

Signs of the Times

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Even confinement in a hospital has its boons. In this London hospital, American (standing and sitting near the sisters), English, Scotch, Irish, Welsh, and Canadian soldiers are fraternizing, and they seem to be happy in one another's company. The friendships that some of the comrades in arms are forming are of the sort that last.

The Bible, the Advent, and the Money Prince

By Stemple White

IF Adam had lived to the present time, receiving twenty dollars every day of his existence, and had hoarded every cent of it, his savings—more than forty-three million dollars—would not equal the annual income of the richest man in the world to-day, to say nothing of the principal that makes possible such annual income. And when we remember that there are over half a hundred men in the United States alone whose annual income ranges from one million to many million dollars, we are at once impressed with the colossal fortunes that men of this generation have been able to amass.

William E. Gladstone, the celebrated English jurist, once said, "There are gentlemen before me who have witnessed a greater accumulation of wealth within the period of their lives than has been seen in all preceding times since the days of Julius Cæsar." The old saying, "rich as Cræsus," has long been obsolete in these days of multimillionaires.

How has such wealth been gathered? Has labor been properly remunerated? What is the meaning of this world-wide Titanic struggle between capital and labor? The word of God has long contained prophetic pictures of these very conditions, and has also stated the meaning of it in such language as may be understood by all, and with such striking but infallible statements as need never be followed by an apology.

Of our own time an inspired apostle wrote: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord." James 5: 1-7.

Such heaping together of treasures in these days most definitely stamps the present generation as the last in this revolted world. The American Revised Version reads, "Ye have laid up your treasure in the last days."

While some employers have given their men a square deal, yet in the general fields of industry, labor has been underpaid, and "hire of the laborers" which has been "kept back by fraud, crieth." That is the very secret of the origin of labor unions. And so we see organized labor pitted against organized capital. Who is not familiar with the recent history of strikes, lock-

outs, kidnaping cases, dynamite plots, bread riots, and other disturbances, which, too, are confined to no one particular country!

LINCOLN SAW CORPORATION PERIL

Near the close of the Civil War, Abraham Lincoln said: "I see in the near future a crisis approaching that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until the wealth is concentrated in the hands of a few, and this republic is destroyed. I feel at this moment more anxiety for the safety of my country than ever before, even in the midst of war."

"This concentration of wealth is the most appalling fact in history," said John J. Ingalls back in 1891, in the mere boyhood days of the present terrifying giant.

Capital is most essential in the business world, and should receive due returns for the risk of investment. Labor, in turn, is as certainly necessary, and it too should receive proper remuneration

for the exercise of brain and muscle. These twins should strive for mutual interests, endeavoring to see things from each other's point of view. Just in proportion as capital arrogantly endeavors to dominate labor, will organized labor refuse to submit to such treatment; and with human nature as it has ever been since the days of Cain, trouble must inevitably ensue. Just in proportion as the grace of God permeates the hearts of both employers and employees, will such troubles be prevented. Abraham wisely settled the differences that arose between his herdsmen and those of Lot, his nephew; yet he neither kept back wages nor ordered a strike.

"Ye have lived in pleasure on the earth, and been wanton," say the Scriptures. Such prodigality as is often seen in time of need, and near those who are in dire need, arouses envy in the carnal heart. Some years ago, while one hundred thousand miners in Pennsylvania were scouring the roads like cattle in search of forage, a gay metropolitan ball was given by one hundred and forty-four social autocrats in New York City. Wine flowed like water, and a necklace worn by one of the many gay dancers would have gone a long way toward satisfying the hunger of men who go down

into the very bowels of the earth that we may better enjoy the comforts of life.

We read of mansions built for cats, of social parties given in honor of canines, and of large sums of money squandered on "pussy funerals." At the same time, we see poor men who could have had comfortable homes of their own, had they not drunk up their wages, burned much of them up in tobacco smoke, or gambled them away, thus doing a terrible injustice to their wives and children. In the final Judgment, every individual must give account of the use and abuse of all talents entrusted to him.

WILL THE WAR MAGNIFY CAPITALISM?

For the present, it is recognized that the winning of the war should take precedence over the settlement of all other questions. To save the republic from the dangers of autocracy, and thus have a free country in which to live, is the first end to be gained. In a dispatch from London on September 10, we read of a big conference called by Samuel Gompers, president of the American Federation of Labor, at which important gathering delegates were expected to be present from all the allied countries, and

(Continued on page 12)



WHITE GERANIUM CHRISTIANS

By INEZ HOILAND STEVENS



IN one of our windows there stands a white geranium, which teaches me a lesson every time I look at its beautiful blossoms. Now there happens to be a reason for that geranium's being white, and therein lies the lesson.

Owing to the frequent raids of ants and locusts in this section of Argentina, we have to satisfy our love of flowers as best we can with potted plants; and that is why our front porch happens to be full of geraniums,—eleven varieties in all. As these are mostly shades of red or pink, I asked my neighbor to exchange with me for one of her white ones. This she gladly did, but with this warning: "Be careful to keep that plant by itself if you want it to stay white. If you put it near the red geraniums, it will soon change its color. I have two that were once white, but are now streaked with red from being with the other plants."

