

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 8, 1918

NUMBER 39



This broad-winged plane is the first bombing machine to be built in American factories. It is of the Handley Page type, and can carry a number of high explosive missiles. To balance a quantity production of these machines, it is reported that Germany is building a fleet of bombers that are capable of remaining away from a base for two weeks and will carry eight men.

Underwood

“EVERY EYE SHALL SEE HIM”

THERE are a few fundamental and supremely important doctrines in the Bible, and among these is that of the second coming of Christ. If we allow the Bible itself to speak upon this important topic, and closely listen to what the divine Book says, we shall find a very clear presentation of a most definite truth. Only when we permit our minds to be occupied with the conflicting theories and teachings of men do we become confused, not knowing what to believe.

The manner in which Christ will come is a subject upon which there are several divergent theories, but the Bible itself should be our one source of authority. If we listen to the teaching of men upon this question, it should be only with the object of having them assist us in the study of the Bible; and we should insist upon coming to the Bible as the one supreme authority, for God's Book is clear beyond a peradventure.

The first part of the first chapter of Acts relates the story of Christ's ascension after His resurrection. The disciples asked Him, in the sixth verse, if He was at that time purposing to restore the kingdom to Israel. He informed them that their question was one which the Father still had in His own hands, and that their task for the present was that of being witnesses throughout the world for the power of the gospel of Christ. Then come the following very plain yet significant words:

“When He had said these things, as they were looking, He was taken up; and a cloud received Him out of their sight. And while they were looking steadfastly into heaven as He went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.” Acts 1: 9-11, A. R. V.

Now is there anything difficult to understand in the scripture above quoted? While the Master was talking

to them, and while, as the text says, “they were looking,” He was taken up from them, and “a cloud received Him out of their sight.” The Master went away in a cloud,—a cloud which doubtless was formed by the glorious brightness of the innumerable company of angels that met their Lord in the air to escort Him to the Father's throne. Then while the disciples were steadfastly looking into heaven, beholding their Lord in the cloud as it was vanishing out of their sight, two men in white apparel stood by their side, to say to them that “this Jesus, who was received up from you into heaven, shall so come in like manner.” This Jesus that you have conversed with and learned to love during the three and a half years of His ministry, this personal Friend and personal Saviour,—this same literal being “shall so come in like manner as ye beheld Him going into heaven.” This Jesus whom you have beheld going, will return in like manner. You behold Him encircled by the clouds. He will return in the same way. You behold Him with your natural eyes as He is going. The natural eye will behold Him as He returns.

How could language be plainer? and if we will but follow the Bible, how is it possible for us to be misled?

Many other texts of Scripture speak of Christ's returning on a cloud. Matthew 24: 30, for instance, says, “They shall see the Son of man coming in the clouds of heaven with power and great glory.” Matthew 26: 64 uses very similar language in speaking of the return of the Lord. Mark 13: 26 and 14: 62 affirm the same thing, as does also Luke 21: 27. Revelation 1: 7 is very explicit in saying, “Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him.”

Note the text carefully. “Every eye shall see Him” as “He cometh with clouds.” The divine Book is very specific in its teaching. If we are misled and deceived, it will be because we have failed to follow the guide.

THE ELECTROLYSIS OF MAN

Man, like water, is divisible into two parts. When the heart stops, he becomes dust and air—absolutely nothing else.

By ARTHUR S. MAXWELL

IT has long been common knowledge that water is made up of two elements, oxygen and hydrogen. An electric current passed through water by the use of suitable apparatus will cause it to separate into these two gases.

An electric current passed through man leads to very similar results. This may seem strange, but it is true. A comparatively weak current will do for the electrolysis of water, while 1,800 volts is required for the electrolysis of man. Nevertheless, the effect is almost identical in the two cases.

But, you will say, 1,800 volts through a man would kill him. Certainly; that is exactly what we mean. It would electrocute him. But his electrocution would also be his "electrolysis." How? Let us see.

The Bible supplies a mine of information on countless varieties of subjects, including this one. In that wonderful old Book, we find ample information concerning the make-up of man, and just what happens to him when an 1,800-volt current passes through him.

MAN'S COMPOSITION SIMPLE

The first important reference to this topic is in Genesis 2:7, which states that man, like water, is composed of just two parts: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Notice particularly that man, the living soul, is a compound, made up of two elements, and only two, dust and breath. To make a man, then—to make an acting, feeling, reasoning human being—these two parts must be combined, of course in God's own wonderful way. Just as the union of hydrogen and oxygen in proper proportions will cause the formation of water, so did the mingling of earth's dust and God's breath cause the formation of man. One element without its counterpart is useless. Oxygen without hydrogen is a colorless, odorless gas; so the dust, however exquisitely fashioned it may be, is worthless without the breath.

Now what happens when that high voltage current passes through a man? We learn about this through Solomon, in Ecclesiastes 12:7. In that twelfth chapter, Solomon describes, in a very picturesque way, the condition of an old man who is rapidly nearing the end of his days. Then, speaking of the time of the man's decease, he says: "Or ever the silver cord be loosed. . . . Then shall the dust return to the earth as it was:

and the spirit [breath] shall return unto God who gave it."

DUST DOWN, BREATH UP

A glance at this verse shows us that Ecclesiastes 12:7 is the very counterpart of Genesis 2:7. Indeed, here we are told that at death, man separates into his two elements, dust and breath. This fact is also borne out by a statement in the Psalms: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth

A MIGHTY CHALLENGE TO HOME WORKERS

ACCORDING TO Mr. R. A. Waite, associate secondary division superintendent of the International Sunday School Association, juvenile crime has increased in America, during her first year's participation in the war, from 38 to 102 per cent. Runaway girls have increased 50 per cent. Of sixty homes visited by Christian women, in an American city, in each of which homes were girls of the ages between fifteen and twenty-five, five of the girls were at home, and the mothers of eight others knew where they were; but in forty-seven homes, the parents were totally in the dark as to the whereabouts of their daughters.

One noted Sunday school worker in Ohio said, "I have heard more swearing and seen more cigarette smoking in eight months than I have in that many years past." And the reason they give is that so many of their Sunday school workers have gone to the war.

What a mighty challenge it is to the Christians at home! How every young man and young woman who has named the name of Christ ought to throw heart and soul into the work of the Lord, to stay the tide of evil! And how it ought to appeal to the fathers and the mothers to consecrate themselves to Christ to save their boys and girls! M. C. WILCOX.

forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

So when an 1,800-volt current is passed through a man, he separates immediately into two parts, his body going back to dust, and his breath returning to God. But there is no mention of electrocution in Ecclesiastes! No; we are only told the effect of such treatment. And this leads us on to the interesting conclusion that man's "electrolysis" can be, and indeed usually is, brought about by other means than an 1,800-volt electric current. A bomb would do it. So would a bullet, or a dose of arsenic or prussic acid—in fact, anything that causes man's death; for death means

simply the separation of his two sole elements, dust and breath.

Does this mean that when man dies, he entirely ceases to exist—that there is no "soul" which goes either to heaven or to hell?—It does. These plain Bible statements leave no room for an immortal spirit that flies off into space when a person dies. There are no such things as "souls in purgatory," "souls in other spheres," "immortal or never dying souls"; these statements are all misleading, bearing the devil's trademark. "Living souls" are made of dust and breath; and when these elements separate, the soul ceases to live. There is no third element in man's composition.

MOST MEN SIDE WITH SATAN

This truth cuts at the root of all the evils that have grown up from the immortality lie spoken by Satan in the beginning. God said to Adam, referring to the forbidden tree, "In the day that thou eatest thereof thou shalt surely die;" and He meant just such a death as we should expect, in full harmony with the rest of the Scriptures: "Dust thou art, and unto dust shalt thou return." Satan, however, said: "Ye shall not surely die: . . . in the day ye eat thereof, . . . your eyes shall be opened, and ye shall be as gods." Here we have the first hint that death would not bring the cessation of life's activities, but rather bring increased wisdom and joy before unknown; and it came from the devil.

From this first falsehood concerning man's state in death, evils innumerable have grown. All the great heathen religions find their power in errors concerning the dead. Roman Catholicism is largely based on belief in the conscious state of the dead. Take away its doctrines of purgatory, invocation of saints, and Mariolatry, and you would deal that religion a death blow. Spiritualism, that modern development of old-time sorcery and witchcraft, is winning its way solely by its pleasing theory concerning the dead.

Compare all these doctrines with the devil's first recorded lie, and it will not be difficult to discover their origin. The truth of man's real nature, however—his dust and breath composition—hits hard at all these world-wide delusions, and destroys the props that support them.

FORMER MEN DUPLICATED

It may be objected that the truth that man entirely ceases to exist at death is a miserable and gloomy one. Not so. Truly the body returns to dust, and the breath goes back to God; and that is all that happens, so far as the man is concerned. But there is one thing we have omitted, and that is God's omniscience. He knows everything there is to be known about everybody who has been born. He is a God of details. Every hair is counted; every word is recorded; every secret of every heart is known; every feature of every person is familiar

(Continued on page 14)

THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a corporation of the Seventh-day Adventist denomination. (Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.) Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

SUBSCRIPTION RATES: Three months, 55 cents; six months, 90 cents; one year (50 numbers), \$1.50; with "Questions and Answers," \$2.00.

Men Pull at Their Own Boot Straps

When they expect the innate upward tendencies of humanity, the evolution of civilization, and an especially propitious age, to do away with sin, war, poverty, and sorrow during the millennial period. Christ's second appearing is the only remedy for these ills.

BY VARNER J. JOHNS

ALMOST twenty centuries have elapsed since the Son of the Eternal One entered this "vale of tears," and as a man among men, exemplified in His life the principles of God's government, and eventually gave up His life as a ransom for fallen men. That life was not surrendered in vain. The bright hope for this world was blasted through the sin of our first parents; but a brighter hope was revealed when Jesus came. That hope includes an eternity with Jesus in an earth made new. Not always will death and the grave control the inhabitants of this world. Not always will sin enthrall the sons of men and grind them beneath its cruel yoke. For Jesus is coming to put an end to sin. The Prince of heaven is coming to redeem His people from the grave, and to destroy forever the power of death. "If I go and prepare a place for you," said Jesus, as He talked with His disciples, "I will come again, and receive you unto Myself; that where I am, there ye may be also." And the testimony of Jesus is sure.

SIN OMNIPRESENT UNTIL THE ADVENT

Many ultra-important events are entirely dependent upon the return of Jesus. The power of sin can never be broken until Jesus comes again. Many theologians have taught a future "church triumphant," by means of the evangelization of the world. "Civic righteousness has had a prominent place in modern preaching. The average sermon of a few years ago radiated the optimistic view of a triumphant civilization."

