.

"The reef is strong and cruel. Upon
its jagged wall,
One wave, a score, a hundred, broken
and beaten, fall.
Yet in defeat they conquer; the sea
comes flooding in.
Wave upon wave is routed, but the
tide is sure to win.

"O mighty sea, thy message in clanging
spray is cast.
Within God's plan of progress, it
matters not at last
How wide the shores of evil, how
strong the reefs of sin;
The waves will be defeated, but the
tide is sure to win."

Thank God, Jesus is coming. When this gospel of the kingdom has been preached in all the world as a witness, then shall the end come. Let us respond to God's call to go with the message, and let us prepare our hearts to meet the coming Saviour. I commend Him to every soul to-night. Do you know Him? He loves you. He wants you to be ready. Give Him your heart, surrender your life to Him, follow the blessed Book, and come with us to carry the blessed message of the hour as we speed on to every nation and kindred and tongue and people.

Value of Decision

"MANY of them also which used curious arts brought their books together, and burned them before all men." The people referred to here are the Christians of Ephesus living in Paul's day. These Christians became so enthusiastic over their religion, that they burned their books of magic—books containing rules and forms of communication with evil spirits. Their religion meant so much to them that they put aside everything which was displeasing to God. If these books had been kept, they would have been a temptation to their owners; if they had been sold, they would have been a temptation to others. Accordingly they were destroyed. If we as Christians have anything in our possession that is contrary to the gospel of Jesus Christ, let us destroy that thing immediately, else it may prove disastrous to some one. What is not good enough for a Christian surely is not good enough for his fellow men. Following the above quoted lines, we find, "So mightily grew the word of God and prevailed." Whenever Christians put away satanic things, the word of God will of a certainty prevail.

W. E. BELLEAU.

A TIMELY reminder: "The Lord reigneth, though the people tremble; the Lord sitteth between the cherubims, though the earth be agitated never so much." Psalm 99: 1, in Scottish Psalter. M.

THE MARKED BIBLE

PART THE THIRD

BY CHARLES L. TAYLOR

"OH, mother, mother!"

Harold Wilson stood in the post office at Honolulu, holding in his hand a letter sent by an old friend in California. It read as follows:

"Friend Harold:

"We have been hoping for several weeks for your return home. We had heard indirectly that you were on the way home, and we were encouraged to



believe you might come in time to be a support to your mother during her last illness.

"Several weeks ago she had a hard fall, superinducing pneumonia. She made a brave fight; but her anxiety over you, coupled with financial reverses, proved too much for her, and she passed away last Thursday.

"Her last request was that I should write to you, and urge you not to forget the gift she placed in your box the day you left home. You will know, of course, to what she referred. She did not tell me its nature, but she did say that it took all she had in the world to get it for you.

"By the way, my boy, since you left us, I have changed my whole course of life. No more drinking, gambling, or profanity for me. I am a Christian now and am enjoying life wonderfully.

"God bless you! Don't be discouraged over your great loss. Live for Christ, and you will meet her again.

"I am sending this to Honolulu at a venture.

"Your one-time friend in booze, but now free.

"Howard Huffman."

Yes, Harold had been working his way homeward. For many years he had been absent, during which time he had seen much of the world, visiting Australia, China, South Africa, South America, and Europe.

He had continued his hard life of drink and profanity, but always planning to do better when he saw his mother again. He had thrown overboard his beautiful Bible, in order to silence the voice of the Reprover; but never once had he seen a day of peace. Somehow the heartless ingratitude of that moment when his anger caused him to destroy his mother's gift, had become a nemesis, which seemed

to trail his every step and to bring him only defeat and failure in all he undertook.

Honolulu was "almost home" to him, and his heart was already beginning to enjoy a foretaste of the blessed reunion with mother. Like the prodigal of the Scripture, he had formulated his confession; and he was confident that, restored to his mother, he would be able to "make good."

One may easily understand, therefore, what were his feelings as the letter from home was placed in his hands—feelings of deep heart satisfaction.

But how cruel was the disappointment! The words, "She passed away last Thursday," fell upon his soul as a bolt of lightning from out the blue. He was stunned. The letter fell from his grasp.

"Oh, mother, mother!" he cried, forgetting that all around him were strangers from whom he must hide his grief. And then under his breath he said, "You wanted to help me, you could have helped me; but now you're gone, gone, g-o-n-e."

He picked up the missive, and hurried into the street, and down to the launch that was to convey him to his vessel.

"Harold Wilson, what will you do now? Will you be a man, as you ought to be, or will you absolutely and perhaps forever throw yourself away?" Such were the questions that some good spirit whispered in his ear as he boarded the ship, which was to sail next day.

The answer was at once forthcoming; but, sad to say, it was an answer dictated by his lower nature.