I could hardly believe it; but inasmuch as another neighbor had had a similar experience, I took their word for it, and placed the plant in a window by itself, where it can blossom in all its whiteness, uncontaminated by the various hues of its sister geraniums on the porch.

Every time I look at it, I am reminded of caste—it seems so cold and unapproachable.

But it especially reminds me of a class of so-called Christians whose virtues flourish only in certain atmospheres and localities. Like the geranium, they remain white only under special conditions.

During our voyage from England to South America, I met a fine little Scotch woman who was deeply religious. In speaking of the conditions that exist in this country, she said: "I feel actually ashamed of some of my English acquaintances in Argentina. At home they were faithful churchgoers; but as soon as they got here, they buried themselves in money-making, and instead of being an example to those about them, they seem to forget all about their religion, although there is every opportunity to go to church. There is nobody to watch them, you see."

And haven't you known plenty of people just like that? In the home town and church, they pass for conscientious, faithful members perhaps; but let them go to a large city, where they are unknown, or among worldly friends or relatives, and they are not strong enough to resist the temptation to "do as the Romans do."

How many students, during the nine months of the college year, take part in the religious activities of the school, fre-

quent and seem to enjoy the church services, the young people's meetings, the prayer bands; but with vacation comes the return to old associates, and little by little their feet slip, until they lead to the party, the theater, the dance,—those deceptive tints which gradually change the white flowers of the heart to crimson.

Surely Christianity means nothing if it does not stand for the power to resist evil. Christ, our great example, lived right among sinful men, not in some secluded spot by Himself. Yet the whiteness of His soul remained unspotted.

How much use would we have for a light that would become extinguished as soon as put in a dark place? That is exactly where a light is needed, and the one thing it is for is to dispel darkness.

And that is exactly what Christians are for, and the only reason why they exist in this wicked world,—to dispel the darkness of sin. The genuine Christian is not of the world, although in the world. His heart is inside, not on his coat sleeve; and unless its portals are willfully opened to sin, its purity will remain inviolable.

Being out in a snowstorm does not make a man white, neither does a bespattering of mud make him black. "The kingdom of heaven is within you."

THE SIGNS OF THE TIMES WEEKLY

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Plain Scripture and the Second Advent

Volumes have been written on this subject, some negative, some positive; but after all, the clearest, simplest, and most authoritative is the Bible, unvarnished by human interpretation.

By WILLIAM MAYHEW HEALEY

IF a farmer living in the wilds of a new country should tell his children that he was going to a distant city to be gone for a few days, to get a fortune that was waiting for him there, and should ask them to take good care of everything on the farm until his return, when he would bring them new clothes and many desirable things, after which he would take them for a visit to the city, it is inconceivable that those children should expect to receive the new clothes or make the trip to the city before their father's return.

What promise has the Lord made to the children of the kingdom?

"The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them." Matthew 25: 14-19.

EVERY MAN'S REWARD YET FUTURE

In applying this parable, Christ said: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25: 31-34.

Again Christ, in speaking of the rewards for His people, said: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

When John received his glorious vision on the lonely isle of Patmos, he was carried along to the time when human probation shall be closed, and no more sins can be forgiven, but the final declaration is made: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Then he heard these words: "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 11, 12.

From these and many like scriptures, it is positive and plain that the Lord has

promised to give His rewards at His coming in glory, and not when people die. When the Lord rewards mankind, He separates them "one from another, as a shepherd divideth his sheep from the goats." In death, both good and bad men, together with the beasts, "all go unto one place." And that place is "dust." Ecclesiastes 3: 19, 20.

ONE DESTINATION FOR ALL ANIMALS

Natural human intelligence should teach us that the dead "sleep in the dust." Job 7: 21. Beyond that, man cannot discern; but God says, by His servant Paul: "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For 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: 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. Wherefore comfort one another with these words." 1 Thessalonians 4: 13-18.

There is no reason why any one should misunderstand such plain language,—that the Lord would comfort His people, and have them comfort one another, with the promise that He is coming again to raise the righteous dead and give immortal life to His living saints whose hope is in His coming; "and unto them

that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

The second coming of Christ is considered by many professed Christians as a matter of little consequence, because they have invented another way by which they expect to go to their reward in heaven. God says that death is the penalty for sin; they say it is "the gate to heaven." The true faith of the church has always been that Christ would first come "a man of sorrows, and acquainted with grief," and be led "as a lamb to the slaughter"; and that He would come a second time in "glory," with His angels, to judge and give rewards to mankind.

Enoch had a vision of Christ's second advent. Jude, in speaking of the wicked, says: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

ABRAHAM AND DAVID ANTICIPATED

Abraham and his faithful children, "so many as the stars of the sky in multitude," did not expect to get the promised reward at death; for when they died, they saw it "afar off." Hebrews 11: 12, 13. David did not expect to receive immortal life until he should have slept for a while. He says: "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17: 15.

Paul teaches us, in 1 Corinthians 15, that if Christ does not come to raise the dead, "then they also which are fallen asleep in Christ are perished." "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, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 18, 51-54.

Let us abide in "sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2: 8, 13.



Christ gave the parable of the talents to illustrate the truth of His ascension to heaven after the resurrection, the work of His servants during His absence, and His coming again to reward the faithful and to punish the squanderers of opportunity.

"God works by a few chosen agents, and these often are feeble and of little account in this world's esteem. He does this to show to all that God rules as He will. See Zechariah 4: 6, 7."

270,000,000,000 People in Court

Case of right vs. wrong, or the government of Jehovah vs. the family of Adam. Attorneys, Jesus of Nazareth vs. Satan, prince of this world.

BY JEAN VUILLEUMIER

WHAT necessity is there, on the part of the Omnipotent One, to array all men in formal judgment, before giving them their eternal reward or punishment? Cannot the Omniscient and Just One decide instantaneously, and with unerring justice, upon the character and deserts of every human being?—He can; but it is not merely, with God, a case of possibility or exact justice, but a case of honor.

God Himself is on trial before men and angels. He must be proclaimed just by the very ones whom He is judging and by those looking on from the un-fallen worlds. And besides, there are the fallen angels, who have been criticizing and antagonizing God's government for six thousand years, and who must also be brought to plead guilty before the universe. Thus we see that there is no corner in the infinite realms of space where the settlement of Satan's case—and this includes the fate of Adam and his race—is not watched with intense interest and anxiety.

One single doubt as to God's justice, lingering in any one's heart, anywhere through His vast universe, would endanger its future happiness and expose it to new rebellions. This is to be prevented at any cost. Hence the necessity of a formal judgment of the whole world, with every possible judicial safeguard.

WHO ARE TO BE JUDGED?

Approximately two hundred seventy thousand millions of human beings—that is, all sane men and women, and all children who have reached the age of accountability—will be subpoenaed. High and low, rich and poor, ignorant and educated, the civilized and the barbarians, the white, yellow, and black races, Christians and idolaters, Jews, Mohammedans, and infidels,—all must appear at the bar of God.

There will be such mighty kings as Xerxes, Augustus, and Charlemagne; such conquerors as Cyrus, Alexander, Napoleon; such statesmen as Machiavelli, Richelieu, Cromwell; such popes as Alexander VI, Innocent II, John XXIII; such inquisitors as Dominique, Torquemada, the duke of Alba; such reformers as Waldo, Wycliffe, Luther; such missionaries as Egede, Judson, Livingstone; such writers as Dante, Milton, Voltaire; such artists as Michelangelo, Holbein, Velasquez; such musicians as Mozart, Chopin, Rossini.

And besides the noted men of all ages, there will be the untold multitudes of those who never won any fame, who just lived and died in their little circle, with no records remaining except those in the books of God.

There will appear those who were admired and adulated by the people, and those who were despised and persecuted; those who made money, pleasure, or worldly honors their supreme aim, and those who were content to live honest,

simple, unobserved lives. There will be the men and women who lived for self and self-gratification, and those who lived for God and their fellow men; those who conquered cities, and those who conquered their temper; those who mastered arts and sciences, and those who found the way of salvation; those who trusted in and boasted of their personal honesty and native virtues, and those who sorrowed over their mistakes, and placed their only hope in the merits of a crucified Redeemer.

WHEN WILL THE JUDGMENT TAKE PLACE?

Not at death, since a man's influence does not cease with his life. The day of Judgment does not run parallel with human history. It takes place at its close. Paul called it "the Judgment to come," and said God "hath appointed a day in which He will judge the world." Acts 17: 31.

Again, there are two divisions in the work of judgment. One covers the cases

of those who are saved, and the other includes the cases of the lost. The work of these two classes must take place before any individual in these classes can receive his reward. No sane judge would sentence a man to a term of prison before the man had been duly judged and condemned. This is a strong argument against the popular idea that men go to heaven or hell at death; for in that case, every one would be rewarded or punished immediately after his life ends, and hence the Judgment would be eliminated.

As the righteous are raised to life and immortality at the second coming of Christ, they must be judged before that event; and as the wicked are raised for their final doom at the second resurrection, one thousand years later, they must have all been judged prior to that time. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" 1 Peter 4: 17.

Both sessions of God's tribunal take place in the third heaven, in God's own palace—a palace of indescribable glory and stupendous dimensions—and in the presence of the hundreds of millions of angels. This scene was witnessed by Daniel. "I beheld till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery



Every individual who ever lived upon this earth is to be arraigned before Christ's judgment bar. The conquerors of earth, men who have yielded to no one, but with haughty mien, have dictated to millions, will be there, all subservient to the King of kings.

stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 9, 10, A. R. V.

BY WHOM WILL MEN BE JUDGED?

These angels are the witnesses at court. For six thousand years, they have mingled in all the various experiences of human history, as guardian or recording angels; and they are present to certify to the correctness of their records against any accusations from Satan and his angels. The wily and insistent criticisms of the great adversary—which God might shut off but for His fairness and impartiality—are met by a mighty Advocate. The crucified Son of God, who has Himself been on earth, and has identified Himself with the human race, victoriously pleads the merits of His righteous life and vicarious death in favor of all who have sincerely repented of their sins. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Revelation 3: 5. "The Lord rebuke thee, O Satan; . . . is not this a brand plucked out of the fire?" Zechariah 3: 2.

To these sinless witnesses is added another class at the second session of the Judgment; namely, all the righteous ones taken to heaven at the second coming of Christ. These form the jury that will pass on the cases of all the unsaved. They will be well fitted for this work, having lived in the very times of their unrepentant contemporaries.

WHAT IN MAN'S LIFE WILL BE JUDGED?

Every act, word, or thought that has a moral character or influence, whether open or secret, will come into judgment. Plans, methods, and policies that have been carried out coolly, as well as unpremeditated actions and outbursts of passion; deeds of hate, greed, or shame; words of deceit, pride, scorn, and jealousy; rude, brutal, and heartless words, as well as idle, foolish, nonsensical gossip; writings of any sort that may have led to wrong actions, caused injury, exerted an influence against truth, justice, and purity, be it during the lifetime of the writers or hundreds of years later; and finally, all thoughts, meditations, and desires of a sinful or corrupt nature,—these are the things that will come before the unerring tribunal of Christ. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of Judgment." "By thy words thou shalt be justified, and by thy words thou shalt be condemned." For God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." Ecclesiastes 12: 14; Matthew 12: 36, 37; 1 Corinthians 4: 5.

Here again God has made provision so as to leave no room for any doubts as to His absolute fairness and impartiality. All the actions, words, and thoughts coming into judgment are actually recorded upon actual books. The words of the Bible referring to the Judgment

admit of no figurative interpretation; they must be taken as absolutely literal. Day by day, hour by hour, the recording angels take their records, which are afterwards transferred into the grand ledgers of heaven, some of which receive the good actions, and others the sinful ones. "A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Malachi 3: 16; Revelation 20: 12.

BY WHAT CODE WILL MEN BE JUDGED?

The moral standard by which all shall be judged is a well-known document. No one will be able to plead ignorance; there will be no protests on the part of the disloyal opposition—Satan and his party—on that all-important matter. Every man is acquainted with the written copy of God's law upon his own conscience, or has had opportunity to become acquainted with the Ten Commandments given amid the thunders of Sinai. The heathen nations will be judged by what they knew of the moral law, says Paul (Romans 2: 12-16); civilized people, those living in Christian lands, will be judged by the written text of the Decalogue.

"Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." "So speak ye, and so do, as they that shall be judged by the law of liberty." Ecclesiastes 12: 13, 14; James 2: 12. No theological interpretations or constructions, no amount of precedents, traditions, or personal feelings or experiences, will avail or prevail against the literal, obvious meaning of this immortal, God-given code, observed and confirmed by Jesus Christ. Notwithstanding centuries of contrary practice by millions of Christians, the exact terms of the second and fourth commandments will be read, and obedience will be required of all who knew that they were breaking them, or might have known if they had wished.

WHAT ARE THE REWARDS AND PUNISHMENTS?

Only two classes of sentences will be pronounced by the heavenly tribunal: life eternal and death eternal. Either one or the other will be the reward of every man. Death will be the fate of those who spent a lifetime on earth without taking time to prepare for an eternal existence; but unending life will be the recompense of all who chose the way of "righteousness unto eternal life through Jesus Christ." On the one hand will be death, a death without any possible recovery during the eternal ages, to those who were disobedient; but to them that were "patient . . . in well-doing," and sought "for glory and honor and immortality, eternal life." Romans 5: 21; 2: 7, 8.

"Look unto Me, and be ye saved, all the ends of the earth." "I, even I, am Jehovah; and besides Me there is no Saviour." "I, even I, am He that blot out thy transgressions for Mine own sake; and I will not remember thy sins."

"Have I any pleasure in the death of the wicked? saith the Lord Jehovah; and not rather that he should return from his way, and live?" "Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live." Isaiah 45: 22; 43: 11, 25; Ezekiel 18: 23, 31, 32.

Absolute Dependence upon Christ

ANY religion that holds forth salvation by the development of the good inherent in man, is a false religion.

Inherent sin means death; for "the wages of sin is death." The Scripture concludes all men under sin, and hence all are dead. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." 2 Corinthians 5: 14. It was because all were sinners that Christ died for all. If in any man there were enough inherent good to save him, Jesus need not have died for him. And if one sinner had enough inherent good in him to be saved thus, then surely it would be possible for every other sinner to develop his inherent good likewise. Hence there would be no need at all for the sacrifice of the life of the Son of God to save anybody. All would get through somehow without a Saviour. This is the basis for all heathen religions—salvation without Christ, every man being his own savior.

God looked down from heaven, searching for a man on earth of this description—a man with inherent goodness. Here is what the Lord said of it: "God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back: they are altogether become filthy; there is none that doeth good, no, not one." Psalm 53: 2, 3. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5: 12.

These two scriptures alone forever settle the question, and make clear that there has not been, nor ever shall be, a man on earth able to save himself because of his own inherent goodness. Salvation must come through the exercise of a power wholly outside and beyond man. God must provide a Redeemer powerful enough to save man from his sins.

T. E. BOWEN.

CRITICISM is a cruel, wicked thing. All the capital one needs to engage in this business is a mean, wicked heart. Religion spoils one for this work. Instead of criticizing people, we should try to help them. There are many souls going to perdition whom we might lift up if we would but reach out a helping hand. I do not know what you and I are in the world for, if it is not for this. If we are not going to help any one, we might just as well die and get out of the way. I would that God would give us a tremendous determination to be more helpful to souls in this world who are going down to ruin. We shall never be able to estimate, this side of eternity, the value of a soul.

G. B. THOMPSON.

Christ Indicts Traditionists and Man Worshipers

"Jesus did not follow the teachings of the schools; He did not copy any living model, nor draw His lessons from any earthly source."

BY THE LATE ELLEN G. WHITE

"HE spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new: for he saith, The old is better." Luke 5: 36-39.

At the time Jesus uttered this parable, the old typical service was soon to pass away, and the temple courts were to be left desolate. Christ, the great Antitype, both Sacrifice and High Priest, clothed in His own spotless righteousness, was soon to be slain as a lamb without blemish, for the sins of the world. But both His disciples and the disciples of John misapprehended the relation of His teaching to the doctrine of the scribes and Pharisees. The disciples of John had sought to unite the teaching of the reformer with the doctrines held by the Jewish leaders; but the teaching of scribes and Pharisees was fast hastening to decay, and to unite the truth with their jargon of tradition would make confusion worse confounded.

LEGAL RELIGION ODIUS TO CHRIST

The principles presented by Christ, the manner of observing feasts, of praying to God, could not be properly united to the forms and ceremonies of Pharisaism. Instead of closing up the breach that had been made by the teachings of John, the teachings of Christ would make the separation between the old system and the new more distinct, and to attempt to unite the two would only result in making the breach wider. Jesus illustrated this fact, saying, "No man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish." The bottles to which He refers in His illustration were made of skins; and after once being used as vessels in which to place the new wine, they were worthless to serve the same purpose again. In this familiar illustration, Jesus presented the impossibility of making those who are satisfied with a legal religion the depositaries of the living truth of heaven.

Those who would not receive the light and grace of Christ, who rejected the truth He came to bring them, were compared to old bottles, to worthless and worn-out garments. Rejecting the truth themselves, they were ever seeking to sow the seed of doubt and questioning in the mind of the disciples, in order that the truth unfolded to them by Christ should not make its impression on heart and spirit. They exalted ceremonies, hu-

man exactions, and the commandments of men, as more essential than the teachings of Christ. The difference between the fresh, pure doctrines of heaven and the lifeless teachings of the Pharisees made manifest the fact that the vital truth of God could find no place for expansion in the old religious rites that were ready to vanish away.

COMMON PEOPLE WERE NEW BOTTLES

As a result of intercourse with Christ, the disciples were led to behold the precious gems of truth recovered from systems of error, and reset in the framework of truth. As their minds expanded to comprehend the doctrines of Christ, they saw that the faith which works by love and purifies the soul could find no place for union with the old religion of



The bottles mentioned in this parable were skins of animals, in which wine was placed, and which, after being used, were worthless.

the Pharisees, which was made up of ceremonies, injunctions, and the traditions of the elders. An effort to unite the teachings of Jesus with the established religion would have shown the utter mistake of such a course. For the new doctrines, like fermenting wine, would have burst the old decaying bottles of Pharisaical tradition.

To the Pharisees, the teaching of Jesus was new in almost every respect, was unrecognized and unacknowledged as truth. They professed to have respect for the religion of Abel, Enoch, Noah, Abraham, and Moses; but although Christ taught the original truths that had been committed to the fathers, His teaching was new to the Pharisees, because they had perverted and misinterpreted and burdened down the requirements of God, until the truth had lost its original significance and beauty.

The Pharisees opposed the teachings of Jesus with all their force, and Jesus turned from the recognized religious leaders to find in others new bottles for

the new wine. In the untutored fisherman, in the publican at the market place, in the woman of Samaria, in the common people who heard Him gladly, He found His new bottles for the new wine. Priests and scribes and rulers were fixed in a rut of ceremonies, observances, and traditions. For long years, they had lost their vitality, and their hearts had become contracted, like the old withered, dried-up bottles to which He had compared them; but in the fishermen, the Samaritans, the publicans and sinners, Jesus found hearts that He could impress and make receptacles for His divine truth.

TRUE RELIGION IS PROGRESSIVE

God's people must go on from light to a greater light, or they will become, as did the Pharisees, unwilling to receive additional light. They will find themselves in the condition represented by withered, dried-up bottles. In their religious faith, they will be unmovable, inflexible, like the withered fig tree dried up by the roots. Those whom Jesus chose for His work were people to whom the world gave little attention; the fishermen, the despised publicans and Samaritans, had no connection with the schools of the scribes and Pharisees; but Christ saw in them the requisite qualifications for the work of God. The Pharisees looked upon His association with publicans and sinners as a matter that merited their condemnation; for it was in marked contrast to their habits, customs, and traditions. But Christ taught His disciples lessons concerning the broad character of His kingdom, which was to be perpetuated through eternal ages.

The lessons which Jesus taught in the parables should be carefully studied; they contain instruction for His people in these last days, that we may not make the mistakes which the Jewish nation made in the time of Christ. The gospel was first preached to the Jews; but they felt whole and in no need of a physician. Christ came to minister to the sin-sick soul; for only those will be converted who feel and know that they are sinners. Christ came holding forth precious truth for the acceptance of men, presenting heavenly principles to be woven into the life, bestowing spiritual benefits to be passed on to others. Christ, the consolation of Israel, had come unto His own, but His own received Him not. He must find new bottles to contain His new wine.

TRADITION WITHERS

Why could not the old bottles contain the new wine? Why were the lessons of Jesus refused? The life of Christ should have been a constant inspiration. But the scribes and Pharisees refused Him, because they allowed pride, ambition, and bigotry to stand in their way. Jesus did not follow the teachings of the schools; He did not copy any living model, nor draw His lessons from any earthly source. His teachings were simplicity itself, so clear that a child could understand them, so deep that the prejudiced Pharisees and priests could not comprehend them. No one but a heavenly teacher could present so lofty a morality in such simple words, making his sayings applicable to the necessities of all. The brightness of the Father's glory was revealed in the face of Jesus Christ. But the old bottles could not

contain the precious new wine. The bigoted Pharisees, scribes, and rulers had no preference for the new wine; they were filled with the old, and, until emptied of the old traditions, old customs, old practices, they had no place in mind or heart for the truth of Christ.

In the question, "What shall we do, that we might work the works of God?" the attitude of scribes and Pharisees is set forth; for the question meant, What shall we do to deserve heaven? Mark the answer of Christ: "This is the work of God, that ye believe on Him whom He hath sent." The price of heaven is the Messiah. The way to heaven is Christ. "This is the work of God, that ye believe on Him whom He hath sent." But the Pharisees scoffed at His doctrine, and the Sadducees derided Him. The most precious truth could find no harmony with the false theories and commandments of men. But the common people, who were not filled with the wine of superstition and tradition, heard Him gladly. They recognized the heavenly power of His teaching, and were charmed with the new truth concerning His kingdom. Many, many, found the living Bread that came down from heaven, and drank of the living Water. Their hungry souls were satisfied with heavenly manna, and refreshed with the streams of salvation. In their acceptance of His

doctrine, they proved the truth of His words, "My sheep hear My voice, . . . and they follow Me."

DO WE IMITATE THE JEWS?

Let it not be with us who are living in the last days as it was with the Pharisees. Let it not be said of us, as it was of them, that new wine cannot be put into old bottles. Let not those who have been long in the truth, who have been made the depositaries of the law of God, exalt the ideas and opinions of men above the advancing truth of heaven, lest they be left as old, withered bottles, whose place will be filled by new bottles which the Lord shall select for the new wine. We must be in a position where we shall ever have an appetite for the fresh manna, for the new wine of heaven.

Let all beware lest they imitate the example of the Jews, and, fearing they must give up some cherished idea, or discard some idol of opinion, refuse the truth which "cometh down from the Father of lights." It was adherence to tradition that proved the ruin of the Jews, and will prove the ruin of many, many souls in every age. Let us fear to become satisfied with that which we already have acquired, but ever advance with the light, that Jesus may not have to cast us aside as worthless bottles, when He would present to us new truth.

Rotterdam. In the quietness of the study, Erasmus saw and apprehended, in a large measure, the beauty of the true gospel, and he shrank from the spirit of ecclesiasticism. But Luther had been drawn into the work of reform over the road of a deep personal experience. He was a sinner, grieving over the guilt within, and longing for personal deliverance. He had sought for it after the mechanical ways of the Roman Church, and sought in vain. As he climbed up the holy stair at Rome, the Spirit of God flashed the Scripture text into his heart, "The just shall live by faith." He rose a new man, and the Reformation was born that day in his soul.

Swiftly events swept on to the Reformer's appearance before the imperial council at Worms. We know the story of those hours before the Diet, and of the final summons to Luther to say Yes or No. We quote the story as told by a Roman Catholic historian, Dr. John Alzog:

"HERE I STAND"

"The chancellor pressed for a categorical answer. 'Will you or will you not retract?' he said, addressing him. Luther replied: 'Inasmuch as it is certain that both popes and councils have time and again fallen into error, and denied at one time what they had affirmed at another, I cannot bring myself to put faith in them. My conscience is captive to the words of God; and unless I shall be convicted of error by Scripture proof or by plain reason, I neither can nor will retract anything. God help me. Amen.'"—"Universal Church History," volume 3, page 39.

Whatever one's attitude may be toward Luther or toward the Reformation, one must acknowledge that here spoke a man of true heroic mold, with the courage of his convictions and with dependence upon God. Before he gave that answer, Luther in prayer to his heavenly Father had rededicated his life, had placed himself upon the altar for sacrifice if God so willed. But as for giving up his hope of salvation through Jesus Christ, he could not do it, neither could he refrain from telling to others the truths which had blessed his own soul. So with his hand upon the word of God, before the council representing all the power of earth and all the power of an earthly church, he took his stand, his closing words, as he himself later reported, being, "Here I stand, I can do no other; God help me."

Even his opponents recognized the valiant stand he had made, however enraged they were against him. Aleander, the legate of the pope at the Diet, wrote in his dispatch dated Worms, April 19, 1521:

"As Martin went out from the imperial hall, he raised his right hand on high, after the manner of the Roman soldiers when they exult over a good blow in a tournament."—Brieger's "Aleander and Luther," page 34, quoted in footnote of Vedder's "Reformation in Germany," page 157.

THE IRRESOLUTE FALL INTO POTS OF PITCH

After his stand at Worms, Luther was hidden by his friends in the Wartburg.

(Continued on page 14)

A Lesson for the Irresolute

BY W. A. SPICER

IN the year 1519, when Luther's writings were stirring the minds of men to renewed thought in all northern Europe, Erasmus wrote from Louvain to Luther:

"I have not words to tell you what an excitement your books have raised here. Up to the present moment, the false suspicion cannot be torn from the minds of these creatures, that your works have been written by my assistance, and that I am the standard bearer of the 'faction,' as they call it."—Emerton's "Erasmus," page 295.

Both men stood on the threshold of the great Reformation. Erasmus desired a reform, and had been one of the agencies of God's providence in preparing the way for the new time. Neither Erasmus nor Luther contemplated a reformation that would lead to separation from Rome.

But "the fullness of time" had come. The Reformation was not man's work, but God's. The Lord, however, works through human agencies. We may not assume to read the undeclared providences of God; but it truly seems that Erasmus, with his splendid preparation as a scholar and his love for an upright life, was definitely called to join as a leader in the reform movement. His edition of the Greek New Testament and his writings against the theological prejudices of the time had prepared the way for an awakening.

THE SPINELESS NEUTRAL

Erasmus, however, loved the quiet life. Had he been with the disciples when Christ said that He came not to send peace on earth, but a sword, to set friend against friend, and brother against

brother, the temperament of Erasmus would have said, "Be it far from Thee, Lord."

When controversy was aroused, and believers were called to take their stand upon the divine foundation of the word of God, Erasmus's heart was filled with dismay at the prospect. He endeavored to persuade Luther to be of his mind. He wrote to the Reformer:

"I think a well mannered reserve will accomplish more than violence, etc. We ought to keep an even temper. . . . I am not urging you to do all this, but just to keep on as you are doing."—*Id.*, page 297.

Erasmus represented a type that is always with us. He would be neither for nor against—the friend of both parties—when a crisis was on calling for action and for men to line up and take their stand. In 1518, he had written of Luther to Cardinal Wolsey:

A MAN OF DECISION AND CONVICTION

"The man's way of life is approved by all, and this is not slight argument in his favor, that his character is so sound that not even enemies can find anything to criticize. But even if I had ever so much time for reading him, I cannot take upon myself to pronounce upon the writings of so great a man, even though nowadays boys are everywhere, with the greatest boldness, declaring this to be false and that to be heretical."—*Id.*, page 298.

Luther well understood Erasmus's attitude. "Erasmus," he said, "wants to walk on eggs without breaking their shells." Luther was being hurried along the way of reform after an experience quite different from that of the sage of



UNCLE SAM'S DEPARTMENT

"The Best Big Sister"

THE Slogan Contest conducted by the Young Women's Christian Association has resulted in the acceptance of the one submitted by Mrs. J. T. Lemos, of San Francisco, "The best big sister in the world." The Red Cross has been very appropriately denominated "the greatest mother in the world"; and in view of the work that the Y. W. C. A. is doing, it is most fitting indeed that this worthy organization should be denominated "the best big sister in the world."

One of the very important lines of work placed upon the Y. W. C. A. by our government is that of caring for the thousands of women and children, during the hours when they are not at work, who are being drawn into various industrial centers to help prosecute the war. For instance, there are forty-five thousand women employed in one plant in Connecticut; in the Long Island City Gas Mask Factory, five thousand girls are working; and these cases are typical of the many other thousands in various centers, particularly in the eastern part of our country.

It can be readily seen what demoralization might result where thousands of girls are brought into factories in this way, many of them away from home for the first time, were not painstaking care given to their leisure hours. The government is awake to this fact, and so has asked the Young Women's Christian Association to provide for recreation and entertainment for these girls when off duty.

Where the government does not already have buildings erected for the purpose, the Y. W. C. A. is either erecting or renting buildings where comfortable places are provided for the young women to read, to write letters, to iron, to sew, to study; and classes are provided for them in French, Red Cross work, stenography, bookkeeping, etc.

"The best big sister in the world" should be liberally sustained in this indispensable work. Who can estimate how many young women would unwittingly be drawn into the downward course of degradation and ruin were not such painstaking efforts put forth!

For the purpose of providing the "big sister" who will lead in this work, the Y. W. C. A. is calling for volunteers who will receive special instruction to act as workers in the recreational, the industrial, and the educational plans of the organization. These "Y" workers must be graduates from a first-class college, from a normal school, or a recognized school of physical training. The classes at the National School will prepare these workers for the field in which they have specialized, by giving

them further practical training under the direction of experts. The school for training these workers is now open at the Young Women's Christian Association headquarters, 600 Lexington Avenue, New York City.

It is intended, as soon as arrangements can be completed, to give courses also in San Francisco, Richmond, and Minneapolis. This is one of the most worthy causes to engage the activities and energies of young women who have the necessary training and qualification. All such who are interested in the matter should correspond with the Young Women's Christian Association at the address above given.

To Conserve Paper

THE War Industries Board is giving special study to the matter of saving paper. Not only are all publishers and printers asked to study the question of economy in paper, but merchants and householders are requested to join in the general plan of saving paper to the utmost.

The paper in itself is a big item, but that is not all. Large quantities of coal are used in the manufacture of paper; and it is estimated that if a twenty-five per cent reduction in the use of paper could be attained, there would be a saving of two million tons of coal this year.



Merchants are asked to wrap only such things as absolutely necessary, and purchasers are requested to assist in the economy by showing their willingness to receive such of their purchases without wrapping as would not be positively injured.

The American people have been accustomed to such profligate wastefulness

that it will be difficult for them to take seriously the necessity of economy in every direction. If we are careful to exercise every possible economy, we may be able to postpone the day of want and suffering through being deprived of actual necessities.

To Preserve the Soldiers' Respectability

THERE is a little pamphlet issued by our government, that every citizen of the United States should secure and read. It is printed in large, clear type, and furnishes, in concise form, information that is of interest to all, and especially to those who have given up sons or other near relatives for the service of the army and navy.

By the old plan, the canteen was a sort of adjunct of the army, and both soldiers and sailors were allowed to imbibe freely alcoholic drinks. Brothels and prostitutes were permitted to follow the camp. Many people winked at these evils, and many others considered them as a sort of necessity to army life.

But our government, through its wise leaders, has recognized the destructive influence of alcohol and the prostitute, and kindred evils, and has set its hands strongly to stamp them out; and not merely has it put forward a negative plan that says No to the evil, but in a positive way, and for positive uplift, has organized a Commission on Training Camp Activities, with Mr. Raymond B. Fosdick as chairman. The Commission on Training Camp Activities is appointed by the government to correlate and unify the work of the various organizations, such as the Y. M. C. A., the Y. W. C. A., etc., that have been recognized and appointed for special camp service.

The pamphlet alluded to tells of the work of this commission. It gives an account of the splendid organization that has been developed to place a wholesome, cheerful atmosphere of sociability and uplifting power around all of the camps where our boys are located, and also in the various ports and harbors where the sailors assemble for duty in the navy. This pamphlet will tell you, in brief yet sufficiently comprehensive language, of the far-reaching plan our government has put forth for the entertainment, the wise instruction and improvement, of our boys, for the care of their health, and above all, for their moral welfare, so that they may not only be true representatives of the nation, but be free from the effects of alcoholism and vice when they return to civil life.

In this pamphlet, you will read of the Hostess Houses in the various camps; you will read of the library service that has furnished more than a third of a million books for the boys to read; you will read of the War Camp Community service, of the Law Enforcement work, etc. Copies of the little booklet may be had by addressing the Commission on Training Camp Activities, 19th and G Streets, Washington, D. C. Drop a line while the matter is on your mind, and order a copy of this booklet for your personal enlightenment in regard to the activities of this worthy commission.

"THERE is no reduction in the wages of sin."



EDITORIAL



"THOU SHALT NOT BE AFRAID"

WITH the revolution reigning in Russia, with the war raging in western Europe, and with the problems in the Balkans and throughout southern Europe, it would seem that our nation and its allies have an abundance to engage their thought and energy, as well as to put them in a state of perplexity and anxiety. But to this have been added the ravages of the epidemic of Spanish influenza, which is now spreading through our nation. One perplexity after another seems to be arising, and men everywhere are disposed to be gloomy.

But why take a despairing, gloomy outlook? There is hope and cheer and light ahead. And while we may recognize the fact that Satan is stirring up all the evil forces that he can control throughout the world, yet the God of Israel still lives and is on His throne, and He will work with mighty power to-day to protect every one who will trust in Him, the same as He has through all the ages of the past. In these times of despair and perplexity, turn with reverent devotion to the beautiful promises in the word of God, and learn how to feed upon them, and to draw from them the strength, the power, and the consolation they give to the soul that has learned to know and trust Jehovah.

How consoling, in days like these, are the words of the ninety-first psalm! And there are many like words in the blessed Book. The first six verses of that psalm read as follows:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of Jehovah, He is my refuge and my fortress; my God, in whom I trust. For He will deliver thee from the snare of the fowler, and from the deadly pestilence. He will cover thee with His pinions, and under His wings shalt thou take refuge: His truth is a shield and a buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noonday." A. R. V.

The infinite God is the refuge of the one who will trust in Him. And through His power, all fear of the terrors, the pestilence, and the destruