

Signs of the Times

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A field mass conducted at Camp Devens, at which Cardinal O'Connell officiated, was attended by 10,000 soldiers. The Roman Catholic Church claims one third of all United States soldiers as communicants; and as a result of the Knights of Columbus' work and an expensive and impressive ritual display on all occasions possible, it is probable that the conclusion of war will see one half of our boys either members of or sympathizers with the Catholic Church.

THE MIGHTIEST OF TRUTHS

The subject of the coming of our Lord is engrossing the thought of the religious world to-day as no other subject has done for decades.

BY MILTON CHARLES WILCOX

IF any two events in the work of Christ are made prominent in the New Testament, they are His sacrifice for sinners and His second coming. Around the first of these, His vicarious atonement, cluster all the mighty and interesting facts of the first advent. We read of the angels' visit to Zacharias, announcing the birth and work of John the Baptist, the herald of the Coming One. We read of the visit of the mighty Gabriel to the humble Mary of the city of David to tell her she is to be the mother of the world's Redeemer.

In our dreams, we hear the song of the angelic chorus above the shepherds of Bethlehem on the night of the Nativity, when God was incarnated, when the Word was manifest in the flesh.

We read of how the Baby grew to boyhood, and the Boy to manhood, obedient to parents and God.

We read on until we come to His baptism for service, the opening heaven, the descending Spirit, the voice of approval from the throne of the universe; following this, the temptation in the wilderness, the teaching of right-

eousness, the mighty miracles, the glorious transfiguration, and the audible approval of God; and then, at last, the Garden of Gethsemane, and the crowning act of divine sacrifice and self-abnegation—the death on the cross.

And there belongs to this sacred, holy category the resurrection to life, henceforth to be the mighty Pleader and Life-giver to humanity. Men scoff at the incarnation. They ridicule the resurrection. But incarnation and resurrection stand by virtue of the great central fact, eternal in its import, the infinite and perfect Sacrifice. Would to God that those who ridicule might know its power! It would be their eternal boast. Galatians 6: 14.

The second great event is the coming again of Jesus Christ our Lord; and around that event cluster the mighty closing facts of earth's sad history of sin,—the eternal and final judgment of nations and man, the reward of the people of God, the resurrection to life and immortality of those who have made covenant with God in the eternal sacrifice of His Son, and the eternal inheritance of the righteous in the land of permanent peace and progress. That coming is not at death. It is not (Continued on page 15)

PAY DAY

A Talk with Business Men
By ONE OF THEM



"THE firm wants to know if you are satisfied," was the message the head timekeeper brought me when he informed me what my salary was to be.

I had been in America a few days only. In Europe, my salary was ten florins a month, and found, which in American coin is equal to four whole dollars. Lest I might be overcome, or maybe because money was tight, I did not get even that all in one huge pile, but in weekly installments. So when informed that I had been deemed worthy of as much a day as I had been getting a month, I was so overwhelmed that speech actually failed me—which is saying a whole lot, as those of my friends who have to put up with my exuberance of spirits will certify.

Yet, there I was, stopping at what was then Chicago's leading hotel, the Grand Pacific, where my minimum rate was the then usual "four dollars a day on the American plan." That was before the high cost of living had been introduced into our midst. In my boyish ignorance, I had never considered that stockyard employees do not hobnob at fancy hotels, and that when you see one of them in the lobby, the chances are that he is delivering a message rather than that he lives there. But as mathematics had always been one of my specialties, it did not take me long to calculate that there would not be much left of my salary if I remained where I was, except a deficit. And so I made haste to move. But oh, the pleasure to my young mind, that I was getting what my good father in Holland termed a "princely" salary! And when that first pay day finally arrived, and I was made the recipient of a beautifully engraved check for one hundred and twenty-five dollars, all mine—all this wonderful wealth all, all my own—what a joyful day in my existence!

And after that, how I looked forward all the month, especially the last days of the month—for by that time, I was generally about "broke"—to the next pay day! Yes, indeed, it taught me how important pay day is to the employee.

AN UNESCAPABLE PAY DAY

But how about the employer? Does he also look forward with eager anticipation to the day when the pay roll is made up? It is a strange phenomenon, self-contradictory, untrue on the face of it, yet a fact that will not down, that the distance between pay days, from the first of each month to the first of each following month, is not the same to both, but is much longer to the employee than it is to the employer. I know this to be absolutely so. I have been both. Waiting for pay day to come seems like waiting in the bread line; but when the shoe is on the other foot, and you sign the front of the check instead of the back, how the month flies by!

There is one pay day, however, that we all have to face, not as employers, any of us, but as employees, or stewards, as it is termed. What about that day

when the Master returns to this world to gather together His jewels? Some say that we should not take the promise of His return literally. On the contrary, the more we study the Bible, the more we discern that the very quintessence of the plan of salvation is Christ's return. If there were no resurrection, then would our faith be vain.

Whether we take the Master's own words, "I will come again," "If it were not so, I would have told you," and His promise that He will then take us with Him, that where He is, we may be also, or whether we listen to the angels who consoled the surprised, bereaved disciples as they saw their Master taken up in a cloud, by telling them that this same Jesus would "so come again in like manner," it matters not. The language is clear enough to defy symbolical construction. When a person tries to put a spiritual or mysterious interpretation on a simple sentence of the plainest words, he immediately arouses a suspicion that he is unwilling to meet the straight meaning of the "Thus saith the Lord." When to such a one you read the plainest texts, which even a little child would readily grasp, he shrugs his shoulders, looks very wise, and starts to tell you that it does not mean what it says, and insinuates that he feels particularly sorry for any one credulous enough to believe just what the Bible says, one who takes the Lord at His word.

Think, Mr. Businessman, if you have children of your own, think of sending your son on an errand full of dangerous situations, and giving him instructions crouched in Delphic ambiguity. What more reasonable than to suppose that you would do your very best to be so explicit that he could not possibly misunderstand you?

And have you ever tried to conceive of the difference between the love you have for your own and that which the heavenly Father has for His? If you have not, then read the history of Israel, and see how His chosen people, favored above all others, persistently antagonized and disobeyed Him in the most outrageous manner. You will then get an inkling of what love the Father displayed when He gave His only-begotten Son to suffer for you and me. And even to hint that One with such love could be ambiguous when it comes to warning us in regard to our future life, the hereafter, is certainly going pretty far for an excuse.

GOING BACK ON CHRIST

The other day, one of our local ministers, of a usually devout sect, gave, by "special request," his "famous" sermon (I quote from the display advertisement), "Why the second advent does not mean a literal return of the Master."

Think of a servant of the Lord denying the Master's words, using church funds to advertise his audacity, and teaching the flock contrary to the Word! But

Peter, by inspiration, prophesied that such men would arise; that scoffers, in the last days of the world, would say: What has become of His promised return? for from the time our forefathers fell asleep, all things continue as they ever have been.

The following morning, the newspaper report informed its readers what the learned man had expounded as his view of the Master's own words; and as I glanced over it, I wondered if he realized that he was helping to fulfill Peter's prophecy.

This same Peter acknowledged that although he had seen the Son of God with his own eyes, and although his own ears had heard the voice from heaven, saying, "This is My beloved Son," he had something even surer than his eyesight and his hearing, namely, the sure word of prophecy; and he admonishes us that we had better heed it. Any one who follows that advice, and studies the prophecies prayerfully, will admit that they all focus on one grand finale, to wit, the coming of Jesus in all His glory, with all the holy angels, and the final setting up of His kingdom, and the destruction of sin and the unrighteous.

When this great pay day arrives, the Lord will bring His reward with Him. Many seem to overlook that statement of fact. He will bring His reward with Him, to give to every man according to his deeds done in the flesh. The record has been made up; the books are closed.

NOT WAGES, BUT A GIFT

As a careful timekeeper knows the exact number of hours each man has worked, and the exact reward due him, so the Lord knows just what reward each one of His children is entitled to when the world's pay day, the great day of the Lord, breaks upon an unprepared world,—a world lured by "famous" sermons, repeated by "special request," which deny the seriousness of the events that hasten on; a world guided—or misguided, I should say—by false prophets and teachers, who preach smooth things, because the world wants to be "rubbed the right way," and does not wish to be turned around, converted from the broad way.

The reward which our grand pay day will reveal is not everlasting life, for that is plainly said to be the free gift of God. We cannot deserve or earn future existence. God, in His great mercy, bestows it. The reward is something besides, and is for the things we have done.

From the days of Luther, it has been well understood that we are not saved by works; but the Bible teaches us also

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"Kings That Come from the Sunrising"

The ambitions, the ideals, the internal conditions, the progress, of the Oriental nations are matters that will mightily affect the world's future.

BY GEORGE F. ENOCH

EVEN a casual observer of the events of the last fifty years must recognize that the prophecies concerning the awakening of the Orient and the preparation on their part to take their place in the last great conflict as "the kings of the East" are now in process of fulfillment.

In 1853, the cannon of Commodore Perry's flagship awakened Japan from her sleep of centuries, and she immediately began to adopt Western methods. She has been an apt pupil, and has rapidly absorbed such Western ideals and such parts of Western education as are adapted to her people. My seven years in the Orient have given me an insight into the Oriental viewpoint which not only causes me to wonder because of the marvelously rapid strides she has made, but also creates in my heart sympathy for the people in their efforts to be true to their ideals.

When Japan was first brought into contact with the Christian nations of the West, she sat at their feet as a guileless youth, eager to learn, and desirous of help in leading her people in the upward path. It was not very long until she found that nations were, as a rule, altruistic in theory, but extremely selfish



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Japanese troops who are eager to enter Siberia to aid the allies to quell German aggression in Russia's territory. Japan is founding her aspirations on her army and navy.

in fact. I do not believe that the East desires to antagonize the West; and there need be no conflict, provided the nations of the West will assume the big brother attitude, and help the East along the road that the West has learned to walk. But with a sense of the facts, we must admit that the outlook is not promising. Any race of men proceeding on the basis that it must dominate the world and exploit the world for its own particular benefit, must in these times, when modern progress is lifting all nations to the same level, expect serious trouble some day.

JAPAN AN APT PUPIL

In this connection, it is well to recall, in a sympathetic way, some of Japan's experience since her awakening in 1853. In the last decade of the nineteenth century, she came into conflict with China

entirely because of Japan's marvelous adoption of the Western attitude of mind, and her abandonment of the Oriental. But some Western nations were not content to allow her the fruits of that victory. I remember well a newspaper cartoon of the time, representing Japan as a small boy in an orchard shaking down the plums. Just as he stooped to gather them, two big, burly ruffians, vaulting over the fence, gave him a trouncing, and pocketed the plums themselves. As the lad disappeared over the fence toward home, he shook his fist at the two ruffians, vowing to get even some day. Russia and Germany were the two ruffians.

A leading Oriental afterward declared that at that time, Japan learned to her sorrow that the only argument the Christian nations would listen to was the argument of the three b's,—bayonets, bullets, and battleships. She went home and quickly set about learning proficiency in this argument also. In the Russo-Japanese war of 1904, she squared the account with Russia; and at the outbreak of this war, she squared the account with Germany in the capture of Tsingtau.