As with many others, inability on Harold's part to carry out his plan made him desperate and oftentimes apparently irresponsible. He had been acknowledging the existence of God, and he had planned that when with his mother, he would lead a better life. But this thwarting of plans angered him, and he now determined to go deeper into wickedness than ever before.

"There is no God. If there is, He is only a brute, and I hate Him. He hates me, because He robs me of my mother at the very time I need her. Oh, I'll show Him, if He lives, that Harold Wilson can outdo Him. If He won't let me do right, why, I'll do my best at doing wrong."

And surely it seemed that from that day forward, he succeeded in fitting his life to his resolution; for upon reaching San Francisco, he abandoned himself to a course of riotous pleasure, licentiousness, and crime. His companions were of the baser elements of the city, versed in the business of lawbreaking, even to the extent of staining their hands with the blood of their fellow men.

HOWARD HUFFMAN, the writer of the message sent to Honolulu, picked up the morning *Chronicle*. As he glanced over the headings, his eye was held by the following:

"Murder in the Mission District. Harold Wilson, a Sailor, Held as a Suspect.

Police Sure They Have the Right Man, an Old Criminal."

Mr. Huffman paled and dropped his paper. "An old criminal." Yes, he knew it to be true; for in that robbery of many years before, he himself had been associated. And now Harold had returned to continue his course in crime. What should he do?

Fearing to breathe to his young wife the cause of his agitation, he hurriedly donned his coat and hat and left the house.

The Huffman home was now recognized as one of the happiest as well as one of the finest in the city of Oakland. Mr. Huffman was well known throughout the city as a man of sterling integrity and large business acumen, and prosperity had smiled upon him from the first day that he turned his feet to the way of Christianity. The past had been forgotten, but not until Mr. Huffman had made restitution, so far as he could, for everything he had ever taken from a fellow man. He had gone to the man whose home he and Harold Wilson had entered, and confessed his part, and paid back, with compound interest, the money he had taken.

Why, then, should he be anxious?—Ah, for Harold's sake! He had trusted that God would help him to redeem his old pal in sin, and lead him to be a fellow worker in righteousness. But Harold had come, had fallen even lower, and perhaps the uncorrected and unforgiven past, now coming to light, would serve to defeat the purpose he had in mind.

Reaching San Francisco, Mr. Huffman hastened to the police station, and asked to interview the prisoner; and his name gave him easy access.

What a picture met his gaze as he looked upon his companion of former years! Brutality seemed stamped upon every feature. But the adage, "So long as there's life, there's hope," buoyed him up; and with loving interest, he sought to have Harold understand that he still trusted him, and would stand by him in this hour of need.

Inquiry revealed the fact that Harold had not actually had a part in the murder, yet the circumstances were such as to cause the hand of the law to be laid heavily upon him. Howard Huffman now endeavored to lighten the penalty.

The story of the steps he took to secure his end need not be given. Suffice it here to say that Harold Wilson received freedom only on condition that he leave the country for five years, and with the admonition that when he should return, it must be with a recommendation of good behavior from his employers.

These conditions made him almost "a man without a country," and they seemed hard indeed to meet; but through Howard Huffman's encouragement, he determined to try.

He secured a position as common sailor on the Tenyo Maru, which sailed from San Francisco to Yokohama one week later; but little did he suspect that the captain of that vessel was his old friend, Captain Mann, of the trip of many years before.

Harold left the Huffman home in Oakland for San Francisco, where his ship lay at the wharf, ready to leave on the morrow. As he passed into the waiting room at the Oakland mole, he observed

a "Free Literature" distributor, in one receptacle of which was a Bible; and seeing it, he was struck with its likeness to the one his mother had given him.

Taking the good book from its place, he opened it, and, lo, found it to be marked! And it was not only marked, but marked much as the other had been marked!

Forgetting all else,—forgetting that he was waiting for the ferry boat, that he was a man banished because of crime, and that he was an almost helpless wreck of humanity,—he sank into a seat, and for a long hour he searched back and forth through that Bible. Yes, many of the same texts were marked; and opposite the message of Exodus 20: 8-11 were these words written in the margin: "God's blessing upon the Sabbath is His presence in the Sabbath. He who keeps Sabbath has God's presence in the heart; and all who have His presence will delight to keep Sabbath. Isaiah 58: 13." How much this sounded like his mother! And there was Psalm 107: 23-31 marked with red ink, the only text marked in red by his dear mother.

He was deeply stirred. A tear stole down his cheek. A vision of a new life floated before him. And in it all, his mother spoke again, and the Christ she loved made His appeal to a lost soul.

"This Bible! O mother, may I take it with me? How can I go without it? It was marked for me. Surely it must have been. Mother, did you mark this Bible too?" He spoke thus to himself aloud.