"The world is getting better," they said, and civic reforms were mentioned to substantiate their statements. The present world catastrophe overthrew these pleasing theological theories of a decade ago. Men were rudely awakened to the fact that civilization and religion have made but little progress. The height of barbarism emanated from that atrocious nation which had been heralded as the seat of learning and progress. Sixty centuries have failed to evangelize the world, and even so-called Christianity to-day is largely formalism. Sin is just as virulent now as it was in the past. Sin is even more powerful now than in the days gone by. The widespread doctrine that in the last days the world will be converted and a millennium of righteousness will be started on this earth is a delusion. It is un-

scriptural, and therefore untrue. When Jesus comes the second time, the earth will have filled to overflowing the cup of iniquity. The deadly venom of sin will have poisoned the world to such an extent that men will be hardened to the gospel. The words of Jesus Himself form the best prophetic testimony as to last-day conditions: "As it was in the days of Noe, so shall it be also in the days of the Son of man. . . . Likewise also as it was in the days of Lot, . . . even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

THE BEDROCK OF WICKEDNESS

In the days of Noah, the people had descended to such depths of iniquity that they were beyond the reach of the Spirit

who profess to know God—who have "a form of godliness." Then in verse 13 he says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." These verses shatter the foundation work of the belief that when Jesus comes, the millennium will be in progress, and the world converted. The coming of Jesus is distinctively premillennial.

When Jesus comes, the righteous will be taken to the mansions in heaven that are being prepared for them. That thrilling, celestially magnificent event known as the second coming of Jesus makes possible an equally wonderful event, which marks a new epoch in history. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16. The voice of Jesus was powerful enough in former days to raise the dead; but His supreme power and authority as Creator and Re-creator will be displayed in a way that staggers human imagination. As Jesus comes in all the glory of heaven, His voice will resound through the heavens, and awaken the sleeping saints. Oh, glorious reunion, as "then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord"!

REWARDED WITH DEATH

The coming of Jesus will usher in the millennium. A thousand years of happiness in the company of Jesus and the heavenly hosts will be the reward of the righteous. "They lived and reigned with Christ a thousand years." Revelation 20: 4. This thousand-year reign in the summer-land above will be made possible only by the coming of Jesus. That coming, in the very nature of things, must precede the millennium.

The glorious appearing of the Son of God will give life eternal to the righteous. That same glory will silence the wicked. Sin cannot stand before the undimmed glory of God. That dazzling brightness will destroy the wicked, and their bodies will lie uncoffined, unburied, and unmourned, strewn over a devastated earth. Jeremiah 25: 31-33. Chaotic in the extreme will be the condition of old earth at that time. Her proud cities broken down, her entire appearance that of a gloomy waste, her devastated ruins cradling the bodies of those who have



The voice of Jesus was powerful enough in former days to raise the dead; and as Jesus comes in all the glory of heaven, the voice of the Life-giver resounds through the heavens, and awakens the sleeping saints.

of God. The Flood destroyed them. In the days of Lot, the inhabitants of Sodom and Gomorrah, in their vileness and wickedness, were wholly unrighteous. Swift destruction was the inevitable result. So shall it be also in the days of the Son of man. The world will have reached the bedrock of wickedness. The apostle Paul, in 2 Timothy 3: 1-5, catalogues eighteen sins found in the last days, among those

scorned the love of God—a morose picture indeed! Sin brings ruin. Not life, but death, is the reward.

"But the rest of the dead lived not again until the thousand years were finished." Revelation 20: 5. That verse flings an unanswerable challenge at the deceptive, soul-destroying doctrine of a "second chance." That verse shatters completely the demoralizing subterfuge of another opportunity for salvation, and a millennium here on earth before Jesus comes. "Lived not again until the thousand years were finished," thunders the word of God; and that Word, eternal as it is, cannot be broken.

During the millennium, then, while the righteous are in heaven, the wicked will be dead. The first resurrection will take place at the coming of Jesus, and only the blessed and holy will have a part in that resurrection. Revelation 20: 6. The wicked are reserved for the second resurrection, at the close of the millennium. By what ingenious argument can post-millennialists avoid the testimony of these scriptures? The Bible statements are too plain to be broken by clever evasions. The millennium holds out no flowery hope of future salvation. Just two classes will be found at the coming of Jesus. Eternal salvation to the righteous and destruction to the wicked is the result.

FOURTEEN PROPHETIC LINES FOCUS

At the present time, Jesus, as our great High Priest, is doing a mediatorial work in the heavenly sanctuary. He is our Advocate in the court above. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24. That mediatorial work will not cease so long as the Spirit of God is efficacious in winning men. Total depravity, however, will be the condition in the last days. Just prior to the millennium, the priestly work will cease, and Christ, as King of kings, and Lord of lords, will come to redeem His people and to destroy the ungodly. Not always will the Spirit of God strive with humanity. At that time, probation will have closed for eternity. This also excludes a postmillennial conception of the return of Christ.

So many vague and uncertain hypotheses in regard to the coming of Jesus and the millennium have been advocated, that men are bewildered and perplexed. The word of God is very explicit in its teaching on this important subject. A brief summary of Biblical testimony will clearly outline future events. A resurrection of the righteous dead, known as the "blessed and holy," these resurrected saints as well as the living righteous made immortal; this vast company of the saved taken to the mansions in heaven, to "live and reign with Christ a thousand years"; the wicked destroyed by the brightness of Christ's coming, and entombed in a devastated earth, there to remain until the thousand years are finished—these events mark the beginning of the millennium. But these events can never occur until Christ comes the second time. The coming of Christ, then, must usher in the millennium.

If there is any truth, if there is any consistency, in the Bible; if there is any confidence to be had in it as a guide-

book,—then we may know, with all certainty, that the coming of Jesus and the millennium are close at hand. Fourteen different lines of prophecy, and as many signs given by Jesus and the apostles, plainly point to the fact that we are living in the last days of the last generation. No intelligent Christian will attempt to set a definite time for the coming of the Redeemer; "but ye, brethren, are not in darkness, that that day should overtake you as a thief." Just as surely as we may know that a budding tree an-

nounces the coming of summer, just so surely may the Bible student know, according to the guideposts established by the prophets, by the apostles, and by Jesus Himself, that the second coming of the Saviour is near. With the world in its present condition a massive sign-board bearing unmistakable testimony to the soon coming of the King of kings, blind indeed is the guide who seeks to delay that coming. Rather should pulpit and press reëcho the words, "Prepare to meet thy God, O Israel!"

Is the Pope the Vice President of the Deity?

BY WILLIAM A. SPICER

CHRIST has called many to represent His gospel to men—many messengers and ambassadors of the kingdom of grace; but He has only one Representative to stand in His place, now that He ministers for us as our High Priest above.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14: 16.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." Verse 26.

This leaves no place for an earthly vicegerent of Christ; and of a truth, there is something very suggestive in the relationship of the two words "vicegerent" and "antichrist," one from the Latin, the other from the Greek.

It is claimed that the pope of Rome is the "vicegerent of Jesus Christ." That is one of his most familiar titles. Our use of the word "vice" in "vice president," "vice chairman," etc., has made its meaning clear. A vicegerent is one who acts "in the place of another," "a deputy." The title is based on the claim that the pope is authorized to act in the place of Christ, as a vice Christ, or as the "vicar of Christ."

"ANTICHRIST" AND "VICEGERENT" SYNONYMOUS

Referring to the assumption of this title by the pope, the old English writer Dr. Hales, in his "Chronology," has this comment:

"The vicegerent of Jesus Christ," which, by a singular concurrence, meant the same as the obnoxious term *antichristos*, 'antichrist,' originally signifying a 'pro-Christ,' or 'deputy Christ,' . . . or 'a false Christ,' who assumed His authority, and acted in His stead."—Volume 2, part 1, page 550.

In very common usage, the prefix *anti* in Greek was the same as *vice* in the Latin. An illustration of this appears in the ancient "Chronicle of Zachariah, of Mitylene." The author (whose work is translated in Bury's "Byzantine Texts") lived in the days of Justinian, in the sixth century. In the introduction to his ninth book, he says:

"The ninth book, concerning the reign of Justinian, states how he became anti-Cæsar."

And in the ninth book he says:

"In the year 5, Justin was king, that old man of whom we related above, that he came from the country of Illyricum, he made his sister's son, who was general, anti-Cæsar; and Justinian became anti-Cæsar on the fifth day of the week in the last week of the fast. And, after he had governed for three months, his uncle died, at the end of July, and he became emperor."—Chapter 1, paragraph 1.

JOHN WARNS AGAINST ANTICHRIST

Justinian was not acting in opposition to the emperor, but as a pro-Cæsar, or vicegerent of the emperor. The title "anti-Cæsar" is also applied by this old Greek text to Odoacer and to Theodoric, who ruled as sovereigns in the West, though nominally as deputies of the emperor of the East. The same usage appears in the New Testament (Acts 13: 7, 8, 12), where the evangelist Luke speaks of Sergius Paulus, the "proconsul," or anticonsul, the Roman deputy.

Thus the prefix *anti* was used not only in the sense of "against," but as meaning "in the place of," as well. When, therefore, the apostle John warned the church of the antichrist who was to arise, and whose spirit was already beginning to work in the spreading apostasy, it was a warning against any human authority exalting itself to act in the place of Christ, as His "vicegerent," as well as a warning against any power placing itself in direct opposition to Christ.

The Holy Spirit, Christ's Representative, bears witness, by the Word, against the usurpation, by man, of the place of the eternal Spirit.

"THOSE who have been tyrannical, exacting, overbearing, unmerciful, will meet the same, if not in this world, in that which is to come. They will experience in themselves that which they have chosen for others. They have themselves reversed the Golden Rule; they will find that that reverse will be the inevitable law of their recompense. In choosing for their fellows, God permits them to choose for themselves. And they will have no reason to complain, for their own perverted, shortsighted, uncharitable condemnation of others will rise up and justify the crop which they are reaping."

THE CARTOONS OF THE BIBLE

The cartoon is conceded to be the best medium for the portrayal of historical events. The Bible abounds in word-picture cartoons that convey in small compass whole millenniums of divinely foretold history.

BY CARLYLE B. HAYNES

DURING recent years, the educational world has discovered that one of the very best methods of imparting information and giving instruction is by object lessons; and this method has now been adopted very widely in the public school system of the United States and other countries. Thousands of years ago God knew the value and benefits of this method, and used it largely in the writing of the Bible, especially its prophetic parts.

It is this method which is employed by the Lord in the prophecy that follows:

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man's heart was given to it." Daniel 7: 1-4.

THE BIBLE'S NEGLECTED BOOKS

It is just such prophecies as this which bring perplexity to the heart of many Bible students. As they read, they say to themselves: "What a strange dream! What can it possibly mean?" And they decide that the Bible is one of the most peculiar and most difficult books in the world. Many, coming face to face with such a prophecy for the first time, and not finding an explanation at once, give up trying to understand its meaning. Some conclude that it has no meaning, and was never meant to be understood; and when they read through the Bible again, they avoid going over these prophecies, which are so rich in instruction and wisdom for the people of God to-day. Undoubtedly the two most neglected books in the Bible are those of Daniel and the Revelation, the books that are filled with prophetic symbols of beasts, horns, wings, many-headed monsters, and their strange doings.

PROPHETIC SYMBOLS AND CARTOONS

But when the same persons pick up the daily paper, and see similar things portrayed there in the form of cartoons, they have no difficulty in understanding the meaning. We are accustomed to just such representations in our daily press as we find in the prophetic parts of the Bible—so accustomed to them, indeed, that we grasp their meaning in a mere glance, and they never give the trouble that the cartoons of the Bible do. For these symbols of prophecy are cartoons,—cartoons by the Master Artist. If all who study the Bible could get that thought clearly in their minds, it would make plain many things which they have regarded as unaccountable in

these prophecies, and they would find the prophetic parts of the Bible fruitful fields of study, in which they would take the keenest delight.