When Japan defeated Russia, a veritable electric current passed through all Asia. Even around the remote firesides of central Asia, it was told that the day when the white man could dominate Japan had passed away forever. Since that time, the entire Orient has been awakening with greater rapidity than is generally known in the West. The nations of the East are getting ready to play their part in the last great act of the drama, as outlined in prophecy.

A SPIRITISTIC LEADER

In the present political situation in India, we have one of the most curious turns that politics have taken in recent years, and one that is in striking harmony with another feature of the prophecy of Revelation 16: 12-16. Verses 13 and 14 of that chapter tell us that the spirits of devils working miracles will play a very important part in the work of marshaling the nations for Armageddon.

I am a believer in the benefits and justice of British rule in India. Britain needs all the sympathy and assistance



"Victoria Terminus," the central railway station in Bombay, India. This building would do credit to any city of the Occident, and is one of many evidences that the East is no negligible factor in the world.

that America can render her as she tries to guide the new life of this great empire, with its teeming peoples, in the path of progress.

At the beginning of the present war, all political parties agreed to drop all agitation, and devote their combined energies to the winning of the war. The pledge of the native leaders was given in good faith. But events have since happened that seem to have taken the matter out of their hands. Strange to say, an English woman, the head of a religious sect, has become the central figure in the agitation.

Since the outbreak of the war, Mrs. Anna Besant has been transformed from the head of a purely religious sect into the leader of a great political party in India. When we first heard of this very capable English woman, she was the wife of an Anglican clergyman. Later she abandoned her belief in Christianity and the Bible, and joined the great English agnostic, Bradlaugh. When Colonel Olcott and Madam Blavatsky visited England some years ago, Mrs. Besant was challenged to put to the test the ability of the spirits on the other side of the curtain to communicate with this world. She consented, was caught in the trap, and has been a very ardent theosophist ever since. After Madam Blavatsky's death, Mrs. Besant became the head of the sect, and in recent years has made her headquarters in India.

Until the outbreak of the present war, she was purely a religionist, not meddling in politics, and her following was comparatively small. About seven years ago she came prominently before the public in a great suit in a court of law, brought by the father of two native boys to recover legal control of these boys, who had been adopted by Mrs. Besant. She had said that one of the boys, Krishna Murti, was destined to be the body of the next avatar, or incarnation of Christ, and that she was the John the Baptist, to get the boy ready, and also to prepare the world. But the boy being a normal mortal, the matter seemed to go to his head; and the extreme adulation offered him, as well as some lack of morals accompanying the teaching of Mr. Leadbetter, his tutor, compelled the father to sue for his recovery, for the good of the boy. In the course of the trial, Mr. Leadbetter on oath said that he could leave his body at will, go into the astral sphere, and communicate with the spirits of the departed. In fact, he stated that he was continually receiving from all parts of the world requests for messages, from those having dead relatives, and that when the means of identification were clear enough, he usually could locate these relatives and bring back messages.

DIRECT PROPHETIC FULFILLMENT

Soon after the outbreak of this war, Mrs. Besant made the statement that she was in communication with the spirits, and that they had chosen her to guide India to greater political freedom. She was soon interned; but there was a great upheaval in India, and Britain was compelled to release her. It is said that throughout India, the demonstrations of joy over her release were such as have never been equaled in history. She and her followers freely announce that she is under the guidance of the mahatmas, or higher spirits, and is their sole means of

communication in the effort to lead India upward. A prominent Oriental has said, "Let the authorities know what great personages stand behind Mrs. Besant and her adherents for the guidance of India."

This surely is a curious development in politics, and is also a striking fulfillment of the Bible prophecy which treats on the future of the nations of the Orient. This prophecy is to be found in the sixteenth chapter of the book of Revelation, verses 12-16. Inspiration through John here states that the drying up of the river Euphrates—the gradual dwindling of Turkish territory and power—will culminate in the preparation of "the kings that come from the sunrising"—China, Japan, and India—to assume the rôle of first-rate world powers. John

also says that spirits of demons will actuate some of the kings of the world in the preparation for the final battle of earth, Armageddon. Mrs. Besant is controlled by the purported spirits of departed men and women, which are in reality fallen angels, or demons, as they are termed in the prophecy. A most singular and anomalous affair is this politico-religious control of India's millions by a woman theosophist. And this, as well as the unwonted awakening of the Orient, is another sign a merciful God gives us that the end of the age is imminent; for He says that the agitation of the Orient will have its climax in the war of Armageddon, which immediately precedes the coming of Jesus Christ, the world's Redeemer.

Living with the Pneumonic Plague in North China

The promises of the Bible which vouchsafe divine protection to God's children are only a dim theory until danger and death are imminent.

BY JOSEF W. HALL

FOR several months, the pneumonic plague, which scourged China in 1911, has been slowly creeping down from that pesthouse of the world, the Gobi Desert, in the heart of Asia, across sparsely settled Mongolia, Kansu, and Shansi, toward the provinces of Chili and Shantung, the most densely settled stretch of country on earth. Medical missionaries of all denominations, who, unthanked and often opposed, have so heroically fought these epidemics in the past, promptly sounded the warning, and spread broadcast necessary information regarding plague quarantine and prevention, offering to risk their own lives



The dread plague "begins as a slight cold on the lungs, and within twenty-four hours grips the entire lung area in congestion. The patient begins to expectorate blood, and soon dies."

in taking personal charge of this work. The result is typical with China, which is under a thousand rules and not one.

The suggestions of the doctors were received with customary politeness, and put safely away "under consideration" until pressure brought to bear on the central government from the diplomatic corps in Peking resulted in several man-

dates regarding precaution, investigation, and prevention. Each petty magistrate thereupon proceeded either to ignore these mandates, or to put them into force in the peculiar way in which he happened to think the work should be done. The result is that in the more progressive districts, plague prevention is moving forward with a semblance of efficiency, authority being given the foreign doctors, in some cases, to enforce necessary measures; while in conservative districts, the foreign doctors are hindered by all the multifarious stratagems known to the Chinese official, and in extreme cases, are even attacked by mobs. In Shansi, such posters as this have been put up to excite the populace to resistance: "This plague, like all others from ancient times to now, is the edict of heaven. Why should we allow these foreigners to go about with rags over their noses, searching our premises, examining our bodies, and meddling with fate?"

So far, from the standpoint of the number of victims, the epidemic has hardly been worthy of the dread name "plague." Nothing, however, could be more deadly, once it is contracted. The period of incubation, after exposure, is within the limit of a week, and it is evidently contracted by inhalation of sputum particles. It begins as a slight cold on the lungs, and within twenty-four hours, grips the entire lung area in congestion. The patient begins to expectorate blood, and soon dies.

We were holding a Bible and colporteur's institute when the plague broke out in our city. The railroads immediately adopted quarantine measures, and the visiting brethren had considerable difficulty getting away. The entire Japanese population appeared on the streets wearing medicated masks over their noses and mouths; and the Chinese fol-

lowed suit by going about, in imagined security, with any sort of rag tied over their noses.

We thank God that the Christian community of the city was mercifully spared, losing only one member, a heroic Chinese nurse from the Christian hospital, who gave herself to nurse the victims. When the plague broke out, my wife and I were alone in our mission in the city; but another family came immediately to be with us. The thought of fleeing for protection, and leaving our Christian believers in a time like this, never entered our minds.

One day, soon after the new family arrived, my Chinese secretary went into the walled city to transact some business. That evening, he complained of not feeling well. The next morning, I was called across the court to see him, and found him deathly sick, looking like a corpse already. He was hardly able to speak, coughing from deep in his lungs, had a high fever, and his eyes were red and inflamed. A native brother and I made him as comfortable as we could. Then I sent this brother for the doctor to diagnose the case, while the remainder of our little band, Chinese and foreigners, gathered in the office room and read the precious promises of Psalm 91.

"Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.

"A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold, and see
the reward of the wicked.

"For Thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent."

Then we knelt in prayer, and simply told the Lord that if our brother had the plague, we all were exposed, and without the intervention of His power, our lives must all end quickly. We felt that the Lord had not called us across the seas to allow our lives to be quenched thus, and that He would answer our faith by fulfilling His mighty promises, which were certainly inspired for such a time as this.

When one comes to a life and death crisis, he usually reverts to the language of his childhood; so there were prayers, from among our little company that morning, in English, Russian, German, and Chinese. The women prayed especially that the lives of their babes might be preserved. As we prayed, our faith grew stronger, and we were impressed to ask directly and definitely for the immediate healing of our brother.

After the prayer, we each went about our tasks; but I had forbidden any one to enter the room where the sick man lay, until the doctor should arrive and make his diagnosis. As I sat at my desk, I looked up out of the window; and what was my joy to see the sick brother standing in the door of his room! When the quarantine officer arrived, a short time later, he pronounced the fever gone and the symptoms all abated. The deep cough and expectorating ceased suddenly. The man was still very weak; but in two days' time, he had regained his normal strength.

"He shall call upon Me, and I will answer him;
I will be with him in trouble;
I will deliver him, and honor him."



BEATING THE AIR

"Many people aim at nothing in particular, and hit it every time."

BY CHARLES G. BELLAH

ONLY the Christian gets results worth while. A person may win in the world, yet be a loser eventually. On the other hand, one may miserably fail from a worldly standpoint, yet gloriously win in eternal things. Each gets his just reward; one during this life, and the other during the next. Then *Finis* is penned to the one, and *Genesis* is inscribed for the other.

Only a servant wants his pay by the day, the month, or the year. The heir waits until the entire estate is apportioned, to get his reward. And it is the Christian's greatest pleasure to advance the interest of the cause of God, while he patiently waits for the principal.

There is enough vital energy wasted among professed Christian people of today to move mightily the whole world. Conservation, as well as consecration, is greatly needed. Paul, the great moral pugilist, said, "So fight I, not as one that beateth the air." 1 Corinthians 9:26. No wasted energy here, no namby-pamby work! There was no wavering uncertainty in his efforts. Every step he made was forward, and every stroke, one of telling victory.

MULTIPLICITY AND SCATTERATION

He that "beats the air," however earnestly, gets only sore muscles and tired limbs as the result. "Be not deceived; . . . for whatsoever a man soweth, that shall he also reap." Galatians 6:7.

"If a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Timothy 2:5. The crown of true success awaits only those who strive according to God's eternal law. Yet many are earnestly striving without the least regard for law, and are wondering why success does not crown their feeble, wavering efforts. When too late, they will wake up to the sad fact that the years of beckoning opportunity have been filled with misspent, misdirected effort. They have been "beating the air" by "striving unlawfully."

There is nothing more humiliating to an individual, as he nears the end of

life's uneven journey and takes a retrospective view, than to realize that he has striven hard and long, yes, earnestly, but not lawfully, and his life has become a broken failure. Gladly would he begin all over again, but it is now too late. He is past the meridian of life, and his foggy sun is fast slipping toward the western horizon. He has just learned how to live, but it is almost too late to live and to learn. His intentions were good all the time, but not his attention to things worth while. He has been "beating the air."

