

Signs of the Times

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SHALL WE CONDEMN THE DANCE?

By ERNEST LLOYD



HAT kind of dancing do you mean?"—The "round" dance, the dance that Lord Byron calls "the endearing, seductive waltz." There is no similarity, as to the social and physical privileges granted, between the old-time minuet and stately cotillion of the seventeenth century, and the embrace and intertwining of the bodies in the "round" dance of to-day. The decline can easily be traced, in recent years, from the minuet, through the "square" dance, to the waltz, and the "two-step," which has been characterized as a "hideous and rowdy shuffle." Modern blood is stirred up too much nowadays for the old, dignified forms; and "the square dance is now only tolerated for a few moments at the beginning (sometimes), as a sop to public opinion for the abandon that comes with the later hours of the night's indulgence."

Have you seen the very modern dances? If you have not, you need only to see the pictures of them printed in the illustrated supplements of the metropolitan newspapers and magazines. Dr. Sylvanus Stall, whose clean, Scriptural, and scientific sex books have saved thousands of our American youth from the pit, says that the dance has now been made to "ignore and destroy decency." He continues: "In the tango, and most other kindred dances, the participants . . . are brought into the closest possible physical contact. . . ."

"In order that the dance may make its largest sensual appeal, the female participants reduce the texture and extent of their wearing apparel until to the eye, to the touch of the hand, and to the entire physical contact, their bodies are scarcely removed from the largest possibility. Is womanly modesty totally dead? To say the least, these women seem to have entirely lost the art of blushing!"

"Where are the fathers and mothers, the pastors and teachers, the priests and rabbis; where are the patriots and philanthropists—I say, where are those who fear God and love mankind, that some adequate movement is not put upon foot to correct an evil which means the physical, social, and moral ruin of all who are its devotees!"

We talk of "the ascent of man"; but so long as these dances of the natives of the tropics, the Boweries, and the low-down places of the world's great centers, are danced by fashionable people in fashionable hotels and at private parties, we can but say that instead of elevation and ascent, we have demoralization and deterioration leading to the debauchery of both sexes. The modern dance is a sign of degeneracy in man.

The modern dance stands condemned by the laws of health. Medical men who are working for the betterment of the race tell us that little can be said for the value of the dance as an exercise. "It is recognized on every hand," writes one of them, "that schools of

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THE EUPHRATES IN PROPHECY



By
GEORGE
F. ENOCH

MANY are willing to admit that the Bible has much to say concerning the rise and fall of the nations of the past, such as Babylon, Grecia, or Rome, but are loath to admit that we can find anything in its pages concerning the great events of to-day. To such, a careful study of the prophecies will make clear that the Bible is not merely an interesting bit of ancient history, but the most up-to-date book in the world.

It is remarkable that some of the striking key-words of these prophecies that reach down to our own time are circulating in common speech and are particularly applied to current events. One such key-word of prophecy is "Armageddon." The daily newspapers have made it a household word. Most people apply it in a general way to some great, overwhelming calamity of war destined to cause world-wide distress.

Both the word and the idea are taken from the prophecy of Revelation 16: 12-16. The word literally means the mountains surrounding the plain of Megiddo in Palestine, the scene of so many of the decisive battles of the world. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon."

ARMAGEDDON AND THE EUPHRATES

Armageddon is thus the culmination of the last universal effort of the forces of evil as they marshal the hosts of earth to the final conflict. The westward course of empire through the centuries has not shifted the pivotal point in the unceasing struggle. This pivotal point will be, in the last great conflict, just where it has always been—Palestine.

The drying up of the river Euphrates is one of the outstanding features of this

great prophecy of Armageddon. As the river Tiber is emblematic of Rome, so in the ages of the past, rivers have been symbolic of empires. Down at the end of time, the river Euphrates will stand for whatever nation occupies its territory. The mere mention of the name at once carries the mind of the reader to the great Moslem nation that stands in defense of Islam. That this interpretation is correct is borne out by the prophecy of Revelation 9:13-19. Here the rise of Turkey to a political power of great importance as the establisher of Islam and the punisher of the apostasy of one third part of the world (eastern Rome) is foretold under the symbol of the loosing of four angels "bound in the great river Euphrates."

AGAIN TO THE FRONT

We had almost lost the river Euphrates and Mesopotamia out of our reckoning, relegating them to the dim past; but current events are once more bringing them to the front. Our eyes must not be so fixed on the western front as to make us fail to note the important events now occurring in those places. Their present importance was strikingly emphasized by Von Kuehlmann, Germany's foreign secretary, in his notable speech in regard to peace, delivered in the Reichstag June 25. After stating that satisfactory terms concerning Belgium were not impossible of arrangement, he declared that the main obstacle to peace is the disposition of Palestine and Mesopotamia. He said: "English covetous desires float across the Mediterranean to the parts of Palestine and Mesopotamia occupied at present by British troops. I hear already the justification which will be duly given, that England could not possibly make such sacrifices of blood and treasure without reserving to herself most of the gains."

For years, both Germany and Britain have been maneuvering diplomatically for the paramount influence in Mesopotamia. The real cause of the present conflict appears to many thoughtful minds to be bound up in the famous Eastern question. It is becoming more and more apparent that the rival ambitions of Germany and Britain in the Near East must determine when and how the present great conflict will close.

So the stage is being set for the complete fulfillment of our text as Mesopotamia comes more and more to the front.

The reader may ask himself how all this concerns him. The answer is that these great events are synchronous with other events in connection with the closing up of the mediatorial work of Jesus, our great High Priest, and the close of human probation, that make the present hour the most solemn in human history.

We are seeing the drying up of the river Euphrates. We are also noting the preparation of the way of the kings of the East, in the wonderful awakening of the Orient. But this final act in the great drama takes place under the sixth plague. None of the plagues fall until human probation has closed. Therefore that day is rapidly approaching, and these momentous events happening in the East say to us in certain tones that it is time to prepare to meet our God.

The parenthetical warning found in the heart of this great sign plague is, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The only value this solemn exhortation can have is for those who will live before the close of probation, who will themselves witness the great preparation for Armageddon. Surely the drying up of the river Euphrates, preparing the way for the kings of the East, speaks to each soul with solemn warning. The coming of the Lord will be unexpected. He will come as a thief. Only those who are watching and keeping their garments will be ready to meet Him. The sad lot of those who shall be found naked in that day is described in Revelation 6:14-17. They will flee to rocks and mountains, and vainly cry for them to fall on them and hide them. But those who watch and are ready will look up and say, "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

The Gloom Dispeller

DID you ever know a day when things looked dark and doubtful, troubles were magnified all out of proportion to their real size, and the way seemed long and difficult, and everything had a somber hue? Did it ever happen to you that at such a time as this, light suddenly broke in, all troubles began to dwindle into insignificance, the way lost its length, and everything brightened? And why?—Just because some good friend spoke cheerfully to you, and spoke cheer into your own soul. Then you knew something of the influence of happiness for dispelling gloom, and realized a little better why joy is an attribute of godliness. Well, seeing you know what a smile is worth, what a word of comfort can do, what influence may radiate from one soul to drive gloom from another, you owe it to others to smile the smile, speak the word, and be cheery.

L. A. HANSEN.

Nature's Witness to a Second Coming

The testimony of nature is unimpeachable. Men may philosophize away plain Bible statements, but the voices of the elements are legion and irrefutable.

By W. C. HANKINS

ON the night of September 12, 1917, the worst typhoon within the memory of the oldest inhabitants struck the city of Amoy, China. A fairly strong wind had been blowing from the northeast for several days, and the people anticipated that there would be a typhoon, but no one was prepared for what actually happened.

About 10:30 that night, the wind suddenly increased in strength till it was blowing a hurricane. Evidently the center of the typhoon was very near Amoy.



An interned German liner that was washed high onto the beach by the typhoon. Nature has now interned her "for the duration of the war."

Houses trembled in the terrible blast; doors, windows, and shutters flew open and were torn from their hinges; while the floors buckled and heaved as though they might be crushed in at any moment.

Between one and two o'clock in the morning, the wind suddenly shifted to the southwest,—which was directly contrary to the usual course of typhoons in this section,—and blew with increased fury. The noise was appalling. The howl of the tempest was seconded by the angry roar of the breakers as they rushed upon the beach and flung themselves in fury on the rocks.

Out in the harbor, the ships were in distress. Rowboats, sailboats, junks, and steam launches were speedily heaped together on the beaches, a tangled mass of wreckage, while their crews were crushed to death in the *débris*. Even some of the large coasting steamers dragged their anchors and were finally stranded on the beaches. Only one ship passed through that terrible night in safety.

Friends were staying with the writer and his family at the time of the storm; and although no lights were obtainable, yet all were led, as by a heavenly, guiding hand, to the little house at one side of the main building, as that seemed to be more protected than the larger building. In a short time, the roof, the veranda, and one side of the house, besides doors and windows, had been blown in; and even in our little retreat, the doors and the windows threatened to give way, and leave us to the mercy of the tempest.

The home was nearly wrecked, and apparently we might even lose our lives if we did not receive immediate succor. No human help could reach us, and it

was impossible to flee; but we had an almighty Protector. In the midst of the uproar and tumult, we knelt in humble entreaty, and sent up our call for help. Like David, we could say: "He is my refuge and my fortress: my God; in Him will I trust. . . . Thou shalt not be afraid for the terror by night. . . . There shall no evil befall thee." After the call for help had gone forth, we could sing the blessed songs of trust, for we knew and felt His keeping power. Soon there came a lull in the tempest, and it gradually subsided until all was quiet, so that by four o'clock, all was as calm as though we had not had a storm.

At earliest dawn, we went out to see what was left. Our home was a wreck. Beams from the roof strewed the hills back of the house. Stone, bricks, mortar, tiles, and timbers were scattered everywhere. The daylight revealed what the night had indicated, and a walk around the island showed that all buildings had been badly wrecked. Huge trees were torn up by the roots; stone walls were lying flat; houses were in ruins, and many of those which were left standing were roofless; while broken doors, windows, and verandas were a common sight.

The loss of life among the Chinese was quite heavy. Dead bodies from Chinese junks and sampans strewed the beach, and it was several days before all could be properly interred.

AFTER THE TYPHOON, AN EARTHQUAKE

When five months had passed, and most of the damage the typhoon had inflicted had been repaired, the East China coast passed through a new experience. February 13, 1918, at 2:10 in the afternoon, a roaring, rumbling noise was heard, as though a freight train were passing by a large building at full speed. "An earthquake! An earthquake!" was the cry. Those who have never experienced an earthquake cannot imagine the giddiness, nerve tension, and terror that come to those who feel the very foundations of the earth trembling beneath them. The feeling resembles that of seasickness. The inexperienced did not realize at first just what was happening; but they soon understood what it was, as the doors rattled, furniture tumbled over, bric-a-brac, lamps, *et cetera* fell to the floor, and the houses rocked to and fro as though they were huge boats on the restless ocean.