A newspaper cartoon in which a lion was portrayed in a certain relation to an eagle would be understood at once by nearly all who saw it. They would understand that the lion represented Great Britain, and the eagle represented the United States. A bear in the cartoons of the day would be understood to represent Russia; a great yellow dragon would be recognized as the symbol of China; a donkey, as the symbol of the Democratic Party; an elephant, of the Republican Party; and so on through a long list of symbols. Very few would have any difficulty in grasping the meaning of this symbolism. Its use is widespread in the world to-day.

CONCENTRATED TRUTH

And consider the value of this method. The writer can remember the cartoons of the war between Russia and Japan. Russia was represented by a great shaggy bear, and oftentimes Japan was represented by a little bulldog. And the little bulldog led the bear a stern and wearing chase through those cartoons. Very often one could get a better idea, or at least as clear an idea, by a mere glance at the front-page cartoon, of the actual situation in the war between these two powers, as he could get by reading columns of the details of battles. Thus this method conveys in an instant what other methods would take a much longer time to convey.

This is evidently the reason why the Lord employs this method in the prophecies. By it He can impart to men a



great amount of truth in a very small compass. In the chapter from which we have quoted, the seventh chapter of Daniel, God has told the whole history of the world, from the time of Daniel to the end of the world, in eight verses. In these verses, He has covered the history of the four great empires of the world—history which human historians take whole libraries to tell; and God has told it so well, in these pictures, that He has left out no important thing.

And, it must be remembered, this is history in advance. God described, in these prophecies, the course of these

empires before some of them existed. Here is outlined the origin, the work, and the fall of the world's great empires, before these empires came into being. Surely, if this is done correctly, all must confess that only the One who knows the end from the beginning could have possibly caused these prophecies to be written. Jehovah, the God of heaven, to whose glance all the future is as open as the past, caused these things to pass before the mind of Daniel in holy vision; and they were written for our comfort and learning who, in this age of the world, are to see their complete fulfillment.

THE BIBLE INTERPRETS ITS SYMBOLS

That which is hidden and mysterious in one part of the Bible is sure to be explained in another part. Let us notice the meaning of the symbols used in the passage that has been quoted, and notice also how completely the Bible is its own best commentator, how fully it explains itself.

In this passage, we have five symbols: the winds, the sea, the beasts, the lion, and the wings.

Wind, in symbolic prophecy, represents wars, strife, commotion, bloodshed. This is gathered from the following verse:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jeremiah 25: 32, 33.

Here bloodshed and death are said to be caused by "a great whirlwind," or a great war; for the thirty-first verse of the chapter says that those who are thus slain are given "to the sword." That wind represents wars is again evident from the fact that in the seventh of Daniel, four great kingdoms arise as the result of winds beating upon the sea; and those who have read history know that it is as a consequence of war that most of the nations of the earth have arisen. Wind, then, in prophecy, is a symbol of war.

The sea, or water, is a symbol of the people, nations, and multitudes of the earth. This is clearly stated in the Bible as follows:

"And he saith unto me, The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Revelation 17: 15.

EACH ANIMAL A KINGDOM

The four great beasts which Daniel saw in the vision represent four great nations, or kingdoms, that were to come into existence in the world. It is so declared by the angel who explained the vision to the prophet:

"These great beasts, which are four, are four kings [or kingdoms, see verse

23], which shall arise out of the earth." Daniel 7: 17.

Thus it is plain that this prophecy, which is given in figurative language, can be expressed literally as follows:

I saw in my vision by night, and, behold, as a result of great wars among the people and nations of the earth, four great kingdoms arose, different one from another.

The first of these kingdoms is represented by a lion. By a study of other passages that mention this same symbol, we shall arrive at its meaning. Thus we read in Jeremiah:

"The lion is come up from his thicket, and the destroyer of the gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jeremiah 4: 7.

Here the lion is called "the destroyer of the gentiles." The land of the kingdom of Judah was to be made desolate by this destroyer, and its cities laid waste, and their inhabitants removed. Speaking again of this same power, Jeremiah says:

"For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab." Jeremiah 48: 40.

This lion, then, which is to destroy the cities of Judah, is to fly as an eagle, or have eagle's wings. Obviously this is the very lion that Daniel saw in vision. And now Jeremiah, speaking again of its flying as an eagle, gives us the name of this lion:

"Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah. . . . Concerning Kedar, and concerning the kingdoms of Hazor, which Nebuchadnezzar king of Babylon shall smite." Jeremiah 49: 22, 28.

MAN DESCENDED FROM A LION

From these passages, it is evident that the lion is a symbol of Babylon, especially under Nebuchadnezzar. This is the power that was the destroyer of the gentiles, and made desolate the land of Judah, and laid waste its cities, including Jerusalem, and took the Jews into captivity. In fact, Daniel was one of these captives at the very time this prophecy was given him. The eagle's wings represent the rapidity with which Babylon conquered its enemies, the nations that fought against it. It spread its wings over them all until all the kingdoms of the ancient world were brought under subjection to Babylon.

In the vision, Daniel saw a change come over the lion. Its wings were plucked. That is, the time came in its history when it no longer flew over the nations in conquest. It was lifted up from the earth, and made to stand on its feet as a man, and a man's heart was given to it. It became decadent under Belshazzar, and its lion-heartedness disappeared under the luxury and vice of his reign, and to it was given the timid, fearful heart of a man. These things presaged its overthrow.

AN ABNORMAL BRUIN

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Daniel 7: 5.

Babylon fell, and was succeeded by its conqueror, the empire of the Medes and the Persians. The bear represents this empire, the empire of Medo-Persia. The two elements of this kingdom, the Medes and the Persians, are represented by the bear raising itself up on one side, showing that one element was higher than the other. This was true, the Persian element predominating.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

THE LEOPARD-GRECIAN KINGDOM

Medo-Persia was overthrown in three great battles with Alexander the Great, the battles of Granicus in 334 B. C., of Issus in 333 B. C., and of Arbela in 331 B. C. The leopard represents Greece; the wings on its back represent the unparalleled rapidity with which Greece made its conquests under Alexander, who



marched his armies fifty-one hundred miles in eight years, and brought all the kingdoms of the ancient world under his sway. Not long after his conquest of the great empire of Medo-Persia, in 323 B. C., Alexander died at Babylon in a drunken debauch.

His kingdom maintained its unity but a short time after his death; and by 301 B. C., it was divided between his four leading generals, Cassander, Lysimachus, Seleucus, and Ptolemy. These divisions are represented by the four heads of the leopard beast. Cassander ruled over the kingdom of the west, comprising Greece and Macedon; Lysimachus over the kingdom of the north, comprising Thrace and some provinces in Asia Minor; Seleucus over the kingdom of the east, comprising Syria and the provinces to the east of Palestine; and Ptolemy over the kingdom of the south, comprising Egypt, Arabia, Palestine, Lydia, etc.

THE CRUSHER NATION

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

The divisions of Greece, noted before, were overthrown by Rome, the final overthrow of the Greeks taking place in 168 B. C., at the battle of Pydna. Rome is represented by the terrible ten-horned beast, and fitly represented, for Rome was dreadful, terrible, and exceedingly strong.

The ten horns out of this beast are said by the angel, in verse 24, to repre-

sent ten kingdoms. Ten kingdoms were to come out of Rome. This was fulfilled in the establishment on the territory of Western Rome, between the years 351 A. D. and 476 A. D., of the kingdoms of the Alemanni, the Franks, the Suevi, the Burgundians, the Vandals, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Lombards.

A CHURCH-STATE MERGER

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

An eleventh kingdom arose in the territory of Rome, causing the fall of the first kingdoms. By the angel, this is explained as follows:

"The ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 24-26.

This prophecy of the little horn points directly to the papacy, or Roman Church. And the history of the papacy completely fulfills this prophecy. Every specification of the prophecy is fully met in the papacy. The papacy arose in the territory of Rome. It was "diverse from the first" ten kingdoms, in that it was a religious power claiming dominion over both temporal and spiritual affairs, and demanding spiritual dominion over the affairs of the other kingdoms. It was a union of church and state, with the church supreme.

It did subdue three of the first kingdoms: the Heruli in 493 A. D., the Vandals in 534 A. D., and the Ostrogoths in 538 A. D., its agent being the armies of the empire under Belisarius, which were sent by the emperor Justinian to break the power of the Ostrogoths in behalf of the papacy.

ARMENIAN MASSACRES PARALLELED

The papacy has worn out "the saints of the Most High." Between fifty and one hundred millions of the people of God suffered for their faith during the supremacy of this power. They were put to death in every way known to the ingenuity of men, being thrown into caldrons of burning oil, torn with hot pincers, splinters of pine wood driven under their finger and toe nails and then set on fire to burn into the flesh, pulled asunder by the rack, and burned at the stake.

One writer describes the persecutions of Rome in this way:

"Under these bloody maxims, those persecutions were on, from the eleventh and twelfth centuries almost to the present day, which stand out on the page of history. After the signal of open martyrdom had been given in the canons of Orleans, there followed the extirpation of the Albigenses under the form of a

(Continued on page 14)

The After-Conversion Experience

Steps in Redemption—V

BY RUFUS A. UNDERWOOD

"**S**ANCTIFY them through Thy truth: Thy word is truth." John 17:17. "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thessalonians 5:23. The truth of sanctification is very clearly taught in both the Old and the New Testament. Yet this great truth has not been understood by many. Every great truth and doctrine of the Bible has had its counterfeit.

The meaning of the word "sanctify" is defined thus: first, to make holy; second, to set apart for a holy and sacred use. God blessed and sanctified the Sabbath. Genesis 2:3. In doing this, He made it holy, and set it apart for man to use in a holy manner. The Lord calls the Sabbath "My holy day." Isaiah 58:13. He also says it was made or set apart for man. Mark 2:27. In other parts of the Bible, the Lord specifically gives direction how man should keep His holy day. Thus in the Sabbath day, we have an example of what it is to be sanctified. With this as a key to the study of this great Bible doctrine, let us quote again the prayer of the apostle Paul, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

SANCTIFICATION REWARD OF CHRIST'S

From this and other scriptures, it is clear that before we can be blameless, we must be sanctified. Christ says, "For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17:19. In other words, Christ sets Himself apart to be made flesh (John 1:14), taking upon Himself the liabilities of sinful men, to be tempted as they are tempted, and also to meet their obligations, for one purpose only; namely, that sinful flesh might be sanctified and become the living word of God. 2 Corinthians 3:3. Christ clothed His divinity with humanity, that humanity might be clothed with His divinity. Thus He identified Himself with men, and became the Son of man, that the sons of men might become the sons of God.

Many hold that sanctification is an instantaneous work. Whatever we may find the Bible to teach upon the manner of receiving or obtaining sanctification, we may rest assured that the Lord's arrangement in making man holy, we cannot ignore. The four preliminary steps in the work of redemption already considered—namely, conviction of sin, repentance, justification, and consecration—must all precede sanctification.