"Friend"—a voice spoke from behind—"take the book. It was marked for you. Take it, and God bless you with a knowledge of its truth, and give you a Christian life."

Startled and embarrassed, Harold turned himself, but only to be comforted. The kind face of a father and friend beamed upon him.

He quickly arose, and addressing the stranger, said: "Do you mean it, sir? May I have this Bible? But, sir, I have no money with which to pay for it."

"That matters nothing, my friend. I represent a people who love God's word, and who are seeking to carry its truth to the whole world. They will be happy to know that this book is keeping company with one in need. But what did you mean by referring to another marked Bible?—Pardon my overhearing."

He was in the company of a true friend; and with brokenness of heart, he told the whole sad story of his battle against his mother, the Bible, and God, and particularly how he had thrown into the sea the sacred gift of his mother's sacrifice and love. As he related his history, his heart grew tender, and a new power began to assert itself in his life.

Only a brief interview was possible; but during the few minutes spent together, Harold Wilson caught a glimpse of the plan of salvation. He saw God's law in its completeness. He saw sin as its transgression. He saw Christ as the One who redeems from the curse.

A word of prayer was offered for Harold by that friend and father—a prayer which he would never forget. Especially did he take to heart this sentence, "Give him rest, Lord, from all evil habits." Of course, it seemed a strange idea, but only to be the longer remembered.

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.)

SUBSCRIPTION RATES

Three months	\$.55
Six months90
One year (50 numbers)	1.50
With "Questions and Answers"	2.00

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, Circulation Manager.

"On what vessel do you sail, young man?" asked the old gentleman as they were parting.

"The Tenyo Maru, sir."

"Ah, that is interesting! She sails tomorrow. Some friends of mine have engaged passage on her, and you must be sure to meet them."

With the treasured Bible in his grip, and with the names of these other friends entered in his notebook, Harold was soon aboard the ferry.

Great experiences were in store for him.

(To be continued)

God wants us to be ever in tune with the Infinite. Never was this truer than in the tense, trying, and troublous soul struggle in which we all now find ourselves. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" 1 Corinthians 14: 8. For the violin string to be in tune, nothing must touch it; it must vibrate freely. May not the experience string of our soul instrument be touched by some sinful course that we are still holding to? That is the secret of the out-of-tune feeling in our lives. Let us say, "All to Jesus I surrender," and enjoy the supreme satisfaction and joy of vibrating freely the heavenly harmonies. In tune, in joy; out of tune, out of joy.

W. G. WIRTH.

WANTED—Help in various lines. Opportunity for advancement. Any one desiring employment of any kind will do well to write, giving qualifications, age, etc. Address Loma Linda Sanitarium, Loma Linda, California.

Medical Missionary Nurses are in demand, and the Glendale Sanitarium and hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15. For information, write the Superintendent of Nurses, Glendale Sanitarium, Glendale, California.

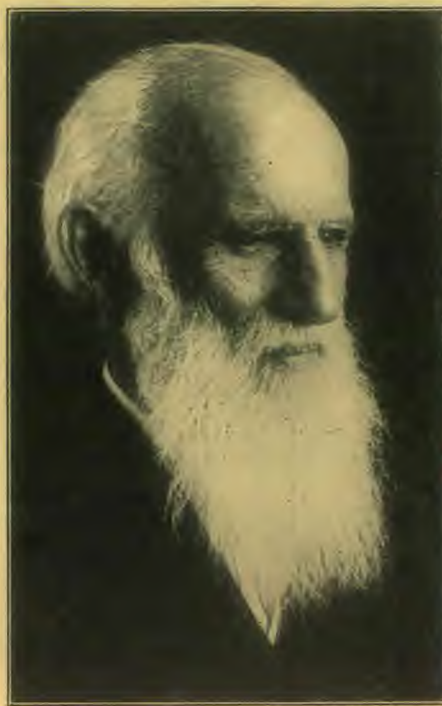
Dr. Godsmark's Hygienic Cooking Oil

The Shortening Used by Vegetarians

Write for prices and descriptive circulars

ADDRESS

Dr. O. C. Godsmark, Chattanooga, Tenn.



Elder George Ide Butler at the time of his greatest activity and virility (left), and when he was past the fourscore milestone.

Elder George I. Butler at Rest

IN the death of Elder George I. Butler, at Healdsburg, California, on the afternoon of July 25, 1918, there has passed from our midst one of the few remaining pioneers of the world-wide work for which this publication stands. Elder Butler was born in Waterbury, Vermont, November 12, 1834, hence at the time of his death was nearly eighty-four years of age; but having an unusually strong physical constitution, he was an active figure in this movement till a comparatively short time before his death.