In order to succeed, one must have an aim in life. An aimless life is a living death. Many people aim at nothing in particular, and hit it every time, like the nonprogressive old farmer who said he had started out with little, and had managed to hold his own pretty well.

A life without an aim is like a pleasure craft headed for no definite port, but bound anywhere and everywhere the idle passengers may direct; or like freight put on board a car without destination or bill of lading. This is the reason there is so much grindstone advancement,—constantly on the whirl, yet never getting anywhere.

Multiplicity and scatteration has ruined many an ambitious individual. "Beating the air"—how fruitless! What is the use to trim empty lamps, as the foolish virgins did, or to have a golden key that unlocks nothing? The great apostle Paul had one unwavering aim; for he said, "This one thing I do." Philippians 3:13.

TWO BIRDS OR TWO STONES

We are living in a day of specialists. We must determine to know much about one thing, even at the cost of knowing but little about many things. What if we are called narrow? It is the narrow channel that flows rapidly and cuts deep. The shallow stream is wide, and often changes its course.

Every energy of life must be bent toward accomplishing one thing. As an individual who looks steadfastly at a

bright light and then turns away, beholds a light wherever he looks, so every lesson of life should be studied in its relation to the one definite aim.

A successful hunter does not shoot at random through forest, fen, and field; but with skilled eye, he levels his gun directly at the game, and pulls the trigger. We have heard a great deal said about killing two birds with one stone; but if two stones were used on one bird, success would oftener attend the effort.

"Life is an arrow; therefore thou shouldst learn to know

What mark to aim at, and how to bend the bow,
Then pull it to its head, and let it go."

The aim must be permanent; one that will bear being reached by each individual, and remain as firm as Gibraltar for the next one; not movable, like the dummies seen at street fairs, which, when struck, are knocked down, thus compelling the individual to select another target; not a moving aim, else we should be likely to miss it. A bird may perchance be taken on the wing, but we are surer of the one in the bush.

AIMING AT COWS

There was once an inexperienced man who could not make a straight furrow while plowing. An old farmer suggested that he aim at some object at the opposite side of the field. He selected a cow grazing in a pasture beyond, and one can easily imagine the result. Get the eye fixed on something permanent!

Many fail by placing their aim in life too low. None ever go beyond their aim; the vast majority fall below it. If we aim at the stars, we will get at least above the tree tops, and that means progress.

The great apostle had a high and glorious aim when he said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philipians 3:13, 14.

Determine to be somebody, and to do something worth while.

"In the world's broad field of battle,
In the bivouac of life,
Be not like dumb driven cattle,
Be a hero in the strife."

If one's aim is of such character that it may be fully reached in this life, there is a great tendency to go backward when it is attained, unless one has an aim of still more exalted character again set before him.

When Rear Admiral Peary reached the north pole, and planted the Stars and Stripes on the top of the earth, there was no point farther north for him to reach, and he must retrace his steps, for every direction he looked was south. One of the most dangerous things in any man's experience is his coming to the conclusion that he is at the ultimate top, and that there is nothing higher for him to attain. This is where his ambition dies, his efforts relax, and every move is backward. When a man quits improving, he is dead, whether buried or not.

A CONSUMING AMBITION

After one has selected an aim,—a definite, permanent, and high aim,—then comes the long, persistent struggle onward and upward. Ambition, the driving force, must be strong. Many an individual, having a sort of wishbone where

the backbone ought to be, perchance starts out on the right car, but allows some one to hand him a transfer.

Others, having a lukewarm desire instead of a red-hot purpose, soon become discouraged, give up, sit down by the wayside, and wait for some one to come along and ask them to ride. Or they contentedly pat themselves on the back, vainly hoping thus to push themselves forward.

Like the army of Barak, we must "fight from heaven" (Judges 5:20) in order to win. No merely "dead in earnest" ones ever obtain the crown of victory at the end of the race. The cemeteries are full of such people. We will not do our "level best" only, for we cannot climb and do that alone. Some people fight only when compelled by force of circumstances. They are like a cowardly feline, that strikes at the enemy only when cornered.

The old song, "O to be nothing, nothing," is long since out of date for the successful man. Get busy! Fill up the boiler, heave fuel into the furnace, and get the wheels of progress rolling upward!

Lack of proper ambition is one of the greatest crimes of the age. Don't sing, "We're floating down the stream of time," but reverse oar immediately and stem the current. A dead fish can float downstream, but it takes a live one to head upward. Too many people are going downstream now, and Satan rows them free of charge.

THE NAIL-PRINT HANDS

When men take their life plans in their own hands, failure is sure to follow; but when their plans are placed in the hands of God, success attends every effort. Our plans are safe only when placed in the hands that bear the nail prints of Calvary. We, in our blindness, may not know the way we are to take, but we do know our trusty Guide. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Proverbs 14:12. But God not only sees the end from the beginning; He graciously saves us from disappointment and unnecessary experiments.

Men will reap that which they sow. They who set wealth as their aim, with economy and thrift, usually succeed. They sow money, they reap money. But unless it is consecrated to God, they will eventually throw their gains to the moles and the bats.

The writer knows a miserly individual whose sole aim is to possess more land. He says he wants all that joins him, and desires to have the name, when he dies, of owning more land than any one else in the vicinity. Doubtless he will succeed. Yet unless his mean life is radically changed, he will not have enough land in the new earth upon which even to set his foot.

Others seek pleasure, and get it—such as the world has to give; but like ancient Sodom, they will get the fearful fire and brimstone at last. Why will men and women sell their birthright for a paltry mess of pottage—forget all the glories of the future life for the few fleeting things of the present?

Still others want a great name, and they usually get it. But when God comes

down to look at them and their work, as He did at that of the tower builders, great confusion will result. Judas wanted a position, and became church treasurer; but at the time the humble Peter was preaching that powerful Pentecostal sermon, Judas had six feet of earth on the bleak hillside.

People often get the terms "reputation" and "character" mixed. Reputation is what men think we are; character is what God knows we are. Reputation is in the hands of critical men; character is in the hands of a just God.

Many men who have made world-wide reputations, have had no true character. Jesus Christ "made Himself of no reputation" (Philipians 2:7), but built a perfect character. May God help us to concentrate upon an aim that is high, permanent, and definite, and then burn our way with the fire from heaven, through every difficulty, until we hear His blessed voice saying, "It is enough, receive the crown!"

Unreasonable Reasoning

SIN has placed the human family in an unnatural condition. The mental faculties are perverted, and man ever seeks to defend his sinful course through false reasoning. The blight of sin upon his moral, mental, and physical powers causes him to see things in a false light. He is often offended when his cherished opinions are opposed. He ever stands ready to render counter blows upon every assault on his preconceived ideas. Men love leadership in the mental sphere as well as the pugilist loves the championship of the ring.

But all this must be changed if mankind would regain their lost dominion. It is only through humility that we can defeat the adversary of the soul, and gain the eternal victory. But humility has no charm for the self-opinionated man. This class of men stoned the prophets, crucified the Lord of glory, and became drunk with the blood of the saints and the martyrs of Jesus.

There is nothing a man will argue more strenuously to support than his religious theory. Whether his creed is the product of his own reasoning, independent of divine revelation, or is based on his interpretation of that revelation, he is always ready to defend his deductions. Relying upon their reasoning faculties, men have undertaken to tell us the origin of our race. They have reasoned from a hypothesis based upon the most unreasonable evidence, and have ended with the false conclusion that we are of tadpole origin. This unreasonable reasoning leaves the reasoner filled with the love of mental supremacy. Self is exalted, revelation is either misinterpreted or set aside, and the plan of salvation is made null and void to all such. Disguise it as they may, the sole reason why such men resort to such gross reasoning, is because they refuse to humble themselves and take the word of God as their guide.

These self-opposing men need to be instructed. They cannot, however, be reached through a self-exalted instructor. Meekness must meet wrath, humility must meet pride, and perverted reason must be supplanted with divine revelation. The apostle Paul says, "In meekness instructing those that oppose them—

selves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Timothy 2: 25, 26.

Many are unwittingly led by Satan around and around the circle of false reasoning, until they are bound by the cords of their own creation. Every circuit makes their case less hopeful. Unless pride is abased, and the word of God accepted as the infallible guide, they will end in eternal ruin. Bigoted persons are led farther and farther into moral darkness and sin. It is astonishing to see the depths that men will go to in iniquity, and

still argue that their course is reasonable and right. Through prejudice, the heart becomes hardened; and the most miraculous workings of Providence are sometimes, through false reasoning, attributed to demons. This was demonstrated by the Pharisees who accused Christ of casting out devils through Beelzebub, the chief of devils. See Luke 11: 15.

Christ healed the leper, and restored the paralytic to his home and friends; but through bigotry He was rejected as the Sent of Heaven, and accused of co-operating with satanic agencies. Prejudice, unbelief, and false reasoning place the individual beyond the reach of the Healer of hearts.

E. HILLIARD.

great conflict between Christ and Satan is introduced.

The first verse says, "There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." Verse 3.

A woman is taken in prophecy to represent the church. "I have likened the daughter of Zion to a comely and delicate woman." Jeremiah 6: 2. "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11: 2. The apostate church is represented by an impure woman. See Revelation 17: 3-6.

That the true church at the first advent of Christ is represented in Revelation 12: 1, is seen from the following facts: The woman is "clothed with the sun"—light; "the moon under her feet," the typical system—the gospel shining with borrowed light—is passing; and there is "upon her head a crown of twelve stars," doubtless representing the twelve apostles, who became the fathers of the Christian church.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Verse 5.

A CHURCH PERSECUTING POWER

That the man child is Christ is seen by the mere reading of the verse. Thus the true church, in conquering, invincible, resurrection power, is represented by the woman.

"And the dragon stood before the woman, . . . to devour her child as soon as it was born." Verse 4. In verse 9, the dragon is plainly said to be Satan.

Bear in mind that the dragon gave the beast "his power, and his seat, and great authority." Then the beast system has satanic origin and power. As previously mentioned, it is summed up in the creature taking the place of the Creator. Thus did Lucifer, who became Satan.

THE FOE OF THE TRUE CHURCH

Studies in the Book of Revelation—XIV

BY ALBERT MARION DART

"I STOOD upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Revelation 13: 1, 2.

In the vision of Daniel recorded in the seventh chapter of the book bearing his name, "the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another." Verses 2, 3. The four beasts, in their order, were a lion, a bear, a leopard, and a "dreadful and terrible" beast.

In explaining what the beasts represented, the angel said to Daniel, "These great beasts, which are four, are four kings, which shall arise out of the earth." And again, "The fourth beast shall be the fourth kingdom upon earth."

In this, we see that wild beasts are taken to represent kingdoms, or earthly powers. But earthly kingdoms do not come into notice in prophecy until they come in contact with the people of God. So the beast system in the Bible means more than earthly governments. It means the union of earthly governments with religion, which union is disastrous alike to the state and to the church.