When an individual has reached that point in his experience where he has made a full and unreserved consecration to the service of Christ, and nothing in this world is counted too much to place upon the altar of service for Christ and our fellow beings, then God sets apart such a one for Himself. David testified,

"Know that the Lord hath set apart him that is godly for Himself." Psalm 4:3. The setting apart for holy purposes is thus begun with God for the individual that has taken the necessary steps. In justification, our sins are "covered" and Christ's righteousness "is imputed." Psalm 32:1, 2 and Romans 4:7, 8. In the progressive work of sanctification, all sin is to be separated from us, and the righteousness of Christ is to be imparted to us, rather than imputed. This progressive work of sanctification is set forth in the prayer of Christ, "Sanctify them through Thy truth: Thy word is truth." The word of God is the means used by the Spirit of God to separate us from all sin. That Word is a light which shines upon our path "more and more unto the perfect day." Psalm 119:105 and Proverbs 4:18.

Christ has left this statement: "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. Christ, in His tutorship of His children, recognizes the limitations of sinful man, and deals with us as a wise teacher, giving us additional truth no faster than we are prepared to receive and appropriate it.

Let me give an example of how the Lord leads His children into all truth: The poor soul repents of his sins to the best of his knowledge, and gives his heart to God. He believes the statement, "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Corinthians 5:21. As a result of this faith, Christ covers all his sin with His own right doing, and the person is a justified soul in God's sight. When the Lord looks upon him, He does not see



the sins of the man, but He sees only the righteousness of Christ, which covers him as a wedding garment. Should this justified soul close his life with his sins "covered" by the righteousness of Christ, he certainly will be saved; but he is bidden to walk in the light that will shine "more and more unto the perfect day."

Now comes a test of true repentance and justification, in the next step in the work of redemption; namely, consecration. Again he sees clearly that he is breaking one of God's commandments. His failure to be always patient and gentle is revealed as a sin. (2 Timothy 2:24.) A new revelation comes to his

soul; and he sees that if he is like Christ, he must "count it all joy" when slanderous reports in reference to him are circulated. He is to "let patience have her perfect work," that he "may be perfect and entire, wanting nothing." James 1:4.

Again he sees that because of tradition and false teaching, he has never kept the Lord's Sabbath; and Christ's words come to him with a new force: "Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15:3-9. The claims of the fourth commandment of the moral law stand out in letters of fire, and no longer can he disregard the commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." The Lord blessed and hallowed the Sabbath day. The penitent man's sin of Sabbath breaking up to this hour has been covered by the Sabbath keeping of Christ; but no longer can Christ's right doing cover his mistakes when God has brought the light to him. This great truth is God's means, through the Spirit, of sanctifying his soul, of separating him from sin. This new advance step into the light is a test of his consecration; and every advance step made tests his sorrow for sin, his repentance, his justification, and his consecration to God.

GOD'S COMMANDS ARE ENABLINGS

In walking with God, we must agree with God as He points out our sins, which His own righteousness has hitherto covered. Christ can no longer impute righteousness to those who refuse His plan of imparting righteousness through the sanctification of His truth. Do we love the truth sufficiently to be willing to be sanctified in body, soul, and spirit? This takes all there is of the man. If we are to be found blameless at the coming of Christ, we must adopt this program.

What does it mean to be blameless, with no trace of selfishness left to feed the human heart, the mind and body made holy?—This is the work of sanctification. Can we attain to such a height of character?—Yes; it must be so, for all of God's commands are enablings. Christ does not bid us go, in our human weakness and infirmities, where He has not blazed the way before us.

The glad day is before us when a people will answer all God's claims, which brings perfect deliverance from sin. "In those days, and in that time, saith the Lord, the iniquities of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jeremiah 50:20. Sanctification is the step that prepares the way for the sealing and the baptism of the Holy Spirit with power to finish the gospel in all the world.



UNCLE SAM'S DEPARTMENT

The Best of Securities

ERE this paper reaches its readers, the nation will be in the midst of its great Liberty Loan campaign, the fourth of the series. Our purchase of United States bonds is by no means a gift to the government; but it is a loan at a good rate of interest, and on the very best security that the whole world affords. Our nation is prosecuting a great war, with the avowed purpose that liberty shall be maintained upon our planet. The expenses of this war must be met; and the government has the right, as well as the authority, to levy a tax upon each individual for the purpose of meeting the cost of the war.

But in order that this unusual burden, coming so suddenly upon us, may be spread over a period of time rather than be an insuperable load upon us just now, the government has wisely planned that bonds shall be sold to raise a portion of the means. That this nation should fail to meet its obligations is unthinkable. Indeed, it is generally conceded that as soon as the war is over, and the government's express wish is removed, that bonds shall not be sold till that time, there will be a big bid for the purchase of these gilt-edge securities. Hence any one holding bonds and being under necessity of selling them will have abundant opportunity to do so, and at full face value or more. And in the meantime, the holder will have the interest accruing on the bond.

There can be no question concerning the patriotic duty of each person to support the government in its proper request for the purchase of bonds. It was a great privilege to go, in harmony with the government plan on September 27, and voluntarily subscribe for bonds; but those who are still behind in this manly and patriotic duty, and who are at all able to do so, should proceed at once to act. There are many duties and obligations that the individual owes to his government, and the paramount one for the next few days is the purchase of bonds. There should be rolled up the largest list of individual subscribers to the fourth Liberty Loan that has ever appeared upon the rolls of any nation at any time in the history of the world. If you have not already acted, do your duty to-day.

Great Saving of Fuel

THOMAS R. BROWN, administrative engineer of the United States Fuel Administration for the Pittsburgh district, has recently rendered a report to the government, in which he shows a saving of 81,000 tons of coal a year in his district alone. This saving has been effected by improved methods in the consumption

of coal, by the stopping of leaks around boiler settings, and by other similar factors which have entered into economy in the use of coal.

Mr. Brown reports that in one plant, he was able to bring about the high saving of forty-one per cent in the consumption of coal. The Fuel Administration believes that if this matter can be seriously looked into, from twenty-five to thirty million tons of coal a year can be saved in the 250,000 industrial plants throughout the United States. In these times when fuel is such an extraordinary factor in the affairs of our government, there is need that all places concerned look carefully to this matter; for it means not only a saving to the government, but to the individual factory as well.

Then in our homes, we can help by saving every pound of coal possible. We can study economy in the burning of coal in stove or furnace. We can also study economy in the use of lights, and help to our utmost in the saving of fuel.

A Chance for the Crippled Soldier

HENRY FORD has asked Secretary Lane, so it is reported, to allow him to make an experiment at farming with the crippled American soldiers. He requests the secretary to pick out for him a crippled



WAR RAGES in FRANCE

They cannot fight & raise food at the same time
WE MUST FEED THEM
 Denying ourselves only a little means Life to them

United States Food Administration

soldier of average intelligence, and Mr. Ford will provide him ten acres of good land in the state of Michigan; he will provide also the necessary machinery and buildings, and see if the soldier cannot make a good living for himself on this little farm. Mr. Ford believes that

it will be far better to provide the soldiers with independent support in this way than to make them paupers in state institutions.

And those who have read the plans of Secretary Lane for caring for the crippled soldiers will know that Mr. Ford's proposal is merely his desire to fall in line with what Mr. Lane has already suggested, Mr. Ford giving the plan a practical test. Secretary Lane's plans for setting the crippled soldiers up in a self-respecting manner on good farms was quite fully set forth in these columns two weeks ago. We must all admit that our government is taking hold of many of the problems confronting us in a matter-of-fact and at the same time new way. Some people may try to raise the cry that this is socialism. But let us not trouble ourselves about the names by which certain things may be called, if only relief can be brought to the crippled veterans returning from the army.

Solving Problems for Camp and Factory

ONE of the most perplexing problems in towns and cities manufacturing government supplies is that of providing accommodations for the employees of factories and in other lines of work. In many instances, a space for a bed, without the other rooming accommodations that the ordinary home provides, is all that can be afforded; and even this limited space is often occupied by both night and day shifts.

Mrs. John D. Rockefeller, Jr., has assisted the War Work Council of the National Y. W. C. A. in issuing a pamphlet, written by experts, that is full of practical suggestions for housing girls and women workers. This pamphlet has been already accepted as an authority by manufacturers in all parts of the country, and copies of it may be secured by addressing the War Work Council of the National Board of the Y. W. C. A., 600 Lexington Avenue, New York City.

The hostess houses provided by the Young Women's Christian Association in the various training camps, together with the houses they have built near some of the great manufacturing centers, form a part of the splendid work this noble organization is doing to care for and protect our girls as they are each seeking to do their bit in these hours of the country's greatest need. We should remember the good work of this important organization, and heartily assist it in supplying the needed funds for carrying forward its indispensable work.

A REPORT from the office of the surgeon-general of the United States army shows that the death rate in the armed forces of United States for the months of July and August was but a little more than one third what it is in civil life. This ought to be a great object lesson to the nation as showing the value of caring for the health. If those in civil life would practice the principles of correct living, which may be readily known in this time, the death rate would be greatly decreased and the happiness and efficiency of the nation remarkably improved.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

"BE OF GOOD CHEER"

SOME one has written a book under the title "The Pentecost of Calamity." And without question there is enough of calamity in the world to-day to try the stoutest heart. But One who has passed through greater calamities and sorer trials than any person living to-day, has given us these words: "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

Have you tried this peace which may be found in accepting the Lord Jesus Christ? He has a peace for each one of us, that no calamity or trial or affliction can rob us of, if we will only receive it and keep our trust and confidence continually abiding in Him. He has a glorious future in store for each of us; and while He forewarns us that "in the world ye shall have tribulation," yet He immediately says to us, "Be of good cheer."

It is the divine Creator Himself who utters the words, "Be of good cheer." He who has power in His word to create worlds, is the One who has given us the word, "Be of good cheer."

If we will but receive these words from Him, they may be a living reality in our lives, and through the promises and the general instruction of the divine Book, we may see the glorious prospects of the future, we may behold the triumph of right over wrong, we may experience the good cheer that there is in the redemptive power of Christ, and then become agents of cheer and hope and peace and blessing for all around us.

There is peace and cheer and power in the gospel of Jesus Christ to rise above every discouraging circumstance, and it is freely offered to each one of us. We should accept this priceless treasure, learn to enjoy its benefits and blessings, and then pass the good news to all about us.

SHALL THE CHURCH SIT AT THE POLITICAL TABLE?

SOME paragraphs of an editorial in a secular paper, the Grand Junction (Colorado) *Daily News*, are worthy of repetition and of careful study in these times. They read:

"There will be, I venture, wheels within wheels in the coming peace offensive of the Germans. Well knowing that any proposals they might make would be looked at askance by their enemies, they will contrive cunningly to gain for the pope the recognition from the allies of the fact that he should be entitled to a place at the council table when the final peace—the real peace—is discussed.

"I am not a religionist. I accord full respect to the faith that is in any man. I grant him, and will help to protect him in, the right to the 'pursuit of happiness, without regard to creed, color, race, or previous condition of servitude.' The Church of Rome is a religious institution, and the pope is entitled to and should receive the same respect as the archbishop of Canterbury or the heads of the Wesleyan, Baptist, Presbyterian, or Congregationalist churches throughout the world. The secular power of the Catholic Church ceased when the Papal States became a part of the new kingdom of Italy. President Wilson could no more invite the pope to a seat at the council table of world peace than he could ask the heads of the Protestant churches of the West to participate. On the same principle, consistency would compel the further extension of the invitation to the heads of the Mohammedan, Buddhist, Shinto, and Confucian churches of the East.