When a young man still in his teens, Elder Butler moved from the East with his parents to Iowa, where as a surveyor, a farmer, and a school-teacher, he joined in the pioneer work of those days in Wisconsin and Minnesota, as well as in Iowa, where he resided.

In 1857, he was baptized into the Seventh-day Adventist faith by the late Elder J. N. Andrews. At that time, our work was still in its infancy; and the parents of Elder Butler having been Adventists, and he having been in this way interested in the movement, he had seen it grow almost from its very start. From the time that he united with the church, he was active in all its duties and labors.

In 1865, he was chosen president of the Iowa Conference, and it was soon built up into one of our strongest local organizations. In 1867, he was ordained to the gospel ministry. From 1871 to 1874, and again from 1880 to 1888, he served as president of the General Conference. Having a strong character and being a good organizer, he devoted himself, during those years, to strengthening and extending our publishing and sanitarium work; and in 1873, he was joined by Elder Haskell in raising the funds for building and equipping Battle Creek College, the first large educational institution to be established by our people. He

spent considerable time in Europe, establishing our publishing houses at Basle, Switzerland; at Christiania, Norway; and in England.

In 1874, he visited the Pacific coast, and aided in the establishing of the Pacific Press Publishing Association. Our colporteur work was organized and greatly extended under his administration, as he was a strong believer in the value of the printed page.

In 1888, through his arduous labors, he had become broken in health, and he retired to a farm in Florida to recuperate. Our work in the Southland, which was then opening up and beginning to grow quite rapidly, engaged his attention as soon as he was physically able; and his counsels and active labors were instrumental and helpful in greatly advancing the cause in that field.

His only daughter, Anna, died when she was fourteen years of age. One son, W. Pitt Butler, is in business in Chicago; and the other son, Hyland G. Butler, is in Europe in the Red Cross work.

As was said at his funeral service: "A strong, loyal-souled standard bearer has gone from us, but his work lives after him. He was a forceful preacher, a clear, virile writer, and an efficient and able executive." On the same occasion, Elder M. C. Wilcox, a lifelong friend of Elder Butler, and companion in many of his labors, gave expression to his character in the following beautiful lines:

"Came God's call in early manhood; back the answer straight and true:
Lord, I hear Thee; take me, make me ever Thine
in honor due.
Sought not honor, sought not glory, sought not
worldly wealth or fame;
Zealous ever for his Master, to exalt His holy
name.
Threescore years of noble service, voice and pen,
—a leader he,
Faithful soldier, stalwart chieftain, yet his ever
only plea truth and grace;
In that hope and trust he'll greet Him when he
meets Him face to face."

Will We Be Super-Men?

A HEADING to an interview with Dr. Wiley, the well-known food expert, states that the "war is to give the United States a new race of super-men." Reading what Dr. Wiley says, however, does not give us the same thought that was suggested by the editor in his heading. Dr. Wiley states that the war has driven the United States into conditions, so far as food and general living are concerned, that are more sane than were the conditions that prevailed previous to the war. We were eating too much and too many varieties, we were eating a great deal of food that was not good for us; but now we are on a more normal and sensible plane of living, and as a direct consequence, this will tend to improve the race.

There can be no question as to the benefits described by Dr. Wiley. But there is a crazy notion coming into the minds of many men, that in some way we are going to develop, through this war, a race of "super-men." We should not forget that the "super-man" idea was one of the great notions prevailing in the German universities previous to the war. They openly taught that they had attained to the "super-man" sphere. The arrogance that goes with such teaching is not conducive to sound sense or to the true ideals of living. If a man actually possesses true physical and spiritual superiority, properly balanced and combined, he is not parading them.

Americans ought to have a clear enough object lesson before them concerning the danger that lies in the "super-man" idea. The wise man of old said, "Pride goeth before destruction, and an haughty spirit before a fall." Proverbs 16: 18. Jesus of Nazareth pronounced a special blessing upon the "meek," and gave the promise that ultimately they shall inherit the earth.

Haughtiness and pride, which lie at the base of all braggadocio, are mental intoxicants, which are as much to be feared as the intoxication through alcohol itself.

Human Gems in His Crown

"THEY shall be as the stones of a crown, lifted up as an ensign upon His land." Such are the beautiful designs that our God has for His people. Read the entire passage, which is as follows, so as to get a clearer view of the plans that our heavenly Father has for us:

"And the Lord their God shall save them in that day as the flock of His people: for they shall be as the stones of a crown, lifted up as an ensign upon His land. For how great is His goodness, and how great is His beauty!" Zechariah 9: 16, 17.

This is only one among the hundreds of statements in the Bible which show God's tender regard for His children and His designs concerning them. He could not regard His people as the gems in a crown were it not also true that He has an infinite love for them. What confidence, what peace and rest come into the soul as we begin to learn, from a practical experience, what this wonderful love of our heavenly Father means to the children of men!