Babylon, represented by the lion, showed the persecuting nature of the beast system, when, under Nebuchadnezzar, three Hebrews were put into a fiery furnace. The nature of the system was shown by Medo-Persia, represented by the bear, when Daniel was put into the lions' den. Grecia and Rome, represented by the other two beasts, revealed in their turn the corrupt nature of the system.

Notice that the beast in Revelation 13 is a composite beast, partaking of the nature of all these in Daniel 7. That beast came up out of the sea, which represents "peoples, and multitudes, and nations, and tongues." Revelation 17: 15. Another instance of the use of this symbol is Isaiah 8: 7: "The Lord bringeth

up upon them the waters of the river, . . . even the king of Assyria."

The beast of Revelation 13 had "upon his heads the name of blasphemy." Blasphemy goes with the beast system; for it calls for some man, or set of men, putting themselves in the place of God. Thus did Nebuchadnezzar, king of Babylon, when he demanded that his golden image be worshiped; and Medo-Persia, when her king demanded that prayer be made to none but himself for thirty days. It is blasphemous for any one, in any way, to interfere with the divine right of his fellow man. And it is a divine right to worship according to the dictates of one's conscience, or not to worship at all, if one so chooses.

ITS DIRECTOR ACCURATELY DESIGNATED

"And the dragon gave him his power, and his seat, and great authority." Revelation 13: 2. This statement places us in touch with the author of the beast system, and directs our attention to the twelfth chapter of Revelation, where the



John saw the true church of the Middle Ages flee into the wilderness for protection. Thousands of the Albigenses fled into the Piedmontese Alps; and there, amid mountain fastnesses, nature and Providence preserved a faithful church.

See Isaiah 14:12-14. Note how Satan manifests his enmity against Christ and His church, as further stated in Revelation 12: "And the dragon stood before the woman, . . . to devour her child as soon as it was born." "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child." "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verses 4, 13, 17.

Note his method of procedure in attempting to destroy Christ at His birth. The wise men came from the East, asking, "Where is He that is born King of the Jews?" The jealousy of King Herod was aroused, and he issued a decree that all the children under two years of age be slain, hoping thus to destroy Christ. Satan's agent in this work was pagan Rome.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:3.

POWER LIMITED BY INTERFERENCE

We can follow the development of the system by noting with what powers the union of church and state was formed. The verse last quoted states that the system received a deadly wound. To break up the union of the state with the church would be to destroy its persecuting possibilities, and thus to give it a deadly wound. When did the system receive such a wound?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

Forty-two months, prophetic time, is equal to one thousand two hundred sixty years. Now sometime the church would be united with the state under one head for one thousand two hundred sixty years, at the end of which period the union would be broken.

The union was formed with pagan Rome in Christ's day. Following pagan Rome came papal Rome, whose supremacy was just one thousand two hundred sixty years. Let us follow this period in prophecy for a little while, and note its exactness.

In Daniel 7, the little horn, representing the papacy, was to continue for "a time and times and the dividing of time." "And to the woman [the church] were given two wings of a great eagle, that she might fly into the wilderness, . . . where she is nourished for a time, and times, and half a time, from the face of the serpent." Revelation 12:14.

Just how long a period this is, is seen from Revelation 12:6: "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." As a day in prophecy represents a literal year, this period would be one thousand two hundred sixty years.

THE PAPAL POWER DEFINED

Evidently the beast system, with its deadly work, is meant in all these citations. And it must be the same phase of the system, under the same head, in every instance; for the little horn would "wear out the saints of the Most High" during this time; the woman fled "from the face

of the serpent," Satan, the author of the beast system; and the beast, in Revelation 13, was to continue forty-two months—one thousand two hundred sixty years; "and it was given unto him to make war with the saints, and to overcome them." Verse 7.

This can be none other than papal supremacy; for history affords us no record of any other power with which there was a church and state union, continuing for such a period of time.

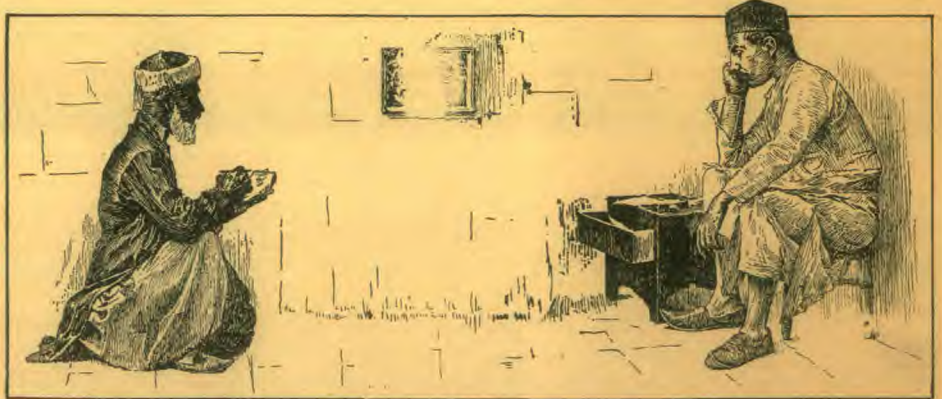
So the beast system was broken up—received a "deadly wound"—at the termination of papal supremacy, in 1798, when, under French direction, the pope was taken prisoner, afterward dying in exile, and the church was without a pope for two years. The "deadly wound" was due to the influence of the Reformation, which, based upon the word of God,

threw light upon the apostate system. France, rejecting the word of God, heaped upon Rome's head her own way.

"If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Verses 9, 10.

The saints, God's people, are the ones who suffer under the beast system, whether the state dominates the church, as in pagan times, or is used by the church, as in papal times.

How different from this apostate system, dominating the consciences of men, are the teachings of Christ, who said: "If any man hear My words, and believe not, I judge him not. . . . The word that I have spoken, the same shall judge him in the last day."



A Mohammedan Prediction

BY H. C. MENKEL

THE following prophetic interpretation, based on the Koran, and related to me by a Mohammedan friend, is credited to Ali the fourth caliph, son-in-law of the prophet.

At the beginning of the Koran there appear three letters of the Arabic alphabet—A, L, M, pronounced alif, lam, meam. These letters have no recognized relation to the text, but are supposed to have a prophetic or symbolic significance.

In the Arabic alphabet, each letter has a numerical value, as do some in the Roman alphabet. The united value of the above three letters is said to be 1341, and this number is believed by Mussulmans to indicate the date, according to the Mohammedan calendar, marking the beginning of "the time of the end." This period of 1341 religious or lunar years begins with the epoch-making year 622 A. D., which was the year of Mohammed's flight from Mecca to Medina. That year is known as "Anno Hegira" 1, the first of the "flight" (hegira), and it marks the beginning of the Moslem calendar.

The present year, 1918 A. D., is, according to that lunar calendar, 1336 A. H., leaving only five years till the termination of the 1341-year period, at which time the Mohammedan looks for the following events to take place: A reformer is to arise from Mecca, bearing one of the three names by which the prophet was known, Ahmed, Mohammed, Moh-

mud. The news of his arrival is to be circulated throughout the world within a few hours. In this connection, the belief is held that the reformer's advent will be at a time when men will travel, in a few days, distances that formerly required months to cover.

This reformer is to exercise a worldwide influence for forty years, at the end of which period Christ is to come again, as a Mohammedan, and establish a rule upon earth for seventy years, then die, and be buried at Medina, by the side of the Arabian prophet.

Following this temporal rule and death of Christ, there is to come an emissary of Satan seated upon a white ass, whose every hair will emit enchanting music. This is explained as being symbolical, and representing the deceptive influence of this being, who will utterly deceive all who are not believers in the one true God. Then comes the end of the world, when all who are living will be destroyed. This is to be followed by a resurrection of the entire race. The Judgment then ensues, at which unbelievers are assigned to an eternal hell, and the faithful to Paradise.

This traditional prophecy is of interest from its psychological effect upon the believer in Islam, for it produces an attitude of expectancy and an anticipation of important world changes to usher in the time of the end.



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

THE BRIGHT SIDE OF CALAMITIES

THE opening sentence in the leading editorial of one of the most prominent and influential church papers of the day affirms that it is printing a large number of articles upon the second coming of Christ, because of the "wide popular interest in the subject." The editor says that "the war has brought discussion to the front to a degree unexampled in the recent history of the churches."

The calamitous conditions of the times, the unsettled state of society, with rioting and violence breaking out here and there, the spirit of war engulfing the world, are indeed causing men to think seriously and soberly as perhaps at no time in the past.

The subject of His second coming was a topic of frequent mention and discussion during the life and work of the Master here upon earth. When speaking upon this theme on a certain occasion, He not only affirmed that "nation shall rise against nation, and kingdom against kingdom," but He also said that there should be "great earthquakes," "in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 10, 11.

He continued the subject by further affirming that "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. And then shall they see the Son of man coming in a cloud with power and great glory." Verses 25, 26, and 27.

There would be distress and perplexity among the nations; and furthermore, He affirmed that "fearful sights and great signs" would come from heaven itself. And as men see these, their hearts will fail them for fear as they look for the things that are coming upon the earth. The distress of nations will cause world-wide perplexity. It is very apparent, from the personal teaching of the Master, that it was His design so to arouse men that they would think upon the meaning of the serious problems and perplexities that were confronting them.

The Master has an undying love for each and every human soul. Of the love of God our Father, and of His Son, Jesus Christ, the apostle John affirms: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 16, 17.

Some do not see that this wonderful love of God is also manifested in distress, in perplexity, and in calamity. Men may be carelessly going along in their various rounds of sin and folly, and such a course must end in everlasting destruction; but God, in His infinite mercy and love, permits conditions to arise in the world which will cause men to stop, to think, to study, to obtain their bearings, and thus to learn the meaning of these calamities, and turn to the one source of relief and protection.

Hence the very convictions that are coming into the minds of men through world conditions to-day are in the order of God's plan and providence, so that men may prepare for the sublime event before us,—the second coming of Christ. And if we have learned to love the Christ, we have also learned to love His appearing; for we read from the writings of the great apostle as he was about to make his supreme sacrifice: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4: 6-8.

How clearly do the words of the inspired apostle show that the "crown of righteousness" "is laid up" for "all them also that love His appearing." If we know Christ, we love Him, and our whole lives are centered in Him. And oh, the indescribable delight, the inexpressible floods of joy, that fill the soul as we look forward to the glorious and the great day of His coming! for the Master loves us, and He is coming to give us the crown of eternal life. He is coming to put an end to all wars, to all calamities, to all distress and suffering of every

character, and to introduce us to the endless joys of the world of bliss that He has reserved for those who have accepted His salvation.

The news is so good, the prospects are so bright, the promises are so sure, that all the world must hear the message of blessing and of salvation.

NO MISTAKING THE EVENT

A MINISTER of the gospel, writing in a well-known paper, suggests the idea that the return of Christ as Judge of the earth might be with Jerusalem as His capital. The writer does not seem to endorse that idea, but thinks that it is in harmony with the notion many individuals have.

A question of this sort ought to be very easily settled by appealing to the words of Christ in the inspired Book itself. Speaking on the subject of His second coming, the Lord said: "Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Matthew 24: 23-27, A. R. V.

Are not the foregoing words of Christ plain and to the point? Does He not specifically say to us that if any man shall tell us that Christ is "here," as for instance in Jerusalem, we are not to believe it? We are assured that pretenders, false Christs and false prophets, showing great signs and wonders, will arise for the purpose of leading people astray; and the Lord would have us depend upon that which He has told us beforehand. He would have us understand that if a voice



British Official © Underwood
Tommyes on the Soissons-Rheims horseshoe driving the Boche back to the war lord at Potsdam who sent them.

from the wilderness shall proclaim that Christ is there, or another shall say that He is in some secret chamber, we are not to believe it; for as the splendor of the lightning shining from east to west, so will the glory of the coming of Christ be.

On another occasion, the Lord said, "The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16: 27. Christ is coming in the glory of His Father, and will be accompanied by all the millions of holy angels; and there will be no mistaking the event when it arrives.

We may be deceived and make mistakes concerning some of these pretenders, provided we are not fortified by a clear knowledge of the warnings of the word of God; but not so with the genuine. We should study the Bible closely, to know definitely what its pages say concerning the supreme event of the coming of Christ. We shall make no mistakes on the subject if we follow the Lord's prescribed plan.

The Unity of the Testaments

"One of the most serious and specious of errors is that which teaches that we need only study the New Testament to comprehend Christian doctrine."

By WILLIAM G. WIRTH

THE previous article of this series showed how necessary it is, from the historic and narrative viewpoint, to understand the Old Testament in order to compass the meaning of the New. To prove this, Christ and some of the New Testament writers were summoned to the bar as witnesses; and their testimony was consonant and clear. That the beauties of the New Testament may be seen, it must be placed on the Old Testament background.

One of the most serious and specious of errors is that which teaches that we need only study the New Testament to comprehend Christian doctrine. In reality, we need the Old Testament telescope to bring these New Testament truths out distinctly in our spiritual vision.

Let us read the following words from one of the best modern Baptist Bible scholars, the late Dr. Arthur T. Pierson: "This book [the Bible] is in two principal parts, the Old and New Testaments, not independent of each other, but, like the two sides of the human body, organically one; the two hands and feet, both by their likeness and unlikeness, contribute to mutual efficiency. The two Testaments must be studied together to secure the best results, as right and left hands and feet, eyes and ears, must be united in working and walking, seeing and hearing. The whole Bible has one central idea and controlling purpose: so has each Testament, and every subordinate part. To grasp intelligently these guiding, leading conceptions is to hold the key to the contents of the inspired Word."—"Knowing the Scriptures," page 53.

To these words we heartily agree. A whole Bible, a two-Testament Bible, is the only true Bible for the seeker after Christian truth.

PAUL AND MOSES COLLABORATORS

Precious to every Christian is the all-important, fundamental truth expressed in the words of Paul and Silas to the jailer of the Philippian prison: "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16: 31. It sums up the gospel. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1: 16. Many believe this to be solely New Testament teaching. Not so; it underlies the Old Testament as well. On one occasion, Christ said, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life." John 3: 14, 15. The writer used to wonder why it was that when the Israelites were afflicted with the plague of fiery serpents, God gave Moses the instruction recorded in Numbers 21: 8, 9. "The Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that

every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." But these words of Christ in John cleared up the difficulty. God was endeavoring to teach His ancient people that life could be found only through His Son; that the only remedy for the virus of sin was

Lord Kelvin at first computed the geological age of the earth to be about 100,000,000 years. Sir Archibald Geikie says that Kelvin now places it at some twenty millions. Professor Tait, however, puts it as low as ten million, only a mere matter of difference of ninety millions of years. Of course, that amounts to nothing as a matter of science; but in theology—well, we will not attempt to say what effect it would have, but it may be worth while for our readers to think about the matter a moment before they reject the Bible for geology.

Christ their Saviour; and that this blessed boon could be obtained by simply the look of faith.

Nor was this the only object lesson of faith in Christ that God gave the Israelites. Of striking interest are the words of Paul in 1 Corinthians 10: 1-4: "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Here Paul brings out the beautiful spiritual lesson that the "meat" and "drink" of the Israelites was Christ. That the "meat," or manna (see Exodus 16), and the "drink" were designed to teach Christ, we have avouched by Jesus Himself, when informed by the Jews that their fathers ate manna in the desert. "Then said Jesus unto them, Verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the true bread from heaven. For the bread of God is He which cometh down from heaven, and giveth life unto the world. Then said they unto Him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst." John 6: 32-35.

Again, in verses 49-58 of the same chapter in John, Christ shows that Christian doctrine is inseparably connected with the Old Testament: "Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him. As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever." Now we can understand in its fullness what Paul means by the "spiritual meat" and the "spiritual drink," by the "spiritual Rock" that "was Christ"; what our Saviour means by eating "the flesh of the Son of man" and drinking "His blood." But how necessary it is to allow the Old Testament to shed its light on this sublime truth!

LUTHER'S REFORMATION PLATFORM

The book of Romans is Paul's masterpiece. It is the greatest and grandest treatise on Christian theology the world has ever seen. One eminent Bible scholar speaks of it as "the cathedral of Christian faith." This epistle, and that of Galatians, which is but Romans abridged, gave Martin Luther the platform of the Protestant Reformation, righteousness by faith. This platform is the thesis, the major premise, of Romans. The rest of the epistle is but an enlargement of this proposition. We find the proposition in Romans 1: 17: "Therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." All of Galatians revolves around the same principle (Galatians 3: 11): "That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith." A third time, Paul drives home to the hearts of his brethren this cardinal, rock-bottom, glorious truth, in Hebrews 10: 38: "The just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Whence did Paul get this truth? Was it first revealed to him?—By no means. Did Christ first proclaim it to man when He walked through Judea, Samaria, and

Galilee?—No; an Old Testament prophet voiced it six hundred years before Christ: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." Habakkuk 2: 4.

Can it be possible that this seed-doctrine, from which the whole plant of Christian doctrine grows, was first sown in Old Testament soil?—It is even so; but we can go back further than Habakkuk. The first book of the Old Testament shows that man's salvation depends upon his faith in Jesus Christ. Notice these words of Paul in Romans 4: 3: "What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." He repeats this scripture in Galatians 3: 6. James also gives expression to it (chapter 2: 23): "The scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God." Paul and James are quoting the experience of Abraham found in Genesis 15: 6: "He believed in the Lord; and He counted it to him for righteousness." Yes, Abraham believed in Christ as his Saviour, as did Abel before him, who "by faith . . . offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Hebrews 11: 4. In the sacrifices that Abel and Abraham offered, they testified to their faith in "the Lamb slain from the foundation of the world." Revelation 13: 8.

THE VITAL RESURRECTION DOCTRINE

A most vital Christian doctrine is that of the resurrection of the dead. In fact, without it, there would be no Christianity, according to Paul's own words: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Corinthians 15: 13, 14. Christ proved the resurrection by citing Exodus 3: 6. "As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." Matthew 22: 31, 32. If the Founder of Christianity Himself proved one of its salient doctrines by the Old Testament, would we not do well to avoid minimizing its importance?

Following the worthy example of his Lord, Paul proves the resurrection by an Old Testament scripture. "As concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, I will give you the sure mercies of David. Wherefore He saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption." Acts 13: 34, 35. He is quoting from Psalm 16: 10. And to this same verse in the Psalms John refers when he says (John 20: 9), "As yet they knew not the scripture, that He must rise again from the dead." One of the most beautiful and often quoted scriptures on the resurrection is that found in 1 Corinthians 15: 54, 55: "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death,

where is thy sting? O grave, where is thy victory?" If the reader will notice the marginal references of these verses in his Bible, he will find that Paul here refers to Isaiah 25: 8 and Hosea 13: 14.

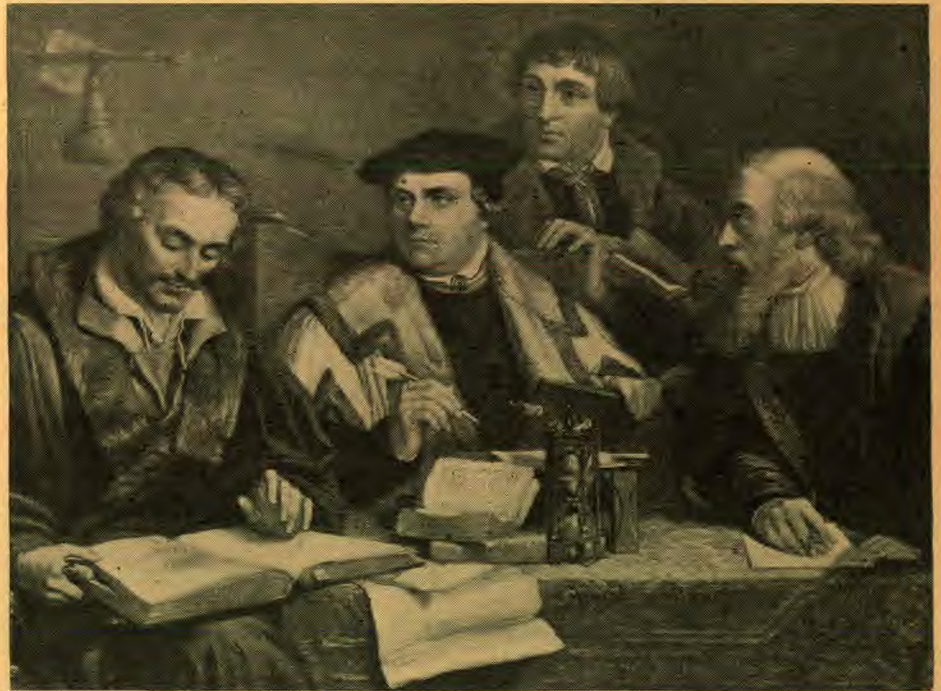
TWO-TESTAMENT LAW TESTIMONY

What shall we say of the strong support Christ gives to the keeping of the Ten Commandments,—a treasured truth to every Christian,—in Matthew 5: 17-19? "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." Here we have an emphasis so strong that the smallest letter, the "jot," and the smallest part—the "tittle"—of a letter, of the Hebrew alphabet, are used to impress the Decalogue's authority. But the Ten Commandments are an Old Testament institution. See Exodus 20.

"Observe how our Lord constantly quoted from, or referred to, the Old Tes-

Scriptures, their inspiration, authenticity, authority, practical value, immutable truth, and bearing upon the New."—"Knowing the Scriptures," by A. T. Pierson, page 54.

What Dr. Pierson writes regarding Christ's attitude toward the Old Testament is equally true of all New Testament writers. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. . . . Wherefore the law is holy, and the commandment holy, and just, and good. . . . For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7: 7, 12, 14. This is Paul's position on the Old Testament Ten Commandments. Nor is James a whit behind Christ and Paul, for he says (chapter 2: 10-12): "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." And the beloved John superadds the strongest emphasis of all upon Old Testament commandment keeping, when he declares, "He that saith, I know Him,



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tament, its various books and authors; persons and places mentioned in it; how He recognized its types—like the brazen serpent; how He lent the sanction of His authority to its commandments in the Sermon on the Mount, etc. Its teachings and terms thread His own discourses, and sometimes are their woof and warp as well as pattern. He does not contradict but confirms it, explaining and interpreting its true meaning, and clearing away the rubbish of tradition or superstition which has covered and obscured it, as the artist washes off the dust which hides a masterpiece of painting, or the explorer unearths ancient buried treasures. There can be no doubt what our Lord thought of the Old Testament

and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

AN "ALL-SCRIPTURE" STANDARD

It was Augustine who said, "In the Old Testament, the New is concealed; and in the New, the Old is revealed." We find a striking illustration of this in Genesis 17: 8: "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Many would be the interpretations and speculations put on the word "seed" in this scripture by men if they were left to their own minds; but if ever the Bible

maintains its ground as being its own best interpreter, it does here. We have to wait, however, until we come to the New Testament, for the inspired definition of this word. It is in Galatians 3:16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

The two Testaments are boon companions, the one helping the other. Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished

unto all good works." 2 Timothy 3:16, 17. Can the reader doubt that by the "all Scripture," Paul means the Old and New Testaments, in view of our present study? A part-Scripture, or one-Testament Scripture, will not meet the purpose of God for "doctrine," "reproof," "correction," and "instruction in righteousness." "All Scripture," the two-Testament Scripture, is required. Uzzah was smitten by God because he, with unholy hands, presumed to lay hold of the sacred ark. May we avoid the divine displeasure by not laying unholy hands upon the chest of time-honored truth, the Old Testament.

spoken of as being sacred. You have undertaken a difficult task to show reasons for Sunday keeping from the Scriptures."

Though he had lived sixty years, Captain Mann had never heard even a hint of this which the Reverend Mr. Mitchell had now so boldly asserted. He was shocked, if not almost stunned. It could not be true, he reasoned. Was he himself the deluded one? He hesitated.

Mr. Mitchell was a man of brilliant intellect. For more than thirty years, he had stood before the public, and was known in both Occident and Orient as a fearless defender of the church and its work. With infidel, with atheist, with foe within and without the church, he had never feared to battle, and he had not failed to win laurels. However, he had always and consistently refused to enter into argument with the Sabbatarians, for he knew the impossibility of making good his case. It was only logical, therefore, that he addressed the captain as he did, and bluntly stated the truth he knew.

Seeing that the captain had been greatly perturbed by his plain, matter-of-fact statement, he proceeded to explain why, without a "Thus saith the Lord," he still observed the first day of the week.

"Captain," he continued, "any reliable student of church history will tell you that there is only one foundation for our practice of Sunday worship, and that is the custom of the early church. Both Christ and His apostles, and those immediately associated with them, believed in and practiced the observance of the seventh day of the week, the Sabbath of the fourth commandment; and not for several hundred years after Christ, was there any such thing known as a sacred regard for Sunday as we know it to-day. The change was brought about gradually, through the influence of churchmen; but we must not suppose that they had divine sanction for it. It was simply the outgrowth of a change in the spirit of the times.

"Over and over again I have had to tell my friends in private what I have said to you. And I have said to them what I must now say to you also,—that though the change came about in a way with which we might not really agree, yet it came, and the only reasonable course for us to take is to indorse it and go ahead with God's great church to evangelize the world. It is too late now to attempt a reformation.

"And now a bit of advice: Give the matter a wide berth. The agitation of the question only creates many embarrassing situations, and gives the few who still believe in the absolute requirements of the moral law an opportunity to advance their arguments, which are practically unanswerable. I think you will readily see my point. Defly turn the young man aside with the thought that God is love, that He has led His church throughout the ages, and still leads it, and that while we may not be able to explain all, we may safely go ahead with the great work of preaching Christ, and wait another time to have some of our queries removed. This usually satisfies, and undoubtedly will in this case."

"Thank you, doctor," was the captain's response as he politely withdrew and returned to his stateroom.



THE MARKED BIBLE

PART THE FIFTH

BY CHARLES L. TAYLOR

"THAT makes me think," said Harold as the captain passed on. "I remember that he told me they had put aboard a supply of reading matter. I wonder if there is anything about Sunday. I will ask Mr. Anderson about it." He found him aft.

"Mr. Anderson, do you suppose your people have placed aboard this vessel, with other literature, anything about Sunday?"

"Why, yes, Harold, I presume they have. But what causes you to be interested about Sunday? You keep Sunday, do you not?"

"Oh, yes; but you see, Captain Mann is afraid that I will not keep on in that way, and to-night he is going to show me that the Bible says Sunday is the right day. He said that you would soon be telling me that Sunday is not mentioned in the Bible, and he wants to prove that it is. Of course, I think I should find out all I can for myself before I meet him this evening. What should I look for?"

"Well, there are several little leaflets you may well read, such as 'Which Day Do You Keep, and Why?' and 'Sunday in the New Testament.' I think you will find them in that supply. However, if you do not, come to me, and I will try to assist you."

WHILE Harold was searching for these leaflets, Captain Mann had found a bit of leisure time to put into shape the thoughts he would present to Harold. He thought he knew in general about what would aid the young man, so he set about to find the specific texts he would use.

It had been several years since the question of the Sabbath had agitated him; and never, in fact, had he been called upon to locate the passages in which the word "Sunday" occurred. He felt quite certain, though, that they were in the Gospels and in a part of the story of the resurrection. But after much careful searching, he did not find what he was after.

"I have probably forgotten the connections," he said to himself, as he turned to his concordance.

But even Cruden, for some reason, had overlooked the Sunday passages. To be sure, Cruden did not profess to give every word in the Bible.

"Sunday, S-u-n-d-a-y—where did I see it?" he said. "The young man will think it very strange in me to call him in here to do something I cannot do."

And here a happy thought occurred to him. "There is Mr. Mitchell, an old orthodox minister. I will ask him, and also get other helpful information."

The good Mr. Mitchell welcomed the captain to his stateroom, pleased to be honored by a call from the now famous captain.

"Pardon me, Mr. Mitchell," the captain said, "but I am here to ask a personal favor. As you may know, we have on board, as a member of my crew, a young man who has just experienced a very remarkable conversion. You may have heard him mentioned as 'the man with the marked Bible.' He has an interesting history. We also have aboard, as a passenger, a certain Reverend Mr. Anderson, of the seventh-day people, who seems to have this young man under his influence, and who, I am sure, will sooner or later seek to trouble him over the Sabbath matter. So I am taking an interest in the case. I have asked the young man to call on me this evening, and I have promised to show him that Sunday is the true day of worship. Now what I wish you to do is to put me in touch with all the texts in which Sunday is mentioned."

WAS it a smile, a frown, or a look of disappointment and chagrin that stole over Mr. Mitchell's face as he heard the captain's request? Whatever it was, it did not express pleasure.

"Captain," said he, "there are no such texts. You will have to acknowledge that the word 'Sunday' is not between the two lids of the Book of God."

"But, Mr. Mitchell, I could almost take an oath that I have seen it and read it."

"Not in the Bible, captain. You will find mention, a few times, of the first day of the week, but not of Sunday; and even the first day of the week is not

MEANWHILE Harold Wilson had been finding some very interesting material regarding the origin of Sunday observance, though it did not mean as much to him at that time as it did later. His spiritual eyes were just beginning to find an opening, and he saw but little. However, he was blessed by what he did see, and had become anxious to meet the captain and hear what he would say.

Mr. Anderson smiled, yet seriously, at what the captain had thought to do. Thousands of equally honest and devoted men had attempted the same thing before, but only to find and obey the truth, or else plunge deeply into willing ignorance and dishonest opposition. He was much interested to hear what Captain Mann would say.

Ill at ease, indeed, was the captain; for not only had he been rudely awakened to the fact that he had long believed what was not true, but he had also been counseled by an ambassador of Christ to practice what seemed to him a kind of dishonesty. He had always prized his own sincerity, and he would continue to do so. This was his decision: He would meet Harold Wilson, and acknowledge that there was no mention of Sunday in the Bible. Further than this, he could not see; for he still believed, notwithstanding the minister, that Sunday was sacred.

Harold came, with his Bible in his hand, with leaflets in his pocket, with the beginnings of truth in his soul. He seated himself with an air of expectancy.

"Young man"—the captain came at once to the point—"I want to tell you, right at the first, that I have been mistaken in regard to Sunday's being mentioned in the Bible. It isn't there. The first day of the week is spoken of a great many times, and it was this I had in mind. So I acknowledge my error. But my mistake does not alter the fact that the Lord Jesus changed the day, and that His apostles afterwards looked upon the first day of the week, the day of the resurrection, as the Lord's day, and held their meetings on that day."

"How many times, captain, do you think the first day is mentioned?"

"Oh, a great many times, I should naturally suppose! Of course, I cannot give the exact number."

Harold pulled from his pocket a small leaflet, and proceeded to read from it.

"This shows that it is mentioned only eight times, and that in not one case is it spoken of as sacred. Maybe this isn't true; but it gives the references, and asks us to look them up. Here they are: Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19; Acts 20: 7; and 1 Corinthians 16: 2. Suppose we read them, captain."

ONE by one the eight passages were found and read.

"Now, captain, you are acquainted with the Bible, and I am not. You must therefore let me ask a few questions, in order that I may find out what I want to know. So will you please tell me which of these references show that the first day of the week took the place of the seventh as the Sabbath day?"

Captain Mann pointed to the meeting of the apostles on the resurrection day, and said: "It seems clear that they were holding some kind of service in honor of His resurrection; for it says (Luke 24:

36) that Jesus stood in the midst of them, and said, 'Peace be unto you.' At this time, He breathed upon them the Holy Ghost, and sent them forth to preach that He was risen. Do not you think this a reasonable explanation?"

"That sounds all right, captain; but here is something you overlooked." Again Harold referred to the leaflet. "I see here that when the disciples met that night, they were having their supper (Mark 16: 14); and when Jesus came, they gave Him some broiled fish and some honeycomb (Luke 24: 42). They had the

Harold met the captain's argument on the point of the apostles' celebrating Christ's resurrection day as a Sabbath by citing the fact that they were gathered in the upper chamber for fear of the Jews, and not to inaugurate a new day of worship.



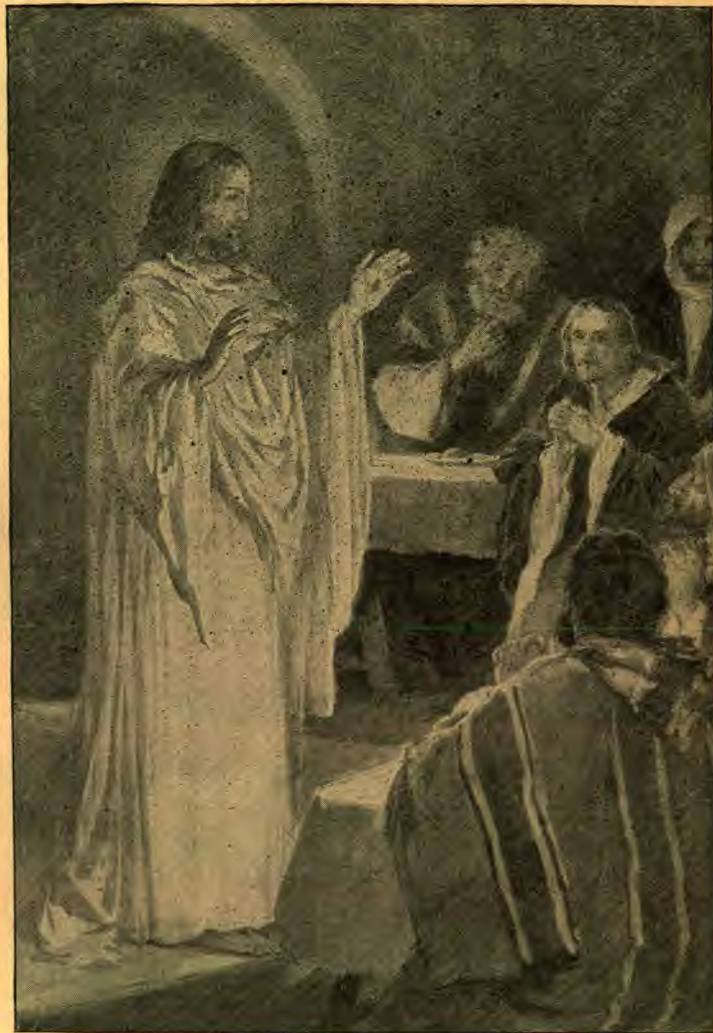
doors barred for fear of the Jews. John 20: 19. They did not believe He was risen; for when He appeared to them, they were terrified, thinking they saw a spirit. Luke 24: 37. And then Christ reproved them because they believed not (Mark 16: 14), and only said, 'Peace be unto you,' to calm their fears. Besides all this, Thomas didn't believe in the resurrection for a number of days later. John 20: 24-27.

"Really, captain, they couldn't have been celebrating the resurrection when they didn't believe in it, could they?"

"Young man, where did you get all this? I never heard these things before. But I must say you seem to be right. I have to be honest.

"There is another text, though, one that we read, which clearly teaches that the believers in the apostles' time observed the first day of the week. Look at Acts 20 again. Here it plainly states that they met on the first day of the week to break bread."

Again the young convert turned to the leaflet in his hand, and then said: "Captain, that meeting must have been on Saturday night, for it was on the dark part of the first day of the week, and the dark part of the day comes first. Genesis 1: 5, 8, etc. Paul preached until midnight because he was going to Assos the next morning. Acts 20: 7. Then he ate his supper (verse 11), talked on till daylight, and then, during the light part of Sunday, walked nineteen miles across the isthmus to Assos. He surely didn't keep the day as a sacred day. It rather



looks as though it was a special meeting, called at an irregular time in order to accommodate Paul, and that the breaking of bread was to satisfy hunger rather than to commemorate the Lord's death."

At this point, the gong sounded for change of watch, and Harold hastened away to duty.

CAPTAIN MANN seemed almost dazed. The thought of having been wrong in his ideas for so many years, and that a minister of the gospel had advised him to close his eyes to admitted errors, was almost too much for him.

"Can it be," he said aloud to himself, "that I am wrong also in other things? If I could be so entirely out of line concerning those simple texts regarding the resurrection, then it may be that in other matters not so simple I may be still farther away from the right."

"Very shortly, if God permits it, I shall have another interview with Mr. Mitchell. I intend to get at the bottom of this thing." (To be continued)

THE WHEAT COMMAND OBEYED



THE story of wheat has now been heralded, it is claimed, in every one of the twenty million households of the United States. It is estimated that our consumption and waste of food before the war, was twenty per cent more than was necessary to maintain public health and strength. The waste has now been practically eliminated. Patriotic coöperation with the rules and regulations of the United States Food Administration has become almost universal, and the fruit of such coöperation is very gratifying.

According to statements made by Food Commissioner Ralph P. Merritt, all the surplus wheat available to be shipped abroad up to January 1 of this present year, from the 1917 harvest, amounted to twenty million bushels; and any further export of wheat from this country between January and September of 1918 must come from the savings of the people.

The complete answer to Mr. Hoover's request for coöperation in wheat saving by using other cereals and flour substitutes in the place of wheat until the next harvest, comes through official sources, and is to the effect that by the first of September of this year, there will have been landed on the other side of the Atlantic not less than one hundred seventy million bushels of wheat or wheat products; and that one hundred fifty million bushels is directly attributable to the voluntary saving of the people of America.

Emphatic denial is made, by the Food Administration, of the reports circulated, that because of the estimated billion bushel wheat crop this year, wheat conservation is no longer necessary. While it is true that America soon probably will harvest an immense grain crop, yet there must be no relaxation at present in the saving of wheat and wheat products, and disregard of this may prove disastrous both to the nation and to the world.

Until a reserve stock can be laid aside here, as well as in England, France, and Italy, the Food Administration urges every patriotic person in the state to continue to use a less amount of wheat than in pre-war times.

When the war started, the eyes of the world turned toward America. Even before the war began, European nations were dependent largely upon outside help for much of the needed foodstuffs. But now, with the larger part of their manhood enlisted in the army, it is not to be expected that they could feed themselves. Naturally they look to American producers to pour forth their wheat and other staples in a steady stream. But in spite of every help that can be extended to the American farmer, he will be unable to produce all the food that

By

H. S. ANDERSON

the world requires, for supplies have diminished in practically every other country.

SCARCITY MERGED INTO FAMINE

The eyes of the world, therefore, have been turned toward a new food supply, represented by the "city garden," or "that corner lot." The utilizing of the vast unused acreage in the cities and towns for agricultural purposes is a great wave of the "home production" idea; and though the amount that any one of them can produce is not much, yet the total of the millions of small "war gardens" swells into a stupendous aggregate.

The question is not merely one of food shortage confronting a nation, but it has been a real question of famine facing the world. This food scarcity has circled the globe, until there is no land that has not felt it.

The fresh vegetables and fruits that our gardens are producing may not, perhaps, be shipped abroad. But they are just as valuable as if they could be sent to Europe; for they save the wheat and other staples, which, because of their condensed form, can be transported across the seas to satisfy the hungry millions. Garden vegetables can be made a much larger part of the citizen's diet, and hence a decided improvement is often observed, from a health point of view, over the high proteid meals. Those who live on a diet containing too much protein, develop high blood pressure as a result of empoisonment from the excess of protein. Not infrequently such persons have to "go on a diet" and omit protein foods almost entirely for a time, in order to reduce the empoisonment and blood pressure; and where such is the case, the change in the diet reduces the blood pressure.

MANNER OF COOKING IMPORTANT

It should be stated here that it makes a great difference how vegetables are cooked. Potatoes should be cooked in their skins. Succulent vegetables should be steamed, or cooked in water only sufficient to make them tender; and the juice, which contains the organic salts, should be regarded as the most valuable part. Broth from cooked vegetables may also be used for soups and gravies. A most valuable form of vegetable food is raw green stuff, containing the organic salts unchanged by heating. This includes such foods as lettuce, water cress, celery, cabbage, radishes, cucumbers, and others.

Nature is very lavish in her disbursement of mineral and vitamines, without

which we could not live. Plants have the power to extract various minerals from the soil and the air, and to present them in organic form in the shape of delicious fruits and appetizing herbs and vegetables. Thus we may find the true "blood tonic" at first hand in our own back-yard garden. Spinach, and nearly all greens, are rich in iron; strawberries contain large quantities of the same; carrots and parsnips contain large proportions of lime; and so on through all the vegetable kingdom.

Practically all the grains, including oats, barley, corn, rye, and unhulled rice, contain tissue-forming elements in moderate proportions. With the addition of milk and milk products, or any of the various legumes, such as dried peas, or various kinds of beans in normal amounts, all the needs of the growing child and the adult are amply provided for in the natural foods that are at hand every day. Foods that may be used together to make well balanced meals are nuts and fruit, cereals and fruit, rice and beans, potatoes and eggs, cereals and milk or milk products.

FLESH NOT ESSENTIAL TO HEALTH

In leaving off flesh meats from the diet, there is no need of adding a large proportion of nuts, beans, or eggs to the ordinary bill of fare. Those who eat them to excess are likely to fill their system with an excess of building material, practically the same as if they were eating flesh foods. But the proteid foods taken from the vegetable kingdom have this advantage over flesh meat: they do not contain the waste products found in all animal food, which constitute a heavy tax upon the kidneys; and there is no danger of contracting tapeworm, trichinosis, or tuberculosis from eating them.

If persons, especially those leading sedentary lives, will investigate, for a reasonable length of time, the merits of a natural and low protein dietary, they will soon observe a clearness of mind and an increase of endurance that will be gratifying to them. Thus the "meatless" day will prove to be not simply a matter of great economy to the individual and to the nation, but will be found to be a physical blessing in disguise.

Pay Day

(Continued from page 2)

that we should send up our treasure where the moth, the rust, and the thief cannot make away with it, and that if we bring forth much fruit in His vineyard here, we shall be the recipients of His favor, and when the King of kings comes, He will bring the reward with Him. According to our faith?—No, but according to the deeds done in the flesh.

And what will happen to those who have denied the prophecies, and have lulled their followers into *dolce far niente*, and have led many to disbelieve? The answer is easily found, and it makes me shudder each time I read it and ponder over that day. We are told that in their terrible fright and agony at the blinding glory of His appearance, they will call to the mountains and the rocks to fall on them and hide them from His wrath.

Mr. Businessman, you who know what pay day means for you and for your fellow men, would it not be wise to look

into this world's pay day, and, discarding all preconceived notions, scrapping all "fairy tales" and "famous" sermons or lectures, do a little thinking of your own? You can read plain English; then why do you have to let some one else digest your reading for you and tell you what it means? That won't excuse you. Not a bit of it!

You know that in business, pay day is as sure to come as night follows day. And if any were to call a mass meeting to explain that the next pay day would speaker, and no matter how earnestly "requested" the argument might be by some near-bankrupt employers, your own common sense would make you discard such arguments, and you would stick to plain facts.

In the same way, when you use your time and your eyes and your brain to read the prophecies which Peter said you would do well to heed, you will pin no faith to any scoffing remarks to the effect that the great pay day of the world is not due, but you will become intensely interested in the matter; for there is nothing that so intimately concerns you and yours, now and hereafter.

The Mightiest of Truths

(Continued from page 1)

some great, oversweeping, world-wide movement, as claimed by Christian Scientists and spiritualists. It is not by His Holy Spirit that He comes; for He has been pouring out His Spirit ever since His heavenward journey from Olivet. Luke 24: 51; Acts 1: 9-12.

His coming is a personal coming. "The Lord Himself," "this same Jesus" (1 Thessalonians 4: 16; Acts 1: 11), the Spirit-endowed Man baptized of John in Jordan, the Preacher of the Sermon on the Mount, the Healer of the leper, the palsied, the blind, the deaf, the maimed, the Life-giver to Jarius' daughter, to the son of the widow of Nain, to Lazarus His friend, is coming again—"this same Jesus." The agonizing Seeker of God in Gethsemane, the Condemned in Pilate's judgment hall, the Victim of the cross, is coming again. The Comforter, the Consoler of man, the mighty Victor over death, the One who ascended from Mount Olivet, is coming again personally—"this same Jesus." To the soul who believes the Bible, there can be no question.

THE SOVEREIGN OF THE UNIVERSE

He is coming visibly. John's eyes shall see him, and Peter's, and Matthew's, and Luke's, and the eyes of all the other disciples shall look upon Him. They saw Him ascend from the earth into the blue of heaven. With hands spread in infinite blessing He arose, and a vast throng of God's angels like a cloud received Him, and His disciples looked upon Him till mortal sight failed. But the heavenly messengers, tarrying behind, gave this message to the heavenward gazing ones, and to all the weary, waiting souls of earth: "This same Jesus; which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen Him go into heaven." Acts 1: 11. "Behold, He cometh with clouds," says John, "and every eye shall see Him." Revelation 1: 7. Your eyes, friend, shall see Him, and even so shall mine.

But not in travel-stained garments, or journey-worn sandals, will He come, not

as He appeared in Judea, jostled and pushed by the crowd. Singularly glorious will "this same Jesus" come,

"Clothed in strange, unearthly splendor,
Glory men ne'er dream of now;
Grandeur earth ne'er had attend her."

He is coming not to die as a criminal for the guilty, but to reign as everlasting King.

"There is a King of glory, erelong on earth to rise,
Sung in prophetic story, descending from the skies;
The Babe of Bethlehem, 'tis He; it is the Man of Calvary—
Not crowned with thorns, and gory, but crowned with glory now!
Not crowned with thorns to-day, not mocked and led away,
But crowned with everlasting glory now!"

Visibly, personally, gloriously, He is coming again. "Thine eyes shall see the King in His beauty."

PRECISE TIME INCALCULABLE

We cannot tell the exact time. He has warned us against all attempts to fix it. "Of that day and hour," says Jesus, "knoweth no man, no, not the angels of heaven, but My Father only." Matthew 24: 36. How unwise it is, then, to set the time of our Lord's coming! How many thousands have been disappointed, and how many have lost faith, because of time-setting! We are not to be deceived in this, neither are we now to say He may come any minute. This is not God's plan.

But we may know that His coming is near. Prophets have foretold it. Seers have predicted it. Inspired bards have sung of it. Not less than twelve great lines of prophetic foretelling, national and international, are focusing at this great central event now.

More than a score of special signs, predicted at various times, during a period of a thousand years, closing the record nineteen hundred years ago, and to be fulfilled in this generation, are now fulfilled or fulfilling before the eyes of the men and women now living. Jesus summarizes it in part in Luke 21: 25-27: "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. And then shall they see the Son of man coming in a cloud with power and great glory."

And again He tells us, "When ye shall see all these things, know that it is near, even at the doors." Matthew 24: 33. He is coming personally. He is coming visibly. He is coming gloriously. He is coming soon. "Prepare to meet thy God, O Israel!"

INFLUENTIAL MEN STIRRED

We are glad of the widespread interest there is upon this subject. Glad we are that there is enough interest to call together the great conference held in Philadelphia, May 28-30 of this present year, at which were present delegates from thirty different states, and from Canada, Australia, and South Africa. Ministers from various denominations were present; and the Academy of Music, seating about 3,500, was filled, and at times overflow meetings were held. We are glad of the interest there has been on the subject since that meeting, and the widespread teaching there has been upon it, erroneous though some of it may be.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

But men of mighty influence in the religious world were present at that meeting—great scholars, preachers, writers, educators; and they were unanimous in the belief that Christ is coming soon. They believe, as it seems every candid soul must who reads events in the light of the word of God, that Jesus Christ our Lord is coming again, and His coming is near.

Many of these devout believers in our Lord's second coming think there are connected with that event two other phases of teaching, which are of vital importance for weal or woe. These are called the secret rapture of the saints and the return and restoration of Israel to their own land, generally denominated "the return of the Jews." To these may be added a third theory held by many, the appearing of a personal antichrist. If these teachings are true, they are of vast importance in the giving of the gospel of the kingdom. If they are not Bible teaching, they do great wrong to the advent message, are fatal to clear conceptions of truth, and open the way to mighty deceptions.

Mr. Wilcox has prepared two additional articles, one treating the subject of the "secret rapture," the other considering "the return of the Jews" to Palestine as a sign of Christ's appearing. These will follow consecutively the foregoing contribution.

EDITORS.

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War Expenses and Our Duty

ACCORDING to a statement prepared by the authorities in London, the war is costing Great Britain \$34,920,000 a day, or about \$25,000 a minute. The same authority expresses confidence and satisfaction at the fact that while the national debt of England at the beginning of the war was only \$3,225,000,000, and while it has risen to \$39,900,000,000, yet the credit of the nation is unimpaired.

Great Britain's taxes previous to the war amounted to approximately \$1,000,000,000 a year; but to-day the empire is paying a tax of \$3,270,000,000, or three and one fourth times as much as previous to the war.

The New York World is authority for the statement that the war is costing the United States \$41,482 a minute, and that the total expenditure up to June 30 of this year was \$48,683,269,275.

Neither England nor the United States precipitated this war, or chose to enter it until morally forced to do so. They both very ardently and consistently opposed it to the last limit. These tremendous war burdens, and the sacrifices they entail, have been imposed upon us, and greater sacrifices still are before us, and we should bear them cheerfully. Without any question, our nation, and Great Britain as well, are being used by divine Providence as great stabilizing powers in the world to-day; and we should earnestly work and pray to the end that their rulers may have special wisdom and guidance for the awful task that has been so ruthlessly thrown upon them.

A League of Nations

THE House of Lords of the British Parliament, on June 26, according to the London Times, "adopted a motion approving the principle of a League of Nations and commending to the government a study of the conditions required for its realization. This significant step was taken after Lord Curzon, with the authority attaching to his position as a member of the War Cabinet, had pointed out the difficulties no less than the necessities of the case in a weighty speech."

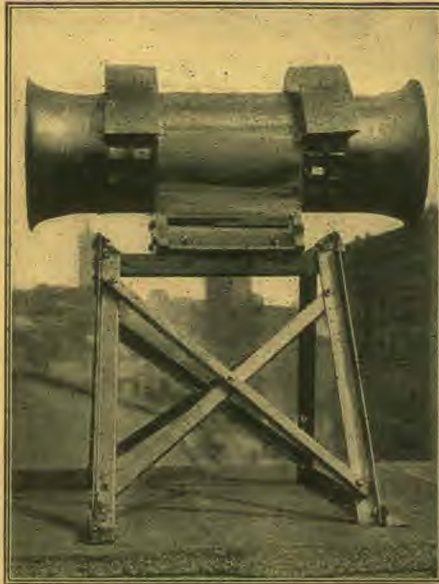
Lord Curzon affirmed that "it was desirable to do something to prevent war, or, if that was too Utopian an aspiration, to limit its scope and diminish its horrors." The noble lord furthermore urged that "a general concurrence of nations was necessary, and if it was to be effective, it ought ultimately to include all the important states of the world."

Lord Bryce asked Lord Curzon if the government was really in earnest in this plan. Lord Curzon's reply was emphatic in the affirmative. "He explained that they were considering the matter very carefully, and would continue to do so."

The Times gives this further report in regard to Lord Curzon's speech: "In an analysis of the difficulties ahead, he suggested that the allied powers would be very slow to admit either a triumphant or an unrepentant Germany to a League of Nations. German statesmen had treated the idea with scorn; and until she had been compelled, either by economic pressure or the force of arms, to renounce her world dreams, it was difficult to contemplate her admission to such a league."

The horrible butcheries and sufferings that greed for world dominion and world commercial power have thrust upon humanity through the present war, are enough to cause every soul to have an intense longing that such a calamity may never be repeated. And it should be expected that the wisest and the very best men of our world would be laying plans for some form of world organization that would prevent the recurrence of such a world tragedy. The theme is certainly worthy of careful thought.

But in our study of the problem, we should not fail to take into our counsels the divine Ruler of the universe, and to



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Sirens of this type are to be placed on many of the tall buildings of New York City, to warn in case of aerial attacks. This siren has a radius of two miles.

use as our textbook the divine volume, the inspired Bible, that He has given to us. That inspired book does indeed present a glorious and delightful future, but it is to be brought about by a great stroke of the Lord's own infinite power. In this connection, it is well for us to consider closely what He has predicted in the first part of the second chapter of Isaiah, and also in the first part of the fourth chapter of the prophecy of Micah. In the study of these portions of the prophetic Word, we shall not be led astray if we carefully note the distinction between what the people are saying and what God Himself utters.

The Highest Incentive

JUST now some very influential men are strongly questioning the advisability of agitating the subject of the immediate second coming of Christ. Some of the most prominent of these men are teachers of the sacred Word, and ought to know what the Bible itself says regarding the influence that the doctrine of the second coming of Christ will have upon the soul. Let the following text be noted carefully:

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man

that hath this hope in him purifieth himself, even as He is pure." 1 John 3: 2, 3.

It does not now appear what we shall be; but when Christ appears, we shall be made like Him, for we shall see Him as He is. Then comes the significant statement that "every man that hath this hope in him purifieth himself, even as He is pure."

Whatever men may think, this text holds forth the thought that the person who is looking forward to the appearing of Christ keeps the great object before him of purifying himself, even as the Master is pure. This is the highest conception within the powers of mortal man. There is nothing that presents higher aims, or that will inspire to greater achievement, than the Bible teaching of the second coming of Christ.

In Which Is Your Confidence?

IN His teaching, Jesus quoted the following from Isaiah, and applied it to the "hypocrites" of His time: "Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me, and their fear toward Me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isaiah 29: 13, 14.

It is well to learn how to distinguish between the mere precepts of man and the divine word of Jehovah; for in His comments on the foregoing scripture, the Master said, "In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9.

It is so easy to mistake a mere human ritual for the divinely inspired words of Jehovah! It is so easy for us to have our confidence fixed in what our fellow men are doing and saying rather than in the living words of the invisible Creator of all! We should learn how to place our confidence wholly in God and His divine word, and at the same time to have an undying, all-pervading love and solicitude for our fellow men.

The Benediction at the Theater

A VERY widely read and influential religious paper relates the instance of a star actor calling upon a professed minister of the gospel to dismiss his crowd, at the close of his play, with a prayer. It is affirmed by this religious journal that the crowd reverently stood during the prayer, and that "a hearty amen" was heard from all parts of the theater; and then the religious editor says, "Incidents like this are proof of the deep spiritual undercurrent in the multitudes."

Incidents of this nature may indeed show a "deep spiritual undercurrent in the multitudes"; but what is the character of such a spirituality? Will it pass the test of the divine Book? Will Christ approve of it? And is it not just such Christianity as this that men spoke of as having "broken down" at the outbreak of the European war? It is well that we do not deceive ourselves with such superficiality.