"There is an autocracy of religion that must be dealt with just as the world is now dealing with the autocracy of militarism. It has a nobility the members of which are no less jealous of their personal prerogatives than are the nobles of the Hapsburg and Hohenzollern dynasties. By the experience of 140 years, America has conclusively proven the wisdom of an absolute separation of church and state; and it is not likely that she will at this late date embark on an entirely new ship of state while the old one seems to be in such a splendidly seaworthy condition."

In endeavoring to stem the mighty swell and upheaval of the world, men will frantically seek for new moorings, or they will endeavor to make a new and a stronger use of the

older ones. Five years ago it was openly avowed that our Christian civilization would protect us from war and all its ills. But when this terrible hurricane of war broke loose with all its furies, its butcheries, and its barbarism, many pointed the taunting finger at Christianity as a gigantic failure. Others, who had no thought of taunting, for the reason that their sympathies and professions were with Christ, quite as eagerly asked, "Has Christianity broken down?"

In view of this situation, we may naturally expect that great world-famed religious leaders will feel that it is incumbent upon them to reestablish themselves. Will they not claim that they have been denied the voice which should have been allowed them in affairs of state? And in the efforts to establish a universal peace, will they not produce the very thing that is prophesied in the thirteenth and fourteenth chapters of the book of Revelation?

One cannot read those chapters without being profoundly convinced that a mighty conflict is foreshadowed. Chapter 13 shows that a beast power will arise at the very close of time. The use of a beast as a symbol of a world power was a plan frequently followed by the inspired prophets of the Bible. As we study that thirteenth chapter of Revelation, we can see that the beast power there developed has the religious idea;



Italian Official © Underwood

In the war-smitten fastnesses of the Alps, the Italian military dogs are doing invaluable duty. The horse and the mule are practically useless in climbing the narrow, dizzy paths; but these faithful friends of man carry food and water to the distant outposts, which are at times even inaccessible to the soldiers from the valleys below.

for it demands worship, and demands, in a mighty, despotic way, that all the world shall bow to it.

To the majority, these demands for religious recognition will appear plausible. We hear on all sides, that after the war, religion will receive an immense readjustment. But we will need to distinguish between a political machine bearing the name of Christ, and the real spiritual work of Christ Himself.

The first part of chapter 14 presents a striking and solemn warning against this beast worship; and the individual who is closely following the word of God as his guide, will readily be able to make up his mind as to where he should stand. The civil power must use force in restraining the lawless and protecting the rights of the citizens. This is always and everywhere conducive to the tranquillity and happiness of mankind. But when that same power is usurped by strong religious bodies, and used to compel any particular form of worship, it manifests at once the characteristics of the beast, and departs from the mild and gentle manners of "the Lamb of God, that taketh away the sin of the world." We should closely and carefully study these chapters of the sacred Word; for without doubt, we stand on the threshold of the time when their warnings most aptly apply.

The religion of Jesus Christ is a great and good thing so long as men seek to be led by it; it is made a very dangerous thing when men use it in a political way, to coerce, tyrannize, and dominate over their fellows.



To Revive the Drooping Spirit

What won't a man do to keep from going to sleep when he is sleepy, to keep from really resting when he is tired, and to be gay when he is down in the mouth?

BY LAURETTA E. KRESS, M. D.

Japan is the fourth largest grower and exporter of tea. She has about 121,000 acres in tea, and exports an average of 40,000,000 pounds a year. This is almost entirely green tea for the American teapots. The Japanese women do a large share of the work of cultivating and harvesting.



IT is said that in the year 2737 B. C., Chin Nung, in replenishing a fire made of tea plant, let some of the leaves fall into water, and upon using this water later, he found it so exciting and exhilarating that he continued its use and imparted the knowledge thus gained to others. All agricultural and medicinal knowledge of China is traced to this man. According to some Chinese authorities, tea was first carried to China from Korea in the fourth century, and was carried to Japan in the ninth century.

Tea was later carried into Holland in exchange for sage.

A TEA ANALYSIS OF 1660 A. D.

Charles II of England married Catherine of Braganza, who was very fond of tea, having been accustomed to its use in her own country. Through her it was first introduced into England. A handbill issued by Garway, the first English tea dealer, about the year 1660, was discovered by accident in a volume of pamphlets in the British Museum, where it may still be inspected. After describing the tea leaf, it enumerates its virtues as follows: "Making the body active and lusty, helping the headache, giddiness, and heaviness, removing difficulty of breathing, clearing the sight, banishing lassitude, strengthening the stomach, causing good appetite and digestion, vanishing heavy dreams, easing the frame, strengthening the memory, and finally preventing consumption, particularly when drunk with milk;" then it adds that "all persons of eminence and quality, gentlemen and others who have occasion for tea in the leaf, may be supplied. These are to give notice to the said Thomas, who hath the same to sell from sixteen to fifty shillings the pound."

In 1668, importation of tea into England began. An order for 100 pounds was sent for the best tea, at twenty-five

pounds sterling. The quantity received was 4,173 pounds, which seems to have "glutted the market" for several years after. In the year of this large importation, Savile, in writing to his uncle Coventry in reproof of certain friends of his, "who call for tea instead of pipes and wine," stigmatized its use as "a base, unworthy Indian practice," adding, "The truth is, all nations are getting so wicked as to have some of these filthy customs."

BAREFOOT PRESSURE

From 1695, the imports steadily increased until the eighteenth century, when it averaged 20,000 pounds annually. It first reached America in 1711. The first American ship sailed for China in 1780, bringing 880,000 pounds of tea. During 1786-87, five other ships brought to the United States over one million pounds. The "Boston Tea Party" of 1773 was caused by the British government's imposing a threepence tax on tea. This was resisted because "taxation without representation is tyranny;" and for the establishment of this principle, a war was fought, and "a new nation sprang into existence."

Tea leaves, when first picked, possess none of the color, odor, or flavor of the tea of commerce. The Chinese develop these properties by secret processes of fermentation, sunning, and firing. First the leaves are packed in small cotton bags placed in open wooden troughs or

boxes perforated at the sides. In these they are pressed with the feet, to expel the moisture, which contains much of the tannin, to which tea owes its bitterness and astringency. If the leaves are fermented without passing through this process, they will be too pungent and bitter. The leaves are then dried in the sun.

Black tea and green tea are made from the same leaves, differently prepared. The difference in color is due to the difference in time permitted for evaporation and fermentation.

Tea contains six per cent oil, which produces the flavor and aroma. This volatile oil is similar to digitalis, and produces wakefulness.

PREPARATORY TO INTEMPERANCE

Lettsom was the first medical writer who gave the public a scientific account of tea. He says that "the growth of this pernicious custom [drunkenness] is often owing to the weakness and debility of the system, brought on by the daily habit of drinking tea," and that "the trembling hand seeks relief in some cordial in order to refresh and excite again the feeble system, whereby such persons fall into the habit of intemperance."

In 1915, the consumption of tea in the United States was 96,987,000 pounds; while in the United Kingdom, it was 317,664,000 pounds.

The habit of stimulating with either tea or coffee is one that brings about serious results. There may be some who claim, "It never hurts me," as the user of tobacco says of his indulgence; but scientific research has shown that tea does produce serious effects, causing blood pressure to rise, thus endangering the life of the individual.

Coffee contains caffeine, also caffeine, a volatile oil that produces a fragrance and an aroma. Of its chemical nature little is known. Taken alone, it produces gentle perspiration and exhilaration, and

stimulates the mental faculties, but is said to retard in a marked degree the process of assimilation. Overdoses produce sleeplessness and excitement.

Caffeine produces a sedative effect, while caffeine acts strongly as a stimulant and an exhilarant. Both effects are obtained, first the exhilaration, and later the state of sedation and repose. Caffeine slows the heart's action, and acts chiefly on the spinal cord. This accounts for the trembling hands of the inveterate drinker. Coffee contains three times the amount of volatile oil that tea contains.

Tea contains theine5
Coffee contains caffeine75
Tea contains tannin	15.0
Coffee contains tannin	5.0
Tea contains volatile oil	4.0
Coffee contains volatile oil	13.0

The volatile oil is more injurious than the caffeine; hence coffee is more harmful than tea.

SEMISAVAGES FIRST COFFEE TOPERS

The first human beings to use the coffee berry were the semisavage tribes of Ethiopia. It was introduced into Abyssinia in 875 A. D. Its use became popular later with those who had occasion to keep awake at night.

Fifty years ago, 150,000 tons met the entire demands of Europe and America; in 1885, 700,000 tons were required. In the United States, the consumption of coffee increased from 80,000,000 pounds in 1861 to 400,000,000 pounds in 1881—twenty years. It increased to 1,055,089,000 pounds in 1915.

Coffeehouses were early known in England, where the beverage was used extensively. New Orleans was the first American city to introduce a coffeehouse into the United States. At the present time, coffee is used more extensively in the United States than in any other country of the world, not excepting the countries of original production.

Everywhere we are seeing its deleterious effects—high blood pressure, hardened arteries, rapid hearts and pulses. Most physicians are advising its disuse, especially when blood pressure advances above a normal mark.

Why do we need to live on excitants? One always feels at his best when natural. These stimulants bring about an unnatural condition, which keeps one either too high or too low in the life tone, all the time.

When a person is fatigued, needing rest and sleep, he stimulates with tea or coffee to refresh himself, and works on. The work done under such conditions overtaxes the living machinery, and it prematurely wears out. Life is short at best, and to live it in as natural a state as possible is most satisfactory. Pure water cleanses the system and refreshes it without stimulation. Moral: Drink pure water instead of tea or coffee.

WHAT father would cease to love his child because it had tripped over a stone in the road! Then do not think that because you have fallen into temptation, God has forsaken you. He is far more interested in you than any earthly parent could be in a child. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." "His heart yearns over His earthly children with a love stronger than death."

A. S. MAXWELL.



THE MARKED BIBLE

PART THE TENTH

BY CHARLES L. TAYLOR



"MR. ANDERSON, you will pardon me, I am sure, if I detain you a few moments. This service has simply compelled me to come and take you by the hand, and to express to you my appreciation."

Mr. Anderson did not recognize the man.

"Of course, you do not know me; and may I therefore introduce myself as Judge Kershaw, of Little Rock, Arkansas?"

"Oh, and you are the man who interrogated Mr. Spaulding yesterday?"

"Yes, sir, though perhaps I should be ashamed of what has since appeared to me an impertinence. But you see, Mr. Spaulding's statements greatly stirred me, as I remembered the occasion of several years ago, when, at his instance, a member of your denomination was brought before me for Sunday violation."

A group of interested passengers began to form as soon as Judge Kershaw began to speak. Harold Wilson was among them.

"At that time," the judge continued, "I thought I discovered on the part of the prosecution a distinct spirit of intolerance, which to my mind is utterly foreign to the gospel of Jesus Christ. But while this was true, the young defendant manifested characteristics of most beautiful patience and self-restraint; and as he acted as his own counsel, and spoke in his own behalf, I was persuaded that his principles were of a high order."

"Was he convicted, judge?" asked one of the listeners.

"Yes; the letter of the law had been violated, the jury brought in a verdict of guilty, and I was obliged to pass sentence. But I was hurt, deeply hurt—hurt in one sense by the wrong spirit shown by the professed Christians who prosecuted, and hurt in another sense by the excellent spirit of the one who was condemned."

"Now I believe I have discovered the secret of that young man's behavior. He had Christ in his soul. He had a rest and peace to which all of us were strangers. Why, when I was about to pass sentence, and asked him if he had any further word to give the court, he said: 'Your honor, I wish to thank you and the gentlemen of the jury for the spirit of fairness shown during the trial. You need have no regret that you are obliged to pass this sentence. We may all well be sad that our statute books are cumbered with a few laws that work hardship to innocent and inoffensive citizens, and personally I hope to see the day come when our fair state will refuse longer to enforce this particular law which to-day sends me to prison. I sub-

mit gladly to the penalty, as a Christian ought. I forgive freely the men who have brought me this experience. And I want you all to know that in my heart there is a peace passing all understanding, a peace which will brighten every day and hour I shall spend behind the bars.'

"I sent him to prison, and in the prison he died. And from that day until now, I have had his picture much before me, and I have wanted to know what it was that made him the man he was."

"JUDGE, pardon me; but I too have found the peace which the young man had," said Harold Wilson, "and I have found it since coming aboard the vessel. I have found it in this Sabbath truth which was presented to-day."

"Young man, I do not doubt you. You are the one, are you not, who is called 'the man with the marked Bible'?"

"Yes, sir; and I asked Mr. Anderson to read from my marked Bible to-day."

Judge Kershaw picked up the Book, and glanced it through. There was moisture in his eyes.

"Mr. Anderson," he said, "this reminds me of my boyhood, when my parents sought to lead me to a religious life. Like most boys, I was foolishly inclined to make light of Christianity; and ere I could realize it, my youthful days had passed, and I found myself graduated from college and entering upon my professional career without a hope. My education only served to crystallize my early unbelief; and all through the years since, I have seen little or nothing in the average church or its teachings to cause me to change.

"One thought, however, has always followed me—a thought expressed by my mother. A few days before she died, she called me to her, and said: 'Son, I know I have not always lived before you as I should, and you have your doubts about Christianity. But some day, I know not when, you will surely see that God's word is true, that there are those who have proved it divine; and thus you will be led to yield your heart to the Author, and love and serve Him.'

"You will not know, unless I tell you, why this Bible reminds me of those times so long ago. Well, it is marked as mother marked hers. And, strange to say, the Ten Commandments were specially remembered, even as in this. Mother was a firm believer in every one of the commandments of God.

"But think of it! Here I am, an old man of seventy years. It is nearly time for me to go. Do you suppose this is the hour when mother's prayer should be answered?"

THERE was a period of deep silence. All seemed to realize that a sacred decision was being made, a decision involving the salvation of a soul, in answer to a prayer offered by a devoted mother a half century before.

And now Mr. Severance spoke: "Judge, this day has been a day of revelation to me also. But I must know more. Mr. Anderson, may I ask you a few brief questions? For instance, if the seventh day is the Sabbath day, and if we are morally bound to make it our day of rest, why does the church as a whole not see and acknowledge it? This troubles me."

"I have no doubt, Mr. Severance," Mr. Anderson began, "that there are many causes which have led the professed Christian world to observe Sunday rather than Sabbath. However, I may venture the remark that the Sabbath has been set aside for the same reason that other great moral duties have been neglected or rejected. You will remember that the apostle Paul clearly foretold a time when professed Christians would 'not endure sound doctrine,' but would 'heap to themselves teachers, having itching ears,' and would 'turn away their ears from the truth.' 2 Timothy 4:3, 4.

"A brief examination of the Word shows that this evil course has been common all through the ages. Of the church in Isaiah's day it is written: 'Now go, write it before them in a table, and note it in a book, that it may be for the time to come [prophets of our day, you see] forever and ever: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits.' Isaiah 30:8-10.

"At a later time, Ezekiel wrote of the church leaders, saying: 'Her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith the Lord God, when the Lord hath not spoken.' And the connection clearly gives the subject under discussion. 'Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them.' Ezekiel 22:28, 26.

"How plain it is! Both the people and their leaders were unwilling to follow God's word. The people demanded 'smooth things'; and their teachers actually hid their eyes from the truth, in order to satisfy their unfaithful hearers. And, mark it, the Sabbath of the Lord was the thing from which the prophets turned and hid their eyes. And mark this also: That word of Ezekiel is prophetic of our day.

"It has always been apparently easy for men to estimate lightly the word of God. Surely it is so now, when higher criticism finds ready access to both pulpit and pew, placing the writings of inspiration on the same level as the works of Shakespeare, Emerson, Spencer, and others. The day has come when even the Ten Commandments are regarded by many as out of date and in need of revision."

"Yes," said one of those in the group, "I was told only yesterday, by a man

who looked like a minister, that we can no longer hold the Bible as an absolutely unquestioned authority. He said that much of the Old Testament had been shown to be unhistorical, and that the miracles recorded in the Gospels were largely allegorical. I asked him particularly about the resurrection and ascension of Christ, and he only shrugged his shoulders and smiled."

"Of course, Mr. Severance," continued Mr. Anderson, "not all the professed people of God have so far departed from the old paths that they have thus set the Word aside. There are many beautiful and notable exceptions. But if you would know why the great church of today, generally speaking, rejects the Sabbath truth, you will find the reason in the facts I have pointed out."

"**M**R. ANDERSON," said Judge Kershaw, "what you have given us from the prophetic Scriptures is being strikingly fulfilled at this very time. I have just completed the reading of a magazine article entitled, 'Blasting at the Rock of Ages,' which shows that all through our advanced institutions of learning, including our theological seminaries, open infidelity is taught. Positions are taken which completely nullify every moral principle contained in the word of God. I could hardly believe my eyes. And these are the schools from which, of course, our ministers are sent forth."

"I am not in the least disposed to criticize," Mr. Anderson responded, "for criticism is a dangerous practice. But you must know, for your own soul's sake, the dangers of this time, and kindly warn against them. For instance, you have heard it said that truth cannot be known, and that the Bible, like a violin, plays whatever tune is desired, and that this is God's plan. The statement is frequently made, that 'the truth of to-day is the error of to-morrow,' and *vice versa*. But Jesus said, 'Ye shall know the truth' (John 8:32), and, 'If any man will do His will, he shall know of the doctrine' (John 7:17). When one hungers and thirsts for truth, the Holy Spirit reveals to him the deep things of God, and makes them a part of his very life. Read 1 Corinthians 2:9-12. See also John 6:45; 16:13-15.

"Again, you will hear it taught that if you are 'only sincere' in what you do, your service is accepted. This sounds well, but it is misleading. Sincerity is necessary, but it never excuses ignorance."

"Now let me understand you, Mr. Anderson," said Mr. Severance. "Has not my sincere observance of Sunday been acknowledged of God? I have surely tried to be a Christian."

"Yes, brother, you have undoubtedly enjoyed God's love, because you gladly did all you knew to be right. But suppose you see the truth of the fourth commandment and then fail to follow it. Jesus said regarding those in His day, 'If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.' John 15:22. Paul pointed out the same principle, when he said, 'The times of this ignorance God winked at; but now commandeth all men everywhere to repent.' Acts 17:30. Sincerity in wrongdoing ceases to be possible when the light reveals the

better way. Sincerity then obliges a man to change his course."

HAROLD WILSON, intensely enthusiastic in his new-found experience, and eager to learn, asked the privilege of another question.

"Mr. Anderson, one of the ministers has told me that it is all right to keep the seventh day, but the only question is, Where shall we begin to count? He said he kept the seventh day, but he began his count on Monday. What do you think about it?"

"That is what I have been taught," added Mr. Severance.

"I have already partially answered the question, but let us notice it further.

"Turn to Exodus 16 and the story of the manna. God said He wanted to 'prove' or 'try' the people, as to whether they would walk in His law. The plan was that the people should gather their food every day from the first to the sixth. Each day for five days, they were to gather only so much as they needed for that day, planning to have nothing remain over till the morning. On the sixth day, however, they were to gather a supply for two days, the second portion being for use on the seventh day, when no manna fell. This was the Lord's arrangement.

"Now the count of the days was not left to man's choice. God Himself did the numbering. And if any one, purposely or otherwise, thought to make a change, and would not accommodate himself to God's order, there resulted only confusion and loss, besides definite reproof from the Lord. Evidently some attempted a change by trying to keep the food over till morning; but 'it bred worms, and stank.' Verse 20. Others went out on the seventh day to gather manna (possibly because they failed to secure the double portion of the sixth day), but found none. (Verse 27.) It was absolutely impossible to change the count.

"Now note the message which came as a result of their careless disobedience: 'How long refuse ye to keep My commandments and My laws?' Verse 28. The test of loyalty was upon the matter of right counting,—counting as God counted, with the Sabbath as the great objective.

"It may be of interest to you to know that in early days, the Hebrew people were accustomed to relate each day of the week to the Sabbath, by a very unusual method: they named the days as 'First into the Sabbath,' 'Second into the Sabbath,' and so on through the entire week. The Sabbath was really counted every day. And never forget that by three miracles every week, God pointed out the particular and absolute seventh day of the week: first by granting a double portion of manna on the sixth day; second by withholding it altogether on the seventh day; and third by preserving the extra portion on the seventh day."

"**W**ELL, Mr. Anderson, that certainly settles the question of the count. Still, it isn't altogether clear to me just why the absolute day is so necessary." The speaker was Mr. Severance.

"A simple illustration, I believe, will make this clear. Let me place before you seven glasses. Six are filled with

water, one with rare and delicious fruit nectar. I say to you, If you will take the seventh glass, you will find one of the most wonderful beverages ever known. You desire the thing of which I speak. Yet there is only one glass containing it, only one glass that is 'the seventh' glass, and you must take my count to find what you are after. If I may state it thus, the blessing of the fruit nectar is wrapped up in my numbering of the glasses.

"Just so it is with the Sabbath. God blessed the seventh day. He put His presence into that particular day and into no other. And if I find Him as my heart really longs to know Him, I must begin to count as He counted, making my first, second, third, fourth, fifth, sixth,

and seventh correspond to His. And when I do so, I am rewarded by actually finding Him, knowing Him, resting in Him. It is because I am with Him in the Sabbath that I have rest. The true and intelligent Sabbath keeper, therefore, has in his service a blessing that not even a sincere Sunday keeper ever knows."

"I see it, Mr. Anderson, I see it," declared Mr. Severance; "and this day I join you in the larger service of the Sabbath that God has given. Will you pray for me? I specially need help in arranging my business."

"I praise the dear Lord, Mr. Severance, for this decision. It is the decision of faith, I am sure. God will help you in shaping your affairs for His service."

"I have in mind, however," said Mr. Severance, "more than you think. This is a day of tremendous conviction. My business career all through the years has been along lines that the world may regard as legitimate; but something has told me this afternoon that if I would be holy, and know Him who is holy, and enjoy Him in His holy day, I must retrace many of my steps. I must adjust all my methods to different standards, and go before my patrons and business associates in confession. Yes, even more, I will have to let many a dollar revert to its real owner. Do you believe God will enable me to bear the cross?"

At this juncture, Captain Mann entered the room.

(To be continued)



The Seventh-day Adventist academy in Diamante, Argentine. The education of the children and youth is one of the fruitful ways to evangelize the unchristian lands.

South America's Plea

BY INEZ HOILAND STEVENS

SEATED on our front porch one hot January afternoon, I looked out over the rolling hills dotted with wheat stacks. All Argentine was rejoicing over a bountiful wheat crop; and the farmers of this province, Entre Rios, seemed to have done their share, for looking in one direction only, I counted three hundred stacks. I thought how glad the farmers must be to gather in the fruits of their toil.

But alas, that very night, we were awakened shortly after midnight by cries of "Fire! Fire!" and as we rushed outside, a terrible sight greeted our eyes. The fields seemed all ablaze. A few sparks flying from an engine had lodged in a stack, and fanned by a strong wind, were doing a speedy and terrible work.

The farmers, trying to save something, worked desperately plowing around their stacks; but it was useless. We could see the flames leaping high into the air, sped on by the wind, and licking up one after another of the stacks in their path. Helpless before such an enemy, the farmers could only look on in despair to see the work of their hands disappear in smoke, leaving behind only a charred mass, a fitting representation of their blasted hopes.

Nearer and nearer it came toward us. Some of the neighbors, fearing for their lives and property, had gathered around the school and the sanitarium. But the wind suddenly changed, and before long the fire went out, but not until over two hundred stacks had been burned. One farmer with a large family, after seeing one after another of his stacks burn down, and knowing that the only means of sustaining his household was gone

(his harvest was already heavily mortgaged), in utter despair, took his own life.

The next morning, I was talking with one of our native brethren. He is a poor man, and his principal income for the year was wrapped up in some wheat that he had harvested. Like the rest of the farmers, he was waiting for the threshers; but owing to an unusually big harvest, and a scarcity of machines and laborers, he had been put off for a time.

He seemed in real distress as he said to me: "What can we do? Any moment, our wheat may be taken by fire, and we shall lose all. Won't you try to persuade our brother who has the machine to come and thresh our grain soon?" I was touched by his appeal, but could do nothing to help him, for I knew that every other farmer was making the same plea. Behind his voice, I seemed to hear another voice, and the words had a new meaning to me that morning: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

The night before, many of us were in tears as we looked on the terrible scene, unable to help, and sympathizing with our friends who were called to suffer such loss. Having toiled hard for months, they had counted on their harvest. The disappointment was hard to bear.

MORE VALUABLE THAN WHEAT

But if they suffered in their temporal loss—for, after all, it was only wheat that had burned—what must be the feelings of the great Lord of the world's harvest as He sees souls perishing—souls

for whom He died! For six thousand years, He has had to behold just that scene,—millions swept away into eternal loss by the terrible destroyer, sin. How must He feel, I say, to see those precious souls lost, and lost eternally! Is it any wonder that He pleads in anguish of heart with His children to gather in the wheat ere it is burned?

Our native brother's plea for more laborers is but an echo of the call that is constantly ascending from the millions of his countrymen in this great neglected continent. All South America is pleading. The harvest is ripe. Millions of souls are waiting, and dying while they wait. What are you doing, my friend, to answer that call? Are you among those who, with stopped ears, hardened hearts, and tearless eyes, look idly on while the work of destruction goes forward?

Go, if you can, to those waiting millions, and tell them the words of life that will save them. If you cannot go, give; give of your time, your influence, your talents; give your children; give your money. And if you cannot go, and after you have no more to give, pray; pray that the Lord of the harvest may send forth more laborers, and pray for those who have already gone.

Soon—and much sooner than we think—it will be too late to go, too late to give, alas! even too late to pray. What you do must be done quickly; it must be done now. May South America's pitiful plea ring in your ears and burn into your hearts.

THE Bible has stood the test of the ages. Its prophecies, except those which refer to the near future, have been minutely fulfilled. Its promises have been verified in the lives of all Christians. Its extension has been wonderful. It is now published in the tongues of seven tenths of the human race. It has come out victorious in every contest, for it is the word of the living God. It may be regarded as Christ in human language.

ELIZA H. MORTON.

The Cartoons of the Bible

(Continued from page 6)

crusade, the establishment of the Inquisition, the cruel attempts to extinguish the Waldenses, the martyrdoms of the Lollards, the cruel wars to exterminate the Bohemians, the burning of Huss and Jerome, and multitudes of other confessions, before the Reformation; and afterwards, the ferocious cruelties practiced in the Netherlands, the martyrdoms of Queen Mary's reign, the extinction by fire and sword of the Reformation in Spain and Italy, by fraud and open persecution in Poland, the massacre of Bartholomew, the persecution of the Huguenots by the League, the extirpation of the Vaudois, and all the cruelties and prejudices connected with the revocation of the edict of Nantes. These are the more open and conspicuous facts which explain the prophecy, besides the slow and secret murders of the holy tribunal of the Inquisition."—*The First Two Visions of Daniel*, by T. R. Birks, M. A., London, 1845, pages 248, 249.

Let the reader not think that this is a charge made by Protestants but denied by Catholics. The Catholic Church admits that it has persecuted, and declares that it will do so again when it has the power and thinks it necessary. Notice the following extract from a Catholic paper:

"The church has persecuted. Only a tyro in church history will deny that. . . . One hundred and fifty years after Constantine the Donatists were persecuted, and sometimes put to death. . . . Protestants were persecuted in France and Spain with the full approval of the church authorities. We have always defended the persecution of the Huguenots, and the Spanish Inquisition. Wherever and whenever there is honest Catholicity, there will be a clear distinction drawn between truth and error, and Catholicity and all forms of error. When she thinks it good to use physical force, she will use it."—*The Western Watchman* (Roman Catholic), St. Louis, December 24, 1908.

ATTEMPTED TO CHANGE THE LAW

The papacy has attempted "to change times and laws." This points directly to the attempted change of the Sabbath. The testimony to prove this, and the confession of the Roman church, will be found presented in detail in the author's work, "The Christian Sabbath; Is It Saturday or Sunday?" The change which this Roman power was to attempt in the law of God was with reference to time. The prophecy is that he will "think to change times and laws," or the time in the law. There is but one reference to time in the laws of God, and that is contained in the fourth commandment, the Sabbath commandment. Here, then, is a definite prediction that the Roman church would seek to change the Sabbath commandment.

And just this has been attempted by the Roman church. Notice again the statement of the prophecy, "and think to change times and laws." The papacy will make the attempt to change the Sabbath, "think" to change it, but the change will not actually be made. The Sabbath has not really been changed. The seventh day is just as much the Sabbath to-day as it ever was. What

has been changed is the observance of the people who have turned away from the Sabbath of Jehovah to the sabbath of the papacy.

A FOUNDATIONLESS INSTITUTION

It was the Roman church that substituted the observance of Sunday for the observance of the Sabbath of the Lord, which is the seventh day. The first day has now taken the place of the seventh day in the minds of the majority of Christians, but the only authority for the observance of the first day is the authority of the Roman Catholic Church. It has no sanction at all in the Bible. God never commanded the first day to be kept, Christ never commanded it, inspired men never commanded it, Jesus never observed the first day, and His apostles never observed it. They observed the Sabbath of the Lord, the seventh day of the week.

The change was brought about by the Roman church, and has been handed down through the centuries; and therefore the Sunday institution has no connection with Christianity, but was originated in that antichristian system which is dealt with in the prophecy we are now studying. This antichristian institution, Sunday observance, should be discarded to-day by every follower of the Lord Jesus, and the Sabbath of the Lord, the seventh day of the week, observed instead.

DOMINANT FOR TWELVE CENTURIES

The time during which the papacy would have power to work its will with the saints, the times, and the law of God is next pointed out in the prophecy. "And they shall be given into his hand until a time and times and the dividing of time." In other prophecies regarding the papacy, this period of time is spoken of in the following ways:

"A time, and times, and half a time." Revelation 12:14.

"Power was given unto him to continue forty and two months." Revelation 13:5. See also Revelation 11:2.

"A thousand two hundred and three-score days." Revelation 12:6.

A "time" in prophecy is the same as a year. (Daniel 11:13, margin and Revised Version.) "Time and times and the dividing of time" would be three years and a half. That would be forty-two months, the same period mentioned in Revelation 13:5. In prophetic reckoning, the old calendar year, the ecclesiastic year of the Jews, or twelve months of thirty days each, is used. Forty-two months of thirty days each would give us 1,260 days, and three and one half years of 360 days each would give us 1,260 days. As each day represents a year (Ezekiel 4:6), this long period, the end of which was to mark the limit of the time of the supremacy of the papacy over the saints, the times, and the law of God, would therefore be 1,260 years.

"HEAD OF ALL THE HOLY CHURCHES"

The beginning of this time is marked by a series of events beginning in 533 and culminating in 538 A. D. It was in 533 that Justinian, the emperor of Rome, by a letter which was clothed with the dignity of an official decree, recognized the pope as "head of all the holy churches." This was followed in 538 by

a stroke of the sword, the armies of the empire, under Belisarius, aiding the pope in defeating the Ostrogoths. And from this year, the long period of papal supremacy, reaching to the end of the 1,260 years, begins. Adding 1,260 years to this date, 538, we are brought to 1798 as the terminal point of papal supremacy, and the end of the 1,260 years.

And in 1798, the end of the time of papal supremacy is marked by a French army under Berthier entering Rome, proclaiming a Roman republic, taking the pope prisoner, and exiling him into France, where he died the following year. A new pope was not elected until 1800. From 1798 to the present time, the papacy has not possessed the power it had before that date. The prophecy has been exactly fulfilled.

ASSURED OF CHRIST'S APPEARANCE

It would be natural to expect that if the papacy was to have power over the laws of God until 1798, after that time, the law of God, and especially the Sabbath, against which the papacy has chiefly worked, would again be set before the world in their true light. And this is the case. A special message is being presented to the world at this time, the most prominent feature of which is obedience to God in the matter of Sabbath reform.

Before long, the dominion of the papacy will be completely taken away from it.

"The Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7:26.

Then the dominion of the earth will be given to the people of God, and the everlasting kingdom of Christ will be set up.

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

Thus the prophecy ends with the assurance that Christ's kingdom is near at hand. It points forward to that time when God's people, so long without a kingdom of their own, will at last enter into the kingdom prepared for them, and be free from all oppressive powers, holding it in everlasting possession. Let the reader turn his eyes to that same period, and through the grace of Christ, by obedience, bring his life into harmony with the law of God, that he "may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

The Electrolysis of Man

(Continued from page 2)

to Him. He must know all, or He would not be God.

But what does this avail if the man is dead?—Just this; God, being omnipotent as well as omniscient, can create at any moment an exact replica of any man that has died, making him think, speak, look, and act precisely the same as before, without a particle of difference. "With God all things are possible."

And this is largely what He is going to do. Very soon, when Jesus returns

to this earth, He will call to those who have died through ages past, and they will be re-created at the sound of His voice. This may seem incredible, for there will be nothing tangible for Him to call to, most of the bodies having long ago returned to dust; yet He who created can re-create, and even to speak millions of bodies into existence in a moment is well within His power.

MIRACLES OF THE RESURRECTION

"Some man will say, How are the dead raised up? and with what body do they come? Thou fool, . . . God giveth it a body as it hath pleased Him. . . . It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . As we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible." 1 Corinthians 15: 35-52.

It is the blessed privilege of those who have lost loved ones, to look forward to the glad resurrection day. Then all who have been faithful to Christ will meet again, and taste the beginning of their everlasting reward.

For the present, the dead are nonexistent. The "electrolysis" of each was instantaneous and complete as they passed away: the breath returned to God, and the body to dust. In this state they will remain—"sleeping," as the Bible so gently puts it—until the day God calls them forth in their glorified state, to enter upon the eternal joys of heaven and the realization of the hopes so dearly cherished while they lived on earth. Thus will be fulfilled the familiar promise of Jesus, "If I go, . . . I will come again, and receive you unto Myself." John 14: 3.

Thank God, that day is soon to dawn! "Look up, and lift up your heads," ye that sorrow! Even now the armies of heaven are marshaling for Christ's triumphant return. His mighty, re-creating shout will soon be heard. The trump of God is about to sound.

Electricity on the Farm

How to use electricity on the farm is the subject of a correspondence course recently issued by the University of California. Its particular object is to help consumers of electricity in conserving electric power and in taking care of such electric apparatus as they may be using. It is highly important that every effort be made to avoid waste of electricity. It is important also for the consumer to take care of his motors, transformers, and similar electrical equipment, because of the greatly increased cost of repairing and the scarcity of repair men.

The University Extension course deals very simply with the electric circuit, and teaches how to test and replace blown fuses, how to design and install wiring systems, how to connect and use transformers, how to operate and care for different types of motors, how to

read meters and figure costs of electrical energy, how to apply electrical energy on the farm and in the home, how to calculate the horsepower required for pumping, heating, lighting, etc., how to select and install an effective and economical lighting system.

Those who wish to enroll with the University for this course may do so by sending \$6.35 to the University of California Extension Bureau, 301 California Hall, Berkeley, California. This amount includes both the enrollment fee and the cost of textbook.

"This Same Jesus"

"WHEN He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up,

OUR ALL-KNOWING GOD

BY WORTHIE HARRIS HOLDEN

THERE is none so poor that he may not own
The riches of God's grace,

No one so homeless he may not dwell
In His secret abiding-place;
There is none so simple he cannot sense
What he who runs may read,
And the life of the lowliest feels the touch
Of the Heart who for us did bleed.

No soul can descend where He does not go,
For no depths can His presence hide;
No heart feels a pang that He does not
know,

And no lapse can His care betide;
No child bears a sting that He does not feel,
Or the least infirmity;
And no life has a wound that He cannot heal,
For our great Physician He.

Thy homage devote to the Master kind
Who suffered upon the tree;
Thy soul be endued for the work assigned
By Him who lives for thee;
Thy heart for the might of His love aspire,
To urge unto service true;
His gracious purpose be thy desire,
God's will on earth to do.

behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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."

There is only one possible interpretation of this scripture; and that is, that the same Jesus, the one who was here, the one who was crucified and arose again, the one who walked and talked with His disciples and was literally taken away to heaven, will just as literally come back to this earth. Modern theology and skepticism may try to explain away this statement, but the Lord intended it to be so understood. We can but conclude that the second coming of Christ will be a real, tangible event. There is a pleasant thought to the Christian as he reads this text. That thought is this: He will be the same Jesus, with His loving compassion, with His tender mercy, as when He healed the leper and gave back to the widow her son. The adoration of the angels for nineteen hundred years has not changed Him. "A cloud received Him out of their sight." He "shall so come in like manner as ye have seen Him go."

"Behold, He cometh with clouds; and

Signs of the Times

NOTICE TO SUBSCRIBERS

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

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

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

JAMES COCHRAN, Circulation Manager.

every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen."

On the night before the crucifixion, the high priest said, "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Sitting on the Mount of Olives, the Saviour answered the question of the disciples, "What shall be the sign of Thy coming, and of the end of the world?" After giving the signs which should indicate that His coming was near, He said, "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." A cloud of white-robed angels met Him as He went back home. This cloud of white-robed angels will bring Him back to this earth. At that time, He will take His waiting saints to the mansions He has gone to prepare; "and so shall we ever be with the Lord." Sometimes, as the disciples said long ago, our hearts respond, "Even so, come, Lord Jesus."

W. F. Martin.

"I, EVEN I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isaiah 43: 25. Sin is an awful thing; and our greatest need is to be delivered from its bondage. There is no language we can use that can describe sin's hideousness, or all the evil it has accomplished in this world. The slime, the ooze, the horror and blackness of sin is everywhere. All the sorrow, wretchedness, misery, woe, bloodshed, and heartaches have been caused by sin. Sin is the sexton that digs your grave and mine. Sin sits as a king. It wants to rule and control us all. It reached up into heaven, and took the Son of God from the throne of universal power, brought Him down to this earth, persecuted Him, and hanged Him on a tree. Yet the great God stands ready to forgive our sins, blot them out and remember them no more.

G. B. THOMPSON.

"GRACE, by its matchless art, often turns our heaviest trials into occasions for heavenly joy. 'We glory in tribulations also.'"

Essential Reductions

IN order to conserve various materials for the prosecution of the war, the government finds it necessary to ask all industries to use a smaller amount of materials than they have been using. Publishers, among the rest, are asked to make considerable reductions. We are to reduce the weight of our paper by making it thinner, and we are further to reduce the tonnage by bringing down the size of periodicals that are more than eight pages. In harmony with these requests from the government, we will publish an eight-page issue of this journal every alternate week, instead of sixteen, its usual size. Our monthly magazine has also been reduced to meet the demands of these war-time conditions. We know that all our patrons will cheerfully support us in the necessities that war conditions have produced. The United States is not to blame for this war, neither can it be blamed for these retrenchments.

For Over-Seas Service

ELDER LE ROY E. FROOM, who has served acceptably as one of the editors of this paper for nearly three years, was asked by our General Conference Mission Board to go to China, learn the language there, and take editorial charge of our Chinese *Signs of the Times*, published in Shanghai. He sailed from San Francisco with a group of some twenty missionaries, including their children, on September 14. In a later issue, we expect to have a photograph of the group, and a detailed account of the particular part of the Orient to which each worker was going, and what they were expecting to do on arriving there. Brother Froom is a young man whose devotion and trained abilities we are sure will enable him to render efficient service to the needy Oriental field. We regret to lose him from this office, yet we are glad to pass him on to the great Chinese nation, where so many thousands are calling for the knowledge of the true God and seeking an acquaintanceship with the soon-coming Christ.

Foolishly Killed Himself

A YOUNG man in the West, after registering for the draft, went back to his room, placed a revolver to his mouth, fired it, and killed himself. How foolish is such a transaction as this! If he had gone into the army, the most that could have happened to him would have been the loss of his life. Evidently the fears of this young man unbalanced his mind, and caused him to do with his own hands the very worst that could have been done to him by the enemies of his country.

When dangers threaten us through any cause with which we may be connected, instead of cultivating fear, we should cultivate resolute courage, faith, and determination, and go forward. The man who has in his soul the hope of the great future eternal life should not regard the loss of this present life as of any great moment, and especially if the life is given up in support of a truly worthy cause.

By divine grace, we may control our minds if we will. The Saviour of men

will come into our hearts, and give us power to do this; and then, instead of brooding upon the difficulties of the future and the possibilities of danger and distress, let us cultivate the emotions of courage and faithfulness, and resolutely go forward to do each our duty in every crisis, regardless of personal cost. This is the sentiment of all true men and women, and especially of Christian men and women who have placed all upon the altar, to serve their age and generation through the light that the blessed Christ will give them.

Russia as Viewed from Within

THROUGH the State Department, the Board of Foreign Missions of the Methodist Episcopal Church has received a cable message from Dr. George A. Simons, their missionary representative



© Underwood
This star on the funnel of a torpedo boat is the sign that this particular boat has sunk one enemy submarine. There is keen competition among the various chaser-boats to acquire these stars, and the U-boats are feeling the effect of such competition.

in Petrograd. A few sentences from Dr. Simons' dispatch will be very interesting to our readers at this time. He states:

"Economic conditions are growing appallingly worse daily. Many members and friends of our church, also some other Americans, are impoverished and starving. We feel morally obliged to help, but are quite unable, having no funds for it, nor food to distribute. We are now without an embassy or Consulate, and the Red Cross are leaving shortly. American citizens and interests are under the protection of the Norwegian Legation. . . . The authorities are extremely kind to American Methodists, although the present régime bitterly antagonizes the Orthodox Church and its schools. Atheism and agnosticism are most rampant now among workmen, whose strong antichristian animosity directs itself chiefly against the Russian church as the possible reactionary agency. Our conviction is that Russian Christianity will thereby become purified, finally surviving socialistic persecution. The majority of the workmen and peasants are sober-minded and gradually awakening to facts. Our prayer is that the future reunited Russia may be a

Christian democracy like our America, with untrammelled press, all classes sharing the blessing of liberty, equality, and fraternity. Our opinion is that the heart of the Russian nation beats warmly for America."

This picture of Russian conditions, from one who is on the inside, gives us a glimpse of the turbulence and the suffering, and incidentally throws a side light upon the religious conditions. Russian anarchy and violence is a revolt not only against the despotism of the state, but against the tyrannies of the church as well.

When Christianity is preached and practiced in such a way as to provide for the despotism and the intolerance of bigotry, it is in reality and in practice the manifestation of a false Christ. But the true Christ, through His living word, has foretold a warning message that would reach every part of the earth, telling all nations and kindreds and tongues and peoples the glorious news of His soon return. And while God is in no sense the author of the cruelties or the violence or the suffering reigning in Russia, or anywhere else, for that matter, yet we may find Him, as is suggested and prayed by Dr. Simons, reaching through this confusion and strife to establish, at least for a brief time, a greater freedom, so that the good news of the returning Christ may be heralded in all the world. And in these trying times, how rich and how complete is the joy brought to the heart by a definite knowledge, from the divine Book, that Jesus is soon coming again!

Obedience

GOD does not command men to do anything which He will not give them grace to perform. Or, to put it in another way, He has strength awaiting the call of faith, that will enable them to obey His will. This all will admit, or else hold God to be unjust. But God is not unjust. In this light, consider the following: "Stand fast therefore in the liberty wherewith Christ hath made us free." Galatians 5:1. From what has Christ made us free?—"Being then made free from sin." Romans 6:18. He whom the Son makes free, is "free indeed." John 8:36. If then we stand fast in this liberty from sin, we will not serve sin; in other words, we will keep the law of God, its righteousness will be fulfilled in us. 1 John 2:6; Romans 8:4. But we will do this, not in our own strength, but in the strength of Christ, freely vouchsafed to all who believe. He works in us to will and to do. Philippians 2:13.

LIQUOR interests show that they are hard put to for arguments when they send forth the insinuation that the work of the Anti-Saloon League and the temperance forces is backed by German capital and is part of German propaganda. The Anti-Saloon League and the temperance forces in general work so completely in the open as to make such charges entirely too silly to be worthy of serious consideration. The value and the character of the temperance work are too well recognized to need any defense against such absurd charges.