People fled out of their houses into open spaces, and stood staring around in dazed fear. Many large houses were damaged so seriously as to have to be torn down, while more poorly built houses fell to the ground. This was the record in the Amoy section of the country. But word soon came that we had not felt the full force of the shock. Swatow was the place that had really suffered. A thousand were reported as killed, and a large number injured. Whole families perished as they were at-

tempting to flee from the falling buildings. A Chinese theater building collapsed, killing several hundred that were there watching a Chinese play. It is reported that the whole city is in ruins. Houses that did not go down were so badly cracked as to be dangerous to live in. As the main shock was followed by many smaller ones during the next week, it was some time before the people felt safe to sleep indoors. They camped in the open spaces, in all kinds of makeshift tents.

CAUSE OF EARTHQUAKES

The Chinese have an interesting theory as to the cause of earthquakes. They say that a big cow carries the earth on its back. This cow is lying down, the better to endure such a heavy load; but sometimes it gets tired of lying in one position, so it turns over and shifts its burden, thus causing the earth to quake. Of course, the unenlightened Chinese of the "old school" are those who believe such things as that; but it is surprising how large a proportion of the population that includes. There are many who give the same theory in reference to the cause of earthquakes as would be given by any modern scientist. These are students of the "new school." But whether of the "old school" or of the "new school," whether of Orient or of Occident, how many really know the meaning of the ever increasingly frequent earthquakes and other upheavals of nature? Why is it that in the last score of years, the world has experienced more disastrous earthquakes, typhoons, and fires than in a greater length of time previous?

The answer is found in the word of God. Speaking of Christ, the Son of God, it says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as



A section of wrecked Amoy guarded by Chinese soldiers.

doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail." Hebrews 1:10-12.

At the time of the Flood, the mighty forests with which God had beautified the antediluvian world were buried deep

in the bowels of the earth. In the thousands of years since then, these forests have been turned to coal, oil, gas, *et cetera*, so that, in many places, huge quantities of combustible material have been stored away. Every schoolboy ought to know that spontaneous combustion of these inflammable materials, accompanied by the explosion of gases, is what causes earthquakes. But as we see these convulsions of nature growing more and more frequent,—in fact, so frequent that they cause but little passing comment or thought,—then we understand that the earth is truly “waxing old as doth a garment,” and that these upheavals are the sure sign of her approaching dissolution. As the ripping sound of our old garments warn us that they soon must be replaced by new ones, even so these rending noises of earthquake and storm warn us that this old world must soon give place to the “new heavens and a new earth, wherein dwelleth righteousness.”

Speaking of the signs to precede His second coming, the Saviour said: “Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows.” Matthew 24: 7, 8. Also in Luke 21: 25, 26 He said: “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.”

UNMISTAKABLE PORTENTS

When in the history of the world were these words so plainly fulfilled? Here we are in China, one of the nations least affected by the great world war, yet consider the happenings during the last year: civil war, devastating whole provinces; flood at Tientsin, leaving thousands homeless, thousands dead, and famine following in its wake; pneumonic plague in North China, with its untold number of victims; the Amoy typhoon; the Swatow earthquake; the collapse of the grand stands at the race course in Hongkong, where over seven hundred were burned to death; and the spinal meningitis epidemic in Hongkong, which proved to be as fatal and as impossible to control as the pneumonic plague. And then look at the other nations of the earth. When in the history of the world were there ever such suffering, want, and the hearts of men failing them for fear?

It is at such times as this that men begin to think of a “Rock” to plant their feet on, that cannot be shaken. When men begin to see how little dependence can be placed on the material things around us, they turn from those created things, which will finally be destroyed, to Him who is Creator of all things, the Son of God; and in Him they find rest for their souls.

The judgments of God are abroad in the land. War, pestilence, famine, earthquakes, storms, are all calling to the inhabitants of this old earth to prepare to meet their God. The nations are destroying one another; the elements seem to be doing their best to aid in the de-

struction. Famine and plague are abroad in the land. Truly it seems as though God were allowing all these things to come to pass as a last great effort to awaken men from the sleep of sin, that they might turn to Him and live. “When Thy judgments are in the earth, the inhabitants of the world will learn righteousness,” said the prophet Isaiah; and surely that time has come.

The exact time of the Lord’s return to this earth has been purposely hidden from us; but God is giving many signs of its nearness. He is pointing us to a better earth than this, and to a city “which hath foundations,” which shall never be shaken by earthquakes, and which shall stand forever.

God is showing His hatred for sin, and bidding us to turn away from it. Every provision has been made to enable us to do this. Christ was sent to this world for that very purpose. He died for our sins; and He lives to-day, sitting at the

right hand of God, to minister to us His power to save from sin. Soon He is coming to this earth again to set up His kingdom. Sin must then be destroyed, and all those who are connected with sin will be destroyed with it. But now God’s Spirit is pleading with us to turn from sin. Salvation’s door is open wide. The Spirit of God pleads with us to enter while we may. “To-day if ye will hear His voice, harden not your hearts.” Tomorrow may be too late. God has given us to-day. Yesterday has returned to Him; we can never bring it back. But to-day is ours. To-day God’s Spirit calls us to forsake our sins, leaving the things of this perishing world behind, and set our faces toward the eternal kingdom. He is speaking to us in the war, in the storm, in the earthquake, in the pestilence, and in His written word. And as you read these lines, the Spirit of God is whispering to you, “This is the way, walk ye in it.”

LET THE “OUTDOORS” IN

“This scare about night air is a nightmare.”

BY DANIEL H. KRESS, M. D.

SUNLIGHT and pure air are two of Heaven’s choicest gifts to mankind. Man in the beginning was placed in the open, where he would have the constant benefit of these two agencies that minister to life, health, and happiness.

In the presence of light and air, leaves become green, flowers develop and assume their varied colors, and fruit ripens. Deprived of light and air, vegetation becomes pale and sickly, and dies.

The pink cheeks indicative of health are not found among the youth of our crowded cities, or among the cave and

house dwellers; they are found among those who live in the country or are much out of doors and exposed to air and light. While light and air are destructive to the low and harmful forms of vegetable life, known as pathogenic bacteria, they impart life to the higher and useful forms of life. Light and air possess healing virtues. During the past century or two, their value has not been appreciated. In our modern homes, there are often sufficient windows, but the windows are kept closed and darkened, and the air and the light are shut out. As a result, such rooms become damp, a musty odor makes its appearance, and sickness is invited.

At the beginning, God said, “Let there be light.” He is still saying to those who keep their homes darkened by closed shutters, “Let there be light.” Air is a more important element than food; for a person can live days and even weeks without food, but to attempt to do without air for even a few minutes results in death.

THE PRIMITIVE LIFE HEALTHFUL

We must also bear in mind that there is no more rapid or effective way of introducing poison into the system than through the medium of the air, or by inhalation. It is important, therefore, that the air we breathe should be free from poisonous gases and impurities. Otherwise that which was designed to be one of man’s greatest blessings may become his greatest curse.

Air, in order to minister life, must be kept pure. As long as people worked in the fields, and slept in their rudely constructed homes, through which daylight



“The pink cheeks indicative of health are not found among the youth of our crowded cities or among the cave and house dwellers; they are found among those who live in the country or are much out of doors and exposed to air and light.”

could be seen on all sides, very little thought needed to be given to purity of the air; but when this rural life was exchanged for city life, and work in the fields for office work, and the loosely thrown together houses or huts for the modern air-proof and light-proof dwellings, some plans had to be devised whereby the foul air could be diluted and removed by the constant admission of pure air. A system of ventilation consequently became a necessity.

To supply the same purity of air in the inside of dwellings that is found on the outside is impossible, as this would require a complete change of the air four or five times every minute. House dwellers, therefore, even where they have the best known ventilating system, must be content with air that has in it a greater proportion of impurities than is found in out-of-door air. For inside air, we have to adopt a lower standard of purity than for out-of-door air.

The curative influence of out-of-door air has been more fully demonstrated, during the past few years, in the treatment of tuberculosis, pneumonia, and various other diseases. The beneficial effect of light and pure air may also be witnessed by the exposure to them of bedding containing impurities. We all have noted how sweet the bedding becomes after such exposure.

Sunlight and air have the same influence on the human body as upon bedding. They help to oxidize, or burn up, the impurities which are constantly forming within the body, and which, in the absence of light and air, undergo putrefactive changes, developing poisons and offensive gases. These in turn produce degeneracy of tissue, and disease. The body that is not exposed to air and sunlight becomes foul, like the old bed blanket, and invites germs of disease. Wherever darkness exists, the words heard at the beginning, when "darkness was upon the face of the deep," should still be heard: "Let there be light."

SLEEPING IN A COFFIN

There are those who religiously exclude night air from their bedrooms, believing it to be harmful. A noted physician has said, "This scare about night air is a nightmare." The fact is, night air is the only kind of air we have to breathe at night. The question is, whether we will open our windows and breathe the pure night air, or keep them closed and breathe impure and contaminated night air. The night air of our cities is probably purer than the day air. It is freer from the gases, dust, and organic matter found in the day air as a result of traffic, *et cetera*.

In order to keep the air in a room freed from the exhalations from the bodies of its inmates, there must be more than one opening. There must be an inlet for the pure air, and an outlet for impure air, in every ventilating system. A circulation of air must be maintained. Unless this is done, the air nearest the body becomes so thoroughly impregnated in a very short time, that it becomes dangerous to health and life. When air contains one per cent of carbonic-acid gas, it causes a candle to burn dimly; when this is increased to three per cent, the light is extinguished. If a pigeon or a rabbit is placed under a closed glass jar, in a very few minutes the air becomes

so thoroughly charged with carbon dioxide and organic impurities exhaled from its body, that stupor and finally death result.

Human beings who shut themselves into closed and sealed chambers for the night, in the morning awake feeling dazed, and out of sorts generally, if they are not actually sick. They wonder why they are so afflicted by a kind Providence; but Providence had nothing to do with it. They are afflicted and are perishing because of their ignorance. Sleeping in rooms in which the air is permitted

to stagnate is responsible for this lack of ambition and the good-for-nothing feeling experienced early in the morning.

Breathing impure air also tends to make men and women immoral. It not only dampens the vital fires, and causes a decrease in ambition and energy, but it dulls the mind, makes less acute the judgment, and lessens the ability to discriminate between right and wrong. Therefore no one can be what God designs him to be, physically, intellectually, or morally, who is content to dwell in ill ventilated rooms and breathe impure air.



THE MARKED BIBLE

PART THE FOURTH

BY CHARLES L. TAYLOR

"ALMOST eight years," thought Harold, "eight years, almost to a day, since I left here on the Yokohama for Melbourne!"

The Tenyo Maru had just slipped her cables, and was gliding out into the San Francisco Bay, on her long journey to Japan.

"How well I remember that May morning of eight years ago, when, a drunkard, a criminal, a hardened and unhappy wretch, I went to sea to escape justice, and to rid myself of mother's pleadings!

"How well I remember the something that made me want to go back to home and mother, that something which I fought off until I cared for nothing but drink, profanity, and evil company!

"And how vividly I recall the day of the fire, when I found Captain Mann praying, asking God to deliver us from explosion and death!

"Yes, and I remember all too well that hateful minute when I threw my Bible overboard. O God, help me! Why did I do it? I wish I could forget it.

"Now I am starting on another trip, not because I wish, but because I must. I am compelled to leave America, to remain away until I have demonstrated that I am a man worth trusting. But I have no mother, and no friends, I guess.

"No friends? Yes, I have one—I have that Bible. It seems like mother to me. I just feel, somehow, that it is going to help me to be a better man.

"That old man at the pier was a good man. He seemed to understand me. When he prayed, something gripped my heart; and when he told me I could take the Bible with me, I made up my mind really to try to be decent. I really thought I could be.

"But he certainly did say some funny things. I never heard anything like them before. Yes, yes, I did. I remember that mother used to tell me that we ought to keep the Ten Commandments, all of them. And she said she didn't understand why it was that Christian people kept Sunday

when the commandments say we should observe the seventh day. But that old gentleman actually keeps the day mother thought people ought to keep.

"The queer thing about this whole business is the Bible he gave me. In the first place, it looks like the one I threw away; and besides, it is marked almost the same—the same texts, the same kind of ink, explanations in the margin, and a message written on the flyleaf. But—

"What's that!" He now spoke aloud.

From the thoughts of his important duties (he had been assigned a position on the main deck, forward), and from the reflections regarding his past life, he had suddenly been aroused by a voice, which seemed like a ghost of times long since gone.

He glanced back, but, seeing no one, concluded he must have been mistaken.

But again he heard it! And this time, he looked toward the bridge. There stood Captain Mann!

YES, it was the same old captain, the hero of the Yokohama, and now in command of the great trans-Pacific passenger liner.

Harold Wilson was almost overcome with emotion. His heart palpitated with joy. Deep in his heart there was a something which seemed to tell him that during this journey across the sea, he was to learn the secret of a better life, and that the man of prayer on the bridge had been given to aid him.

It was several days before opportunity came to the young man to meet and greet the man he so much revered. But duty finally brought them into contact, and Harold fairly rushed to grasp the captain's hand.

"Captain Mann! Thank God for the chance to sail with you again!"

The captain's big, whole-hearted hand gladly grasped Harold's, reciprocating fully the spirit of good will evinced by the one who had sailed with him on a former journey. But his face wore a puzzled look.

"But, my young man, why do you thank God? When I knew you, you had no regard for God."

"Yes, captain; but I have fought long enough what I know is right. I want to find God, and know Him, just as you did that day the fire broke out on the Yokohama. I want to know and serve Him just as my mother did. Do you remember the talk you gave us about the Bible and its promises?"

"Yes, young man, I recall the whole experience. But I have no memory that you got any good from it."

"That is true, captain; for that very day, I went and hatefully threw into the sea the Bible my dear mother gave me. And she had marked it for me, too. Do you know, she had marked in it that very verse that you said saved us from the fire!"

"But, Captain Mann, I have another Bible, and one that is marked. That verse in the Psalms is marked, the Ten Commandments are marked, yes, and a great number of other texts!"

"Where did you find such a Bible, my boy?" the captain kindly inquired.

Then Harold told the sad story of his mother's death, his abandonment to sin, his arrest, his sentence, and the discovery of the Bible, and the meeting with the old gentleman at the Oakland pier.

"Oh, yes," said the captain, "I know of that gentleman. He belongs to a very peculiar people, who keep Saturday instead of Sunday; and he has placed in the reading room of this vessel a large number of papers and leaflets for the benefit of our passengers and crew."

"Well, captain, he found me reading the Bible at the pier; and when he saw that I was longing for it, he let me bring it with me. I tell you, he was the best man I ever met. He understood me. And when I told him how far down I had gone, he had a little tear for me, and prayed that I might find deliverance from all my wrong habits, and have rest in Christ. What he said to me seemed to open up the whole plan of right living, and I made up my mind to try to be a better man. And I want you to help me, captain."

"I certainly will do my best to aid you to become a Christian; but I fear I shall not be able to help you to believe as that old gentleman believes, for I think he is wrong about the keeping of Saturday. There are a number of his people aboard the vessel, though—missionaries to China; and they will help you. But look out, my boy, and don't go wild."

With these few words, the captain passed on, while the subject of this story continued his duties. But many queries began to arise in his mind.

"What did he mean by saying they are wrong? How are they peculiar? And how could I get 'wild' by meeting them, and having them help me? I don't believe that old gentleman would ever make anybody wild." Thus Harold reasoned to himself.

THE Tenyo Maru had been plowing her way through the waters for quite a week, when one day a pleasant looking man came up to Harold, and without introduction, very kindly asked him if he was a Christian. This was the first time in all his life that such a question had been brought home to him. But though

greatly astonished, Harold was pleased to be thus directly questioned.

"No, sir," he replied, "I am not; but I am just now thinking I ought to be. And what is your name, sir?"

"My name is Anderson."

"Are you one of the missionaries going to China, sir?"

"Yes; and why do you ask?"

"Well, Captain Mann has told me that there were missionaries aboard, and I have been wanting to see one of them and ask some questions. You see, I have with me a Bible given me by an old gentleman at Oakland pier. This Bible is marked. It is marked almost the same as one my Christian mother gave me, but which I threw into the sea because I hated Christianity. The marking therefore takes me back to my old home, to things my mother said, and I want some one to help me know how to begin a true Christian life."

"Is your name Wilson, my young friend," the gentleman inquired, "Harold Wilson?"

"Yes, sir; but how did you learn my name?"

"It is a rather strange story, but I will tell you. A few days before I left Oakland, I saw in a San Francisco paper the report of a certain trial, that of a young man by the name of Wilson, who had been sentenced, because of some wrongdoing, to a five-year absence from the country. The reporter made note of various extenuating circumstances, of a good mother's dying prayer, and of the hope of strong, good friends that the young man would turn and become an honor to his parents, both of whom had devotedly given him to God. It was stated that the young man would be given a position aboard the Tenyo Maru, the vessel on which I was to make my trip to the Orient; and I determined to try to meet him and help him as I could."

Harold carefully eyed this new friend; for had not Captain Mann cautioned him against being led off into wild notions? Yet Mr. Anderson had a good face, a sincere expression, and apparently unselfish interest. And, really, it seemed to Harold that it was more than a mere happening that he had been led to meet him.

"You did not know my mother, did you? She was a great believer in doing just what the Bible says, and was always urging me to follow it. She lived in San Francisco."

"Was her first name Helen?" Mr. Anderson inquired.

"Yes, yes! Did you know her?"

"My boy, your mother was a member of my church. As her pastor, I have more than once heard her tell of her wandering child, and of her constant prayer that he would one day become acquainted with the Lord Jesus. She told of the Bible she had purchased, of the message she had written, of the texts she had marked, of the explanation she had placed in the margins. She believed it would one day touch his heart. But for long years, she heard nothing from him, and finally she gave him up as lost at sea. When stricken down with illness, and on her deathbed, she called the old brother whom you met at the Oakland pier, and asked him to place in the distributor another Bible, marked as she

had marked that one years before. And are you her son, Harold?"

"Indeed I am, sir; and now I believe you have been sent to show me the way to Christ. Oh, Mr. Anderson, if there is a remedy for my follies, I want it, and I want it now! I'm a thief, a drunkard, a gambler, a wretch without a country, a sinner without a God. Can you help me?"

The finding of Harold Wilson seemed so wonderfully beautiful to Mr. Anderson, so providential, so timely, that his faith laid hold upon the promise of God; and in a wise, tactful, soul-winning way, he led him to the Master's feet. The surrender was complete, founded on an intelligent grasp of revealed truth; and the young man was happy in God.

WHEN the story of Harold's life and conversion came to be known, he was pointed out by both passengers and crew as "the man with the marked Bible."

Captain Mann, while a devoted Christian, was nevertheless quite limited in his knowledge of the Word, and therefore a bit narrow. Thus it was that he now became much concerned lest Harold should be deluded by the "false teachings" of Mr. Anderson, and especially when he learned of the frequent appointments Harold was making with that gentleman; and suiting his actions to his feelings, he quickly sought to counteract the pastor's influence.

"What does this mean?" thought Harold to himself, as he meditated upon Captain Mann's opposition. "Here are two good men, both of whom seem honest, yet each one is certain that the other is wrong. I am sure Captain Mann had his prayers answered and saved my life, and I am sure Mr. Anderson has had his prayers answered in leading me to be a Christian. What shall I do? I certainly cannot follow both, for they seem to be going in opposite directions."

"But after all, I guess if I do what my mother used to urge me to do, I can't get very far out of the way. I'll just have to take the Bible for myself."

Good sense! Few surely will miss the way of life who elect to follow the Word itself, rather than men. They are really appropriating the word of Him who has said, "All thy children shall be taught of the Lord." Isaiah 54:13.

Another thing Harold had to settle was the comparative value of sincerity with knowledge of the Scriptures, and sincerity without knowledge of the Scriptures. Mr. Anderson and Captain Mann were undoubtedly equally sincere; but in acquaintance with the Word, they were as giant and pigmy, and this Harold soon recognized. He therefore could not do other than take the counsel of him who was "mighty in the Scriptures," for his counsel was drawn from the right source.

But if the captain lacked in knowledge, he did not lack in an enthusiastic interest to see that Harold did not become "entangled with false ideas about the Sabbath." It came to pass, however, that his very earnest efforts to save the young man from a delusion, only hastened forward the work of truth which God desired to have wrought.

"Young man" (this was the captain's favorite form of address), "let me counsel you again to be careful about this

matter of the day you keep. You will get all mixed up, you will lose your bearings, you will be out of line with the world, you will become discouraged, and in the end, you will be sorry you ever heard anything about the seventh day. This is not the first time I have run into this thing."

"But, Captain Mann, why do you speak this way? No one has said anything to me about keeping Saturday. Really, I am at a loss to understand you."

"Well, you will find that Mr. Anderson will soon be telling you that if you are to live a Christian life, you must keep

the day that his church keep. He will tell you that Sunday isn't mentioned in the Bible, and—"

This was the first time Harold had ever heard this about Sunday; and of course, he was at once interested. He therefore interrupted with the question:

"Say, captain, is Sunday spoken of in the Bible? I shall be glad to have you show me the thing as it is before Mr. Anderson gets to it, if you think best."

"All right; come in this evening, and I will show you that Mr. Anderson's church is wrong."

(To be continued)

Value of the Old Testament Scriptures

Some New Testament Witnesses

BY W. GEORGE WIRTH

AMONG the many winds of doctrines that are blowing to-day over the world is that of Old Testament depreciation. Indeed, so strong is this wind becoming that it is a veritable tornado, sweeping many from the sure foundation of Scriptural truth.

This doctrine teaches that the Old Testament has no particular value, that everything of real worth in the sacred Scriptures may be found in the New Testament. We are told that the Old Testament is the book of the old dispensation, the New Testament of the new; and inasmuch as the old dispensation has been superseded by the new, so the Old Testament has given place to the New. Further, the Old Testament centers around Moses and his ceremonialism, the New Testament around Christ and His grace; and since Christ is everything to the Christian, the New Testament must be the great source of the Christian's authority and doctrine.

To take the New Testament and reject the Old would be like taking a house without its foundation. Without the foundation, the superstructure would crash to the ground. God has given men a beautiful temple of His revelation in His word, summing up perfection in its harmony and the oneness of its spirit and plan. Let us be careful that we do not undermine this sacred structure. As one writer has well expressed it: "The Old and New Testaments are like the Siamese twins; when we destroy one, we kill the other. They are inseparably connected; so that united they stand, divided they fall."

THREE HUNDRED THIRTY-THREE PREDICTIONS

Perhaps the reader has heard, as has the writer, words to this effect: "I do not take much stock in the Old Testament, because it doesn't tell me about Christ; and it is Christ that I want." It is Christ that we want; and because every book of the sixty-six books of the Old Testament points to Jesus Christ, we most certainly want the Old Testament. If we need Christ, we need the Old Testament, which contains three hundred and thirty-three predictions focusing upon His person, and upon Him alone. But

more than this, if our blessed Saviour Himself holds up the Old Testament as necessary to an understanding of His life and mission, for us as Christians His word "settles the matter."

Let us consider for a moment. When Jesus came to this earth, He earnestly desired the Jews, His chosen people, to believe in Him as the Messiah. How was this belief to be born in their souls? Could it be kindled by Christ's unsupported statement that He was the Messiah—simply by a public announcement of Christ in the streets of Nazareth, Capernaum, or Jerusalem, that the great Deliverer had appeared in His own person—without any proof to support this claim? Preposterous, we say.

But the Christ performed miracles. Would not these prove His Messianic office? Miracles would be a strong proof,

before Pharaoh show miraculous power? Might not this miracle-worker from Nazareth be another Elijah, or Joshua, or Moses?

THE INVINCIBLE TESTIMONY

Other proofs might be taken, all strong in themselves, to show why the Jews should have believed in Christ as the Messiah; but there is just one proof that is all-convincing, complete, absolute, and that is the evidence presented in the Old Testament that Jesus is the Christ. Had the Jews of two thousand years ago been studying prayerfully their Scriptures, their history would have been different, and they would have been the happiest of people.

But let Christ Himself speak: "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of Me." John 5:39, R. V.

Self-sufficiency, traditional beliefs in the precepts of men, had blinded the Jews in their Scriptural study, so that they did not see Christ in their holy writings. See Matthew 15:1-14. Again we read, in John 5:46, 47: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" To believe Moses is to believe Christ. Had not the first writer of the Old Testament declared, over a thousand years before the first advent, in Deuteronomy 18:15: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken?"

Another striking testimony is given by Christ, in Luke 24:25-27, 44-46, to the fact that not only Moses but the writers that succeeded Moses wrote of Him as the Messiah: "Then He said unto them, O fools, and slow of heart to



One of the many indissoluble links between the Testaments is the Messianic prophecies. The prophet Zechariah predicted, in unmistakable language, the triumphal entry of Jesus into Jerusalem.

we would all admit; but by no means complete proof, for men before Christ's day had performed miracles. Had not Elijah on Mount Carmel caused fire to descend from heaven to consume the sacrifice? Had not Joshua commanded the sun to stand still? Did not Moses

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. . . . And He said unto

them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."

It would be difficult to find anything that would more decisively prove the divine authority of the Old Testament than these words of Christ. As Dr. Thomas so well expresses it: "No one can go through the Gospels without being impressed with the deep reverence of our Lord for the Old Testament, and with His constant use of it in all matters of religious thought and life. His question, 'Have ye never read?' His assertion, 'It is written,' His testimony, 'Ye search the Scriptures,' are plainly indicative of His view of the divine authority of the Old Testament as we have it. He sets His seal to its historicity and its revelation of God. He supplements but never nullifies it. He fulfills, *i. e.*, fills full, but never makes void."—"The Fundamentals," volume 8, page 23.

THE ECHO OF THE OLD

We confidently affirm that without the Old Testament, Christ's life and mission as revealed in the New Testament are but dimly comprehended. Let the reader but turn to the helps in the back of his Oxford Bible, find the sections on the Old Testament quotations, references, and prophecies concerning Christ, and he will not fail to be deeply impressed with the thought that after all, the New Testament is but an echo of the Old. Let him give some intensive study to these sections, and he will be surprised to find how minutely the Old Testament foreshadows the different points of the Saviour's life. Space will allow us to cite but few of these.

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14.

Not only does the Old Testament speak of Christ's nativity, but five hundred years before Christ's birth, Daniel foretold the very year when He began His public ministry: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Daniel 9:25. These sixty-nine prophetic weeks, or four hundred eighty-three literal years, began in 457 B. C. with the decree of Artaxerxes to rebuild Jerusalem, and extended to 27 A. D., which was the very year when Christ was baptized and began to preach. See Mark 1:9-15 (note the marginal date), where the expression in the fifteenth verse, "The time is fulfilled," refers to this time prophecy in Daniel 9:25.

Zechariah predicted the triumphal entry into Jerusalem: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9.

One cannot find a truer picture of our Lord's suffering and death than is found in Isaiah 53. Even His burial in the tomb of the rich Joseph of Arimathea is not without mention.

ESSENTIAL TO THE NEW TESTAMENT

Passing from the Gospels to the other books of the New Testament, we find the witness equally strong as to the Old Testament's importance and divine authority. It may be surprising to the reader to know that the eminent Greek scholars, Westcott and Hort, in their Greek New Testament, have shown that there are more than fifteen hundred quotations of sentences and phrases from the Old Testament to be found in the twenty-seven books of the New. For a full understanding of the Acts, the epistles, and

He does the same thing in Acts 13 regarding Paul's Antioch sermon. Certainly Luke did not depreciate the value of the Old Testament. Speaking of the Bereans, he says (Acts 17:11), "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." The only Scriptures they could search were those of the Old Testament; for at this time, the New Testament had not been written. Yet how fully does Luke avouch the divine authority of the Old Testament in New Testament times!

THE SAME DEFINITE NOTE

Paul sounds the same definite note in 2 Timothy 3:15, when he tells his beloved companion "that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Can it be possible that the great Paul taught that one could get salvation by studying the Old Testament Scriptures?—It is even so; and we must remember that, as said above, the New Testament was not written at this time.

Many are the quotations and references from the Old Testament made by Paul in his writings. Often do we find the words, "As it is written." In Romans 1:17, he quotes that glorious Reformation principle found in Habakkuk 2:4: "The just shall live by faith." Romans 10:15 reflects the joyful missionary sentiment of Isaiah 52:7: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Hebrews 1:5 is an echo of Psalm 2:7: "Thou art My Son, this day have I begotten Thee." God's comforting word to Joshua (Joshua 1:5) again finds its expression in Hebrews 13:5: "I will never leave thee, nor forsake thee."

Who can doubt James' high and holy regard for the Old Testament when he says, quoting from Leviticus 19:18, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well"? James 2:8. He also speaks of the patience of Job and of Elijah's prayers regarding rain. Peter pens the inspiring promise of Isaiah (Isaiah 65:17; 66:22): "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. The beloved John, in one of his letters, alludes to Cain (1 John 3:12); and in the Revelation, it would be a hard matter to get along without a frequent reference to the Old Testament. Balaam, Jezebel, the twelve tribes, Sodom and Egypt, Babylon, and Jerusalem, in their symbolic use, would be shorn of all meaning if the Old Testament history were not studied. And even the short book of Jude has about ten references to the Old Testament story.

Will any one gainsay us if we declare, in view of these witnesses, that the thread used in the New Testament fabric was first spun in the Old Testament mill? The Old Testament needs the New; the New Testament needs the Old. Let us be careful not to disturb the balance of God's word. But says one, "While it is true that the New Testament needs the Old in the historic sense, is not the New Testament sufficient for doctrine?" We shall answer this in our next article.

JESUS OUR HOPE

BY ALBERT CAREY

JESUS, of Thee we sing,
Our heart's all-glorious King.

Thy grace we own;
All freedom comes of Thee,
All love and purity,
All perfect liberty
Are from Thy throne.

Our country's glorious light
Fell on creation's night
At Thy command,
That all the world might see
The hope that sets men free;
For all who will shall be
At Thy right hand.

Beat back the blackening harm—
The woes of war's alarm—
That would enthrall.
Thou only mighty art
To stay the poisoned dart
That strikes at Freedom's heart;
To Thee we call.

Make us to be as men,
To spread that light again
Which graced our morn.
Hasten th' eternal day
When wars have passed away,
And wreaths of peace for aye
Thy name adorn.

the Revelation, would it not be necessary to couple the Old Testament with the New? Professor Price, in his book "A Syllabus of Old Testament History," page 4, well says: "It [the Old Testament] is the first part of our great revelation, the introduction to the coming of our Lord. It is a vital part of God's revealed word. The Bible is *one* book. It must be studied as *one* book. The Old Testament preceded the New, and prepared the way for it. It supplies material, types, illustrations, and predictions for the New Testament. It is essential to an understanding of the New Testament. In fact, without it the New Testament cannot be correctly interpreted."

Luke, the writer of the Acts, seconds the indorsement of the Old Testament which he gives in his Gospel, by recording in Acts 7 the martyr Stephen's recital of Old Testament Jewish history.



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

BUT THERE IS HOPE AND JOY

JOHN TEMPLE GRAVES, through the San Francisco *Examiner*, says: "How many thousands and millions of people have asked a thousand times, 'Why does God permit this awful war?'"

One of the paragraphs from his answer to this oft repeated question reads: "There is purpose in war; otherwise it were devilish. The whole Christian creed is repudiated if we do not believe in some great purpose, corrective or uplifting, in the consent of Omnipotence to the blood and the frightfulness of this awful time. Confession and repentance is the old, old way to the smile of God—old as the Pentateuch, clear as the New Testament of His will. Is it likely that God will hear a purely selfish prayer for victory if it carries no penitence for personal and national sins?"

There is much of truth in these statements by Mr. Graves. God cannot smile upon injustice, cruelty, and sin in general. Therefore the one way to seek His favor and protection is by means of confession and repentance of that which is wrong. The Old Testament Scriptures are teeming with evidences which show that it was not until Israel was hopelessly sunken in sin and vice that the Lord permitted the cruel horde of the Babylonish army to invade her territory and take the nation captive. And in times of such general calamity, the innocent must frequently suffer quite as much as the most guilty, sometimes even more.

In all of these things, there are lessons for humanity to learn. Even though we be called to suffer, yet God places before us the boon of eternal life if we will but receive it, and the sure joys of that which lies on beyond may come into our hearts in such a way as to dissolve all the perplexities and the sufferings of the present.

The bright hope given to us through Christ makes the afflictions of the moment seem light in view of the eternal weight of glory that lies beyond. This hope is indeed an anchor to the soul, even under the most trying conditions.

CHAIN LETTERS

THERE comes to the writer a "chain letter" from the Middle West, headed "Notice." And he noticed it. It comes from two persons who hold honorable positions in a good work, and who desire to secure sufficient money to purchase material for a new building which the members may erect. To the writer come twenty-five of these "notices," in groups of five. He is asked to "read them" (one will do) and send them on to twenty-five others (which he cannot do). The notice says, "Every one receiving one or more of these notices is expected to send fifty cents to the undersigned treasurer of the —"

the very day this notice is received (or as soon thereafter as possible), that there be no delay," etc. "There are only four links in this chain. We trust that not one will be broken, but that 'brotherly kindness' will make them strong."

Four links would mean as follows:

1st link, 1 × \$0.50	= \$ 0.50
2d link, 5 × \$0.50	= 2.50
3d link, 5 × 5 × \$0.50	= 12.50
4th link, 5 × 5 × 5 × \$0.50	= 62.50

Total for each series of the four links, \$78.00

Now if forty of each series have been sent out, a response would amount to \$3,120; if one hundred of each series, the possible receipts would total \$7,800. If 200 were sent, and all were met as requested, the sum of \$15,600 would be realized—enough to purchase material for a magnificent structure.

But this is not the gospel way of raising funds. A society of twenty-nine members, consisting largely, it seems, of "good carpenters, painters, etc.," could, with economy in this day of good wages, with outside local help—always more or less responsive—soon erect a suitable, modest structure for the purposes intended.

This "notice," if widely scattered, will reach many who have so lifted, helped, sacrificed, and achieved at home. Let this company do likewise. If such appeals as this "notice" carries were general, and met general response, they would bankrupt the liberal-hearted of earth. We are glad that many souls are

discerning enough to see their true inwardness. In some states, we understand, they are illegal. Let the good people behind this "notice" lift, pray, sacrifice, themselves, and get help in their own vicinity, for their own local work. The chain letter scheme, limited or unlimited, is no part of gospel work.

M. C. W.

BY EVERY WORD

WE should learn a lesson from the manner in which the Saviour Himself met the tempter as he came to Him. We have the record, in the fourth chapter of Matthew, of the Saviour's temptation in the wilderness.

The Master said to Satan: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4.

Let it be observed that the Lord calls attention to what was "written." The quotation that He gives is from the third verse of the eighth chapter of Deuteronomy. There it is affirmed that man should live by "every word" that proceeds from the mouth of God. In His conflict with Satan, the Master reaffirms this word which He had before inspired Moses to write.

In our Christian experience, we should emphasize the fact that we are to search God's book, and carefully study "every word"; for it is by these words of God that we are to live, and not by bread alone.

"Every word"! How significant the utterance! And how this statement of the Lord's should lead us to study carefully every part of the Bible, from Genesis to Revelation! The



© Underwood

William L. Edison (in civilian attire), the second son of Thomas Edison, who spurned a commission in the regular army, and instead enlisted in the United States Tank Corps. He has inherited the bent for mechanics.

person who will reverently and faithfully do this, calling upon God for the guidance of His Spirit, will be shielded from all of the deceptions and pitfalls of the enemy, will lead a strong, victorious life, will be filled with the happiness and the joys of salvation, and will receive immortality at the hand of his Redeemer and Master, and be provided with an eternal abode in the earth made new, after the coming of the Lord.

BOTH GROW TOGETHER

IN Matthew 13: 24-30, the Lord utters the parable of the tares and the good seed that were both sown in the same field, and He said they were to "grow together until the harvest."

In verses 37-43 of this same chapter, He gives an explanation of His parable. He says: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Matthew 13: 38, 39.

Then, according to the Master's own teaching in this parable, the children of the wicked one, as well as the children of the kingdom, are to grow together until the harvest, which is the end of the world. A little careful study of this parable will throw a great light upon what we may expect in the future.

Christianity Fully Demonstrated

In this land of formalism and pseudo-Christian experience, the converting power of the gospel is not fully tested.

BY W. B. WHITE

WHEN the truths of the gospel find an entrance to a native African's heart, and he surrenders his life to God, to be guided by Him, the same results follow as are seen in the lives of the white man, and often these seem more marked. He loves the house of God and its services, puts away his tobacco, snuff, and beer, gives attention to personal cleanliness, and is willing to assist the cause of God as his limited means will allow. All these things are evidences that the Holy Spirit is working on his heart and changing his life.

Recently, as the writer has mingled with many native Christians in different parts of South Africa, he has seen numerous things that have increased his confidence in the faithfulness of the native who is trying to follow Jesus. A few of these little incidents may be of interest to the reader.

About two years ago the writer was spending a few days in evangelistic work at one of our mission stations in Southern Rhodesia. The year was not favorable for the corn crop, which is the principal article of food for the native. A terrible drought had been upon the country for months, and but little food was raised. Indeed, in some localities, actual starvation was staring the native people in the face. Under these circumstances, one can well imagine how precious every pound of grain was to the people, who at such times could only afford themselves one meal a day.

But one morning a Christian native woman was seen coming into the station with a large basket on her head filled with corn. She lived six or eight miles away, and had walked this distance, carrying her load, which probably weighed fifty pounds. When asked what the corn was for, she replied that that was the tithe, or tenth, of the crop she had raised that year. She said she was sorry it was no more, but the drought had been severe, and she had raised only a little; but she thought the Lord must have His own, so she had brought it to the treasury. Do you think that God approved of this act of faithfulness on the part of this poor African woman? Certainly He did, and she received a rich blessing as she remembered God's claims upon her. The corn she brought was of no great value, being worth only a few shillings; still, in the eyes of God, who does not look so much on the outward appearance, but reads the heart, it was of great value, as it showed that this woman, who had been rescued from heathenism, really desired to do God's will.

FROM RAIDER TO TITHE PAYER

A wonderful transformation occurred in the life of Botlani, a Christian native of the Kafir tribe. This man lives near Great Fish River, which forms the boundary between the native reservation and the white settlements in Cape

Colony. In this section of the country, all the natives are what are called Red Kafirs. These people always wear orange-colored clothing, and daub their bodies with red and white clay, which



A native mission school-teacher. A happiness born of thankfulness to the world's Redeemer is the attractive feature of most native Christians.

gives them a hideous appearance. They are full of superstition, cling tenaciously to the customs of their heathen ancestors, and thousands have not as yet accepted the gospel, though it has been preached among them for one hundred years.

Botlani was a Red Kafir, and was known far and near through that region. He is a powerful man, over six feet tall, and is considered as a leader among his people. Botlani was not a good man, for he led raid after raid across the river into the white settlements for the purpose of thieving, and was a terror to the country. But Botlani heard God's truth for this time, and he opened his heart to receive it. Then there came into his life a change that was simply marvelous. His bad habits were laid aside. He became mild in his nature, and a man of prayer.

Botlani now has very little of this world's goods, but his heart seems to be set to give God His portion. A short while ago I was visiting one of our mission stations about twelve miles from where he lives, and Botlani attended the meetings held. When he came to the station, he had with him a small bag of money, which he at once turned over to the treasurer. In this bag was eight shillings, about two dollars, which he had carefully laid aside as his tithe and offerings to the Lord. As I looked upon this small bag of money that he had

brought to the Lord's house, and then remembered the life he had led while in heathenism, and his present condition of poverty, I thought, Surely here is "a brand plucked from the burning," a soul redeemed by the blood of Jesus.

Botlani is an earnest Christian, the deacon of the native church, and is living a life that is so consistent that a church is growing up about him. Surely God is doing things among these native people, and is changing many of them into His own likeness.

POVERTY MADE NO EXCUSE

Picola, who is now an elder in one of our native churches, is also a Red Kafir. He has a good many cattle, which are really the Kafir's bank account. Probably nothing is more precious to the average African native than his cattle; but when God's truth entered Picola's heart, he passed his whole herd under the rod, and gave every tenth animal to the Lord, rendering to Him the unpaid tithe that had been accumulating during the years of his heathenism.

Among this same Kafir people, the writer saw another evidence of faithfulness in giving God His own. I was visiting at the house of the district superintendent for a few days, and on entering a little room used as an office, noticed in one corner a number of sacks of corn, also a chest full of the same grain. This was tithe that native believers had brought in from their little plots of land about town, desiring that the superintendent should sell it for them and place the money in the treasury of the Lord.

Then I might mention Christine, a poor Zulu woman who earned her living by making mats. She was a widow, and it was about all she could do to make a living for herself and her children; but when four of her neighbors had received the truth into their hearts, and greatly desired Christian baptism, and the mission superintendent was unable at that time to visit them, Christine, by making mats, gladly sent the whole four by train to the mission to receive this rite, paying their fare by train at a cost to herself of about seventeen dollars.

Christine was also a missionary worker, and gave the light of truth to those about her. Eliza, a young married woman of her acquaintance, accepted it, but shortly afterwards was taken ill and died. At



The recently completed Seventh-day Adventist church in Johannesburg, Transvaal.

the time of her death, Eliza had ten fowls, which she had raised; and shortly before she passed away, she made a request that one of the fowls be sold and the money taken to the mission as her

tithe. The request was carried out, and the money was placed in the treasury.

These are only a few of many instances that might be related, that have come under the notice of the writer, of faithfulness on the part of our native African believers in returning to the Lord His own in tithes and offerings. Of course, we cannot expect this faithfulness to be seen in the life of every native believer, neither is it seen in the lives of all our white believers; but when we realize how far these natives have had to come as they have accepted pres-

ent truth, when we catch a glimpse of the pit from which they have been digged, we feel that the words of the apostle Peter to the household of Cornelius are very applicable: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." These evidences of faithfulness in these native converts are the things that encourage the hearts of our missionaries in foreign fields to continue on in the work till the last honest soul is won from heathenism.

are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law." 1 Corinthians 9: 21. Speaking directly to the point of law and faith, he said: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31. Thus the apostle reasons, If Christ died to establish the law, why not, by faith in Him, we too establish the law?

He argues that without law, grace could not abound; for said he: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign . . . unto eternal life." Romans 5: 20, 21.

The grace of God cannot save a sinner until he learns that he is a sinner. And there is but one way he can know he is a sinner, and that is by the law; for "by the law is the knowledge of sin" (Romans 3: 20), and without law sin is not imputed. See Romans 5: 13. Paul plainly says that he "had not known sin, but by the law" (Romans 7: 7); and because of the good work the law can do, he declares that it is holy (Romans 7: 12, first part). That he is speaking of the law of God, the Ten Commandments, is conclusive when we read the seventh verse of this seventh chapter, in which he quotes from the tenth precept of the Decalogue.

The greater part of the Roman letter was given to the establishment of the law of God among the Romans; and in all Paul's epistles to the churches, the law of God is exalted as serving a righteous purpose since the cross, and he gloried in the thought that we might fulfill the righteousness of the law through the sinless life of Christ, who "for sin [or "by a sacrifice for sin," margin], condemned sin in the flesh." See Romans 8: 3, 4.

THE NEW COVENANT FOUNDATION

The apostle James seems to have believed what Christ said in the Sermon on the Mount; for in his epistle, some definite statements are made relative to the law, in harmony with the Lord's teaching that sin consists of lawbreaking, and that lawbreaking is always sin. His comments on it, recorded in chapter 2, verses 8-12, can be construed to mean but one thing,—that "the law of liberty" is the ten commandment law, God's law; and that a transgression of one point means condemnation to the transgressor. His appeal to us is, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

The new covenant promise, coming down to the people this side of the cross from the days of Jeremiah, is based upon the relation existing between the law and the one saved under the covenant; and when Paul referred to it, he quoted the terms, saying: "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8: 10. Thus we see that the great fundamental principle of the new covenant relationship is the law of God written upon the heart and

The New Testament Decalogue

By W. H. CLARK

THE law of God, or the Ten Commandments, held an undisputed place, from Sinai to the cross, as the great moral law and standard of righteousness, setting forth the principles of love to God in the first four commands, and love toward each other in the last six. But when it is suggested that the law holds the same place from the cross to the crown, including our own time, a question arises in the minds of many; because the familiar statement, "We are not under law, but under grace," is construed to imply a period without law. This question is well worth diligent study, that we may arrive at a correct conclusion; for the inspired Word says, "As many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

The relationship and attitude of Christ to the law were revealed centuries before He came to die on the cross as a sin offering, thus satisfying the demands of His Father's law. David made mention of Christ's mission to this world in the following terms, recorded in Psalm 40: 7, 8: "Then said I, Lo, I come: in the volume of the book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart." From this, we can readily see that Jesus considered the law as His Father's will, and the only way He could speak and do His will was to have it in His heart; for "out of the abundance of the heart the mouth speaketh." Matthew 12: 34. This also helps us to understand His many references to the law, and His zeal in performing its counsels.

More light is thrown upon His strong statements, in the Sermon on the Mount, concerning the law, when we read Isaiah 42: 21: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Evidently the disciples were in doubt as to how Christ would speak of the law; so He relieved their minds by plain terms, saying: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the

same shall be called great in the kingdom of heaven." Matthew 5: 17-19.

MAGNIFIED, NOT ABROGATED

He maintained this position from first to last, and fulfilled the law by meeting every requirement, without exception, not only in the letter, as the scribes and the Pharisees read it, but magnified to the spirit of it; for He said the standard of righteousness had to exceed their righteousness, which would permit of anything but an open act of transgression. Quoting from the law, He said, "Thou shalt not kill," declaring that it would mean the penalty of death. To the Pharisees, killing consisted of violence unto death; but Christ "magnified the law, and made it honorable," by saying that "whosoever is angry with his brother without a cause" is guilty of murder, and will receive the penalty. John, who had listened to His words, some years later wrote in one of his epistles, "Whosoever hateth his brother is a murderer." 1 John 3: 15.

Again Jesus quoted from the law, this time the command that says, "Thou shalt not commit adultery," saying that it meant more than the Pharisees had ever seen in it; for to "look on a woman to lust after her" brought one under the condemnation of the law. Matthew 5: 27, 28. Thus we see that, as the prophet had foretold, Christ did magnify the law, and make it honorable, instead of destroying it, or even modifying it by the change of one jot or tittle.

Could the law have been set aside, so could the cup that Christ drank in Gethsemane, also the cross that He fell beneath ascending "Calvary's hill," and died upon on "Golgotha's brow." God was more willing to see His Son die the cruel death of the cross than to abrogate His law; and Jesus was willing to die that the penalty of the law be paid, and the race redeemed from death, the law remaining unchanged, even as God "changeth not." The law-abiding life that Christ lived, and His death upon the cross to pay the price of our transgression, established the unchangeable and perpetual nature of the law.

PAUL A LAW ADVOCATE

The apostle Paul is often quoted as advocating a period of faith and grace without law, but he put himself on record as being subject to the law of God under every condition. "To them that

indelibly stamped upon the mind, just as it was with Christ when He came as the Mediator of the new covenant, sealing it with His own blood, dying that it might become effective. Furthermore, we are told, in Romans 2:14, 15, that the evidence of being in favor with God and in harmony with His will is the doing of the things enjoined in the law, because of its being written in the heart, which also will enable us to stand without fear in the hour of judgment; for as stated in Romans 2:12, without law we perish if we sin, and by law are we judged if we sin in the law. Sin cannot abide in the heart of the one who has yielded to the imprint of the fingers of God when He would write His law upon the heart; and as surely as Dagon could not stand when the ark containing God's law was brought into his temple (1 Samuel 5:1-4), just so surely will the idols

of the heart fall when God's law has a place in the heart.

Under the first covenant, the law was the foundation of all the principles, and was written in tables of stone, by the finger of God; while under the new covenant, the law serves the same purpose, but is written in the heart.

What shall we conclude, then—that the law ended with the cross, or that it is still serving a purpose in our day, and will continue to do so until we wear the crown? Surely we can arrive at but one conclusion; namely, that the law is as binding now as on the day when it was spoken on Sinai, and will condemn the sinner to death unless he takes refuge by accepting Christ, who, through obedience to the law, fulfilled it, that we might do the same, and died that by His death we might be redeemed from the penalty for transgression of it.

A NEW EARTH WORD PICTURE

BY CARLYLE B. HAYNES

THE fire that consumes the wicked will also purify the earth. Great waves of flame will burn the ruined works of men. The last remnants of sin will be consumed. "The elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10. The long controversy against God will then be closed. The last foe, death, will have been destroyed. The warring world will at last have been overthrown, and be at peace with God. The first heaven and the first earth, the great theater of sin, the scene of strife and dissension, and of rebellion against Jehovah, will have passed away, having been dissolved in the fires that come down from heaven. Then by the word of the Lord there are brought into existence "new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

Upon the billows of flame that purify the earth, the new Jerusalem, containing the righteous nation of the saved, will ride securely; and when the flames subside, having accomplished their work of purifying the earth, the city will settle into the place prepared for it, to become the eternal capital of the universe of God. He will dwell in it, the throne of the Lamb will be in it, and it will be for all eternity the center of the entire universe.

After the desolation of the millennium, and the purifying fires at its close, the earth will blossom again and become the home of the redeemed of the Lord. Isaiah 35. "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

As the earth emerges from its fearful ordeal of fire, it comes forth cleansed from every stain of sin, and becomes again like the Garden of Eden for beauty. As "the wilderness and the solitary place" shall "blossom as the rose," and "the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon," the earth becomes what it was first intended to be—the eternal home of the people of God.

After the destruction of the wicked and the cleansing of the earth, the righteous will go forth from the city, and "they shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them." Isaiah 65:21. The whole earth will be populated with the redeemed of the Lord. They will build homes that will never be destroyed. They will have no fear of fire, or of earthquake, or of war. Sin will have passed away forever. There will be none to make afraid. There will be no ravenous beast there. All will be peace and contentment, and unspeakable happiness will prevail in the hearts of all.

Every month and every Sabbath day, the people of the new earth will gather at Jerusalem to engage in the worship of the King of kings. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23. Here in the city of God, the redeemed will partake of the "tree of life," which yields its fruit every month. Here also they will wander through the groves that border the "river of water of life," which proceeds "out of the throne of God and of the Lamb." Revelation 22:1, 2.

SIN FOREVER BANISHED

"And there shall be no more curse." Revelation 22:3. Sin will have been destroyed, and will never return. Every one of the created intelligences of the other worlds, all the angels, and every soul that has been redeemed at such an infinite cost, will have fully decided that God is righteous altogether. They will have had enough of sin. The experiment carried out by Satan will never need to be repeated. Thank God for the promise of the Bible that when the Lord destroys sin, "He will make an utter end: affliction shall not rise up the second time." Nahum 1:9.

And in the new earth "shall I know even as I am known." 1 Corinthians 13:12. Friends and loved ones long separated by death will there be reunited; and they will know each other there just as they have known each other here. Their love and their sympathy for each other will be increased, and will continue throughout the ages of eternity, never again to be broken by death. All the faculties of the human mind will be developed there, and our capacity for knowledge will be constantly increased. There will be no enterprise into which one can enter there, that will be too great to be carried forward to completion. There will be no aspiration that cannot be reached. There will be no ambition that cannot be realized. There will be no end to the acquirement of knowledge. It will be possible then to travel from planet to planet, and from system to system, in the study of the treasures of wisdom and knowledge in the universe of God. Our companions will be the angels of God and the unfallen intelligences of the other worlds.

And to all this there will be no end. As the ages of eternity unfold, there will never be any fear that the years still to come will bring with them an end to the happiness of the redeemed. After myriads of ages have rolled by, still beyond will stretch eternity.

Thus the controversy will close, with sin destroyed, the great universe of God cleansed, a bond of love and gladness binding together the whole creation. Thus shall it ever remain.

And you, my brother-man, do you not want a place in that glorious new earth? It will soon be here. Ere long sin and sinners will be no more. The day of the Lord hastens greatly. Do not be deceived by the wiles of Satan. He will take you captive if he can. The message of the coming of the Lord is even now in the earth, and is being proclaimed far and wide. There is salvation in that message for you, and a preparation to meet the Lord in peace. Come, then, to Christ, who rescues the perishing, who saves the lost. Seek His mercy. Cast away the sins that offend Him. Forsake the thoughts that insult Him, and take Him for your Redeemer and Friend. For you He has given His life, that you may have a part in this new earth. Oh, delay no longer! The time is short. The Lord is at hand. May He say to you, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

A MAN may argue against the law till his tongue is stilled in death, and then the very fact of his death prove his words false; for where there is no law there is no transgression, where there is no transgression there is no imputation, where there is no imputation there is no death, hence where there is no law there is no death, and we have eternal life. Then why need Christ come to die? He should only have removed the law.

M. A. HOLLISTER.

"As they who for every slight infirmity take physic to repair their health do rather impair it, so they who for every trifle are eager to vindicate their character do rather weaken it."



During the Revolution, the French threw to the winds everything that hinted of God and religion, and substituted a profligate woman, who posed as the goddess of reason.

The Bible in Revolutionary Days

XIII—Studies in the Book of Revelation

BY ALBERT MARION DART

THE first part of the eleventh chapter of Revelation deals with the temple service in heaven, considered to its finish in the tenth chapter. These events were to occur under the third woe, or seventh trumpet.

The mind of the seer is now taken to happenings in the western empire of Rome, and is shown the result of rejecting the word of God, the one thousand two hundred sixty years of papal supremacy being used to illustrate the awful result.

The two witnesses, the Old and the New Testament, prophesied in sackcloth during that period. That is, the word of God was suppressed, and those who adhered to it were persecuted.

"And when they shall have finished their testimony [in sackcloth], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." Revelation 11: 7.

A beast in prophecy represents a power, a nation or kingdom. Did any power make war upon the Bible about the time the two witnesses were finishing their testimony in sackcloth? They were to prophesy one thousand two hundred sixty years in sackcloth. They began in 538 A. D., therefore ended in 1798, just about the time that France was afflicted by large numbers of men who boasted their infidelity, and passed a decree forbidding the Bible. Bibles were gathered and burned. The weekly rest day was

blotted out, and every tenth day was substituted, not for worship, but for profane hilarity. Baptism and the communion were abolished, and a profligate woman was worshiped as the goddess of reason.

"And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Revelation 11: 8.

The spiritual condition of Sodom and Egypt is the condition of the power that would make war upon the Bible. Was this true of France during that period? Sodom was noted for its licentiousness. In France, the marriage institution was set aside, and fornication was established by law. Egypt was noted for her atheistic principles. "Who is the Lord, that I should obey His voice? . . . I know not the Lord," is the voice of Egypt's ruler.

And during her revolutionary and atheistical period, a leading French writer said:

"Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but reason."

THE BIBLE DESPISED

Truly the rejection of God's word leaves nation or man with no foundation, no resting place; fitly represented by "the bottomless pit," "where also our Lord was crucified."

The blood of thousands of Albigenses and brave Huguenots cried to God from the ground as did the blood of Abel.

"And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." Revelation 11: 9, 10.

Other nations looked on and saw the Bible dead—not operative in the lives of the people, but nationally denounced.

Infidels in other lands rejoiced, but the rejoicing of all was of short duration. Their sad course reaped its sure reward.

THE WORD TRIUMPHANT

"And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Revelation 11: 11, 12.

The decree suppressing the Bible passed the French Assembly in 1793. Just three years later a resolution was introduced into the Assembly, revoking the decree; and after lying on the table six months, it was unanimously passed.

Thus after three and a half years—three and a half days, prophetic time—"the spirit of life from God entered into them."

Since the war of infidelity upon the Bible, near the close of the eighteenth century, the sacred Word has been honored as never before. The British and Foreign Bible Society was organized in

1804; in 1816, the American Bible Society was founded; and the Bible has since been scattered like the leaves of autumn, until now it is printed, in full and in part, in about 526 different languages and dialects. Surely the two witnesses "ascended up to heaven in a cloud; and their enemies beheld them."

The French Revolution was the legitimate fruit of Rome's suppression of the Bible. Thus the revelator is carried back to the Dark Ages, when the Bible was locked in a dead language, and punishment was inflicted for reading it.

"And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." Revelation 11: 13.

Some have thought that the French Revolution is referred to in this statement. Be that as it may, the date was a notable one. Papal tyranny had come to an end with a remarkable and awful manifestation of her disastrous policy. Her power was terribly shaken, and the government was in the hands of the common people, and some historians say seven thousand nobles lost their titles.

The fourteenth and fifteenth verses allude to happenings under the third woe, as before noticed, directing our minds to the future, immortal life. The four and twenty elders, representatives of the heavenly family, mentioned frequently in the earlier part of the book of Revelation, well forth in praise and thanksgiving to God, "because Thou hast taken to Thee Thy great power, and hast reigned."

Coming back to events prior to the end, verse 18 vividly portrays the present time,—the angry nations, the wrath of God, the Judgment, the reward of the righteous, and the destruction of the wicked.

Surely the nations are now angry as never before, and all these other things will follow in quick succession.

Solemn warnings! Faithful admonishings of Holy Writ! Shall we not give heed? The law of God is disregarded, the sacred precepts of Jehovah are trampled underfoot; but He will call to account.

As a fitting climax to all that the prophet had seen of God's doings on earth to the close of time, "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Revelation 11: 19.

Would that men could see the holy, sacred character of God's Ten Commandments, which the ark contained, and see themselves lost as transgressors of that law, but pardoned and redeemed by our great High Priest, "a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man"!

LITTLE intelligence and no grace are required to develop the qualities of a destructive critic. Those qualities grow in very poor soil; with but little attention, they develop to such proportions as to be mistaken by some people for learning and wisdom. Where they flourish, no fruit of the Spirit can ever mature.

GEORGE TEASDALE.

Dying Once or Twice

"It is appointed unto men once to die, but after this the Judgment." Hebrews 9: 27. The Adamic death is entailed upon all through Adam's transgression. This death is experienced by all mankind without respect to character. The righteous die, as well as the wicked. Not only are all appointed to die, but it is divinely decreed that all shall be resurrected. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15: 22. See John 5: 28, 29 also. But while the irrevocable sentence, "Dust thou art, and unto dust shalt thou re-

Labor On

Thou that hast suffered, brood not o'er thy woes,
But to thy tasks! Thy losses and thy pangs
Forget in cheerful toil; thyself forget.
There be who love thee yet; whom thou dost love;
For God and these still be it thine to live;
And all unwearied, in love's ministries,
Go labor on and in thy works rejoice.

—Ray Palmer.

turn," has been passed upon all mankind, the plan of redemption was instituted to redeem man from the grave. It was the fathomless love of God that induced Him to give His only Son that we might not eternally perish. Through this precious gift, God has set before every son and daughter of Adam the choice of life without end or death without resurrection. This privilege is set before us in the most emphatic terms: "I call heaven and earth to record this day against you, that I have set before you life and death: . . . therefore choose life." Deuteronomy 30: 19.

The life here spoken of is eternal life, and the death is eternal death. If a man refuses the proffered gift of an unending life, he thereby chooses the second death in the lake of fire. Revelation 20: 14, 15. Whoever chooses eternal life receives it through confession and faith in the atoning blood of Christ. But whosoever refuses to exercise this faith remains in sin, and at the Judgment will receive that which his sinful course has merited. He is his own worst enemy. "He that sinneth against Me wrongeth his own soul: all they that hate Me love death." Proverbs 8: 36. It is the love of sin that causes hatred and rebellion against God; and the reward of sin is terrible suffering that ends in the second death. This will be experienced only by those who voluntarily continue in sin. It is appointed to men to die once, not twice. The Judgment follows the first death. It was far from God to appoint mankind to the second death. He did appoint mankind to the Adamic death, because of transgression in Eden, and there is no escaping it. The sentence is upon us, and we have no choice in the matter. But not so with the death that is the wages of sin. Every person has the option, as to which he will take, eternal life or eternal death.

To save mankind from experiencing the punishment of the wicked, Christ has stepped into man's place, and experienced what the sinner will receive if found guilty at the Judgment. This pays the debt of all who will accept the bleeding sacrifice in their behalf.

On one hand, it seemed to the dying Saviour that heaven, with all its glory, was lost, and on the other hand, that a burning hell was open to receive Him. Language is inadequate to express the deep anguish of soul that our crucified Lord felt when He paid our debt of sin and shame on the cross. He suffered it all to give us a choice of life without end.

Do we have dark hours? Let us remember that the densest moral darkness settled down upon Christ in His dying agony. But He rose above the gloom that oppressed Him. He triumphantly exclaimed, "Father, into Thy hands I commend My spirit;" "and having said thus, He gave up the ghost." He hoped against hope. This is our privilege. By His help, we can rise above the most discouraging circumstances, and by the exercise of faith, dispel the densest moral darkness. We cannot evade the dark hours or the appointed death that come as the result of sin; but we can, through Christ, rise above the darkness and elude the death that is the wages of sin. Through repentance, confession of sin, and faith in the precious blood that washes away our guilt, we can have a peaceful life beyond the approach of death.

E. HILLIARD.

Shall We Condemn the Dance?

(Continued from page 1)

physical culture far surpass the waltz for this purpose; and the exercise of the gymnasium, the croquet green, the tennis court, and golf give physical development far surpassing the ballroom."

The dance has never been a promoter of health; and viewed as an exercise, it violates the soundest hygienic laws. It seeks the cover of night, and those hours when vitality is at its lowest. Says a medical writer whose works sell by the thousand, in many languages: "The non-participating public has not begun to wake up to either the character, extent, or effects of this latest device by which the devil is blinding to their own physical and moral ruin multitudes of men and women, both young and old, in all grades of society."

Dancing masters all over the country have denounced the license of present-day dancing. They know that it is contrary to moral law. At their convention in New York City some time ago, steps were taken to "modify the form of the present-day waltz on the ground of its present tendency towards that which is impure." Prof. T. A. Faulkner, an ex-dancing master of the Los Angeles Academy, said of two hundred abandoned women with whom he talked personally, that while thirty-seven ascribed their fall to other causes, one hundred sixty-three of them ascribed it to the dancing school and the ballroom. What the dancing masters themselves acknowledge to be dangerous to pure thought and social propriety, it remains for multitudes of professed Christian people of the church to defend as an innocent and harmless amusement. Think of it!

COURTS AND CHURCHES TESTIFY

Our court officials inform us that much domestic misery and domestic crime is traceable to the ballroom. The divorce courts are more and more crowded, and the highway of life is being strewn with a wreckage to-day such as the past has never known. The statistics from rescue

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

homes tell us that seven tenths of the women who go there have fallen through the dance and its influence. The police records of this and other countries repeat the same sad story, and any one taking the trouble to investigate will be appalled with the findings.

The majority of the churches, through their official utterances, have spoken against this indulgence, in no uncertain language. The Roman Catholic Church, the largest of all, has, through its archbishops assembled in Plenary Council at Baltimore, gone on record in the following words:

"In this connection we consider it to be our duty to warn our people against those amusements which may easily become to them an occasion of sin, against those fashionable dances which, as at present carried on, are revolting to every feeling of delicacy and propriety and are fraught with the greatest danger to morals." A Catholic priest, in defending the confessional, made this significant statement, which is quite to the point: "Another argument for the confessional is that we at least have the advantage of knowing when our people fall, where they fall, and how they fall; and we have found that almost every lapse of female virtue in our community is traceable to the round dance." It is the dance that leads to death.

The Presbyterian denomination, in its General Assembly, has said, "We regard the practice of promiscuous social dancing by church members as a mournful inconsistency, and the giving of such parties for such dancing, on the part of the heads of families, as tending to compromise their religious profession, and the sending of children by Christian parents to the dancing school as a sad error in family discipline."

Among their other admonitions against entering into the fashionable amusements of the world, especially dancing, it is said of the professed Christian who indulges in it, that he "furnishes satisfactory evidence that he has not yet 'put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts,' nor 'put on the new man, which after God is created in righteousness and true holiness,'" and

that "he thus brings dishonor and reproach upon his religious profession, thrusts a stumblingblock in the way of sinners, offends them that are weak, and grievously wounds the Saviour in the house of His friends." The Methodists, the Baptists, and other evangelical bodies have officially spoken unsparingly in their denunciation of this indulgence, and in words that ought to cut to the quick the conscience of every guilty member of those churches.

The editor of one of the leading religious papers of the country deplores the use to which the dance is put just now. He writes:

"All over the country, dances and other frolics are being held ostensibly from a patriotic motive, to raise money for the Red Cross. The real motive is in many cases anything but that. We are living in a time in which many are awakening to the fact that if dances and other entertainments of that character were ever tolerable, they certainly are not in the present day of war and distress and grief. But the people can't give up their dances and other frolics, so they seek to sanctify them by holding them for the benefit of the Red Cross. It is like dancing on the graves of our dead. How any person with any real sense of propriety can have anything to do with such things is a mystery to us."

THE TESTIMONY OF THE BOOK

There are persons who defend dancing, from the Bible; but "this betrays a degree of ignorance and stupidity bordering on sacrilege." No instances of dancing are found in the Bible in which two sexes united in the exercises, either in or out of worship, or as an amusement. But the Bible very plainly teaches that from the standpoint of a man's God (1 Corinthians 10: 31), from the standpoint of a man's neighbor (1 Corinthians 8: 9, 13), and from the standpoint of the man himself (1 Corinthians 6: 12; and 10: 23), it is wrong to engage in things that are known to be sinful, harmful, and questionable.

Let us read again the inspired description of the days immediately preceding the return of Christ, found in Luke 17: 26-30. As it was in the days of Noah and Lot, so will it be in the days of the second coming of our Lord. The divine record of the days of Noah and Lot (see Genesis, chapters 6 and 19) gives us a detailed picture of the vulgar, sensual, voluptuous pleasure seekers of their times. "Gay, riotous paganism and animalism were among the chief characteristics of those periods." And just such scenes, according to the word of God, are to be repeated in the last days. Present conditions correspond to the prophetic picture. The conclusion is unavoidable. They will grow worse instead of better. 2 Timothy 3: 13. Some tell us the dance will be improved; but the testimony of Scripture regarding the sinful pleasures of our day negates this assertion.

The man who is planning for an eternal future will not fritter away his time in pleasures out of which no good can come.

"God rewards His servants for well-doing by placing upon them heavier burdens, or, in other words, giving them larger opportunities of doing good."

Is Christ Coming?

Is He Coming Soon? Is He Coming Now?

No other topic, unless it be that of the war, is receiving so much attention to-day as that of the Second Coming of Christ. The present World Conflict has stimulated the discussion. In the home, on the train, in the railway station, in the pulpit, in ministerial unions, and in conventions, it is being seriously considered. New books on the subject are constantly appearing. From the Atlantic to the Pacific, preachers are preaching it. In these days of perplexity and sorrow, men and women are turning to the great Book for comfort and strength, and the Spirit of God is revealing to seekers for truth the message of—

The World's Last Great Hope

The Imminent and Personal Coming of Christ

Beginning September 3, there will appear in this paper each week for thirteen weeks articles on this great subject, from some of the leading Bible students of the country—men who have for years given special thought and study to this question. The following phases of this absorbing topic are among those which will be considered in this special three months' series:

1. What Does the Bible Teach Regarding the Millennium and Christ's Second Coming?
2. Will Christ's Coming Be Pre-Millennial or Post-Millennial?
3. Old and New Testament Teaching Concerning the Second Advent of Jesus.
4. The Relation of the Books of Revelation and Daniel to Christ's Second Coming.
5. The Imminent and Personal Coming of Christ the Solution of the World's Problems.
6. Our Lord's Own Prophecy Concerning His Return.
7. The Signs of His Coming.
8. The Manner of His Coming.
9. The Purpose of His Coming.
10. Individual Preparation for the Great Event of the Ages.

Remember that this series begins September 3. The price is 50c, whether in clubs or to single addresses.

THE SIGNS OF THE TIMES Mountain View, California

Bible mottoes, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. Write for prices. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

He Answers Our Longings

MEN in their perplexity and bewilderment to-day are crying out for some power outside of themselves, possibly as at no other time in the world's history. Reports from the battle fields of Europe say that men are serious, that they are thinking of God. The very craze for amusements in many cases is but a desire to drown, for the moment, the seriousness of the reflections that insist upon pressing in upon the soul.

God has just one way of reaching and helping humanity. And in giving this one way, He provided the very best that infinite love could produce. At great pains, our heavenly Father has given His word, the Holy Bible, to the world. He has stirred up devout men and women to carry it to every corner of the earth, in all the languages of all the peoples. Accompanying this Word is the divine Spirit, which impresses its definite truth and its clear meaning upon the individual heart. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come." John 16:13. Through this blessed Spirit, acting through God's word, the Master is seeking to reveal Himself, and to touch and to save each and every one. "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20.

You may test the inspiration of the Scriptures by this last quoted verse. Ask yourself the question, Has not a divine presence and a divine power been knocking at the door of my heart? This is your Saviour seeking to reach and touch you, so that He may save you.

But His plan is to reach you through your personal study of His word; and as you do your part in studying the Word, He does His part by sending His Spirit to enter into your heart, and to open before your mind the great treasure house of the gems of salvation, with which the divine Book is filled.

We may get a counterfeit experience, which will not give us the deep, satisfying joys that the Master has planned for us; therefore we should make no mistake. Our Christian experience must be reached through a close, careful study of the divine Book, and a continued reaching out, through prayer, for the influences of the Holy Spirit to direct us and impress us in our study.

What Was the Secret?

THOMAS MASON superintended the construction of the naval collier Tuckahoe in the Camden shipyards. This great ship was launched in twenty-seven days, thus establishing a world record. Charles M. Schwab asked Mr. Mason how he was able to do it. "No booze, that is the secret," was Mr. Mason's laconic reply.

The *North American*, of Philadelphia, gives somewhat in detail the great pains that Mr. Mason took to keep drinking men out of his force. He carefully checked up a few men that he found "took a drink or two" before going to their work in the morning, and ascer-

tained that they did not come up to the average; and they were dropped out, and other men were put in their places.

In speaking to a local pastor, Mr. Mason said: "Now don't get me wrong. We may both be against booze, but for different reasons. I am against it because it interferes with the building of ships—and America needs ships."

That alcohol lowers efficiency has been demonstrated beyond all possibility of mistake or successful contradiction. If



French Official © Underwood
Almost too big to fit in the trenches. A giant Italian colonel who is paying a visit to the Italian sector in France. The doughty sons of Italy have battled valiantly not only on the sides of the Alps but also on the plains of France.

the evil ended with the lowering of the physical ability to accomplish work, it would not be so bad; but the effect upon the moral tone of the individual is far worse. From every standpoint, we should do our utmost to put away the mighty evil of alcoholism.

A Mighty Sowing

THE one hundred fourteenth year of the British and Foreign Bible Society was marked by the issue of 9,387,182 volumes of the sacred Scriptures, and that notwithstanding the disturbed conditions prevailing throughout the world. One significant fact in connection with this is that about one third of this number, or 3,000,000 copies, were distributed in China. During that year, the society also brought out the Bible in seven new languages, making 504 languages in all in which the Scriptures are published by the British Society.

This great sowing of the Word throughout the world, and particularly in China, is preparatory to the wonderful harvest that our heavenly Father is preparing to reap. Our American Bible Society is doing a like good work; and there is no more worthy object of our benevolence than these important associations of earnest men and women who are devoting their lives to the circulation of the Scriptures in the different languages, among the tribes and kindreds of earth.

None Next Week

THERE will be no issue of this paper next week. The next paper will be dated September 3. This is in harmony with our usual custom of printing fifty issues of the paper during the year, and of dropping out one issue somewhere in the middle of the year, and another one at the close. This plan gives our busy workers a little opportunity for a vacation and relief from the continuous routine and grind of work.

"Urged On Because of the War"

A MISSIONARY of the Woman's Foreign Missionary Society of the Methodist Episcopal Church addressed the following to President Wilson: "Do you agree with me that if missions have justified their existence, this is a time when they should not only be maintained in spite of the war, but urged on because of the war?"

The president's reply to this important question was:

"I entirely agree with you in regard to the missionary work. I think it would be a real misfortune, a misfortune of lasting consequence, if the missionary program for the world should be interrupted. There are many calls for money, of course, and I can quite understand that it may become more difficult than ever to obtain money for missionary enterprises; . . . but that the work undertaken should be continued, and continued, as far as possible, at its full force, seems to me of capital necessity, and I, for one, hope that there may be no slackening or recession of any sort.

"I wish that I had time to write you as fully as this great subject demands; but I have put my whole thought into these few sentences, and I hope you will feel at liberty to use this expression of opinion in any way that you think best.

"Cordially and sincerely yours,
(Signed) "Woodrow Wilson."

This utterance is worthy of the man who labored so earnestly to keep our nation from being dragged into this awful war. But when the war, with all of its intense demands, became inevitable, our president recognized that the moral and religious forces of the world must be kept intact and their progress upheld. His words are worthy of the widest dissemination.

In the fifth chapter of his book, the apostle James announces that one of the characteristics of the last days would be the great heaping together of treasures. One among the many things that show how literally his prediction has been fulfilled, is furnished in the fact that government collectors in New York City announce that "collections of income and excess profits taxes in Manhattan will total \$620,000,000." Such taxes could not be collected where wealth was not enormously heaped together.

DEPUTY BRAUN, speaking recently in the German Reichstag, is reported to have said, "The increase of criminality demonstrates the demoralization through the war, which is described by fools as a 'rejuvenating bath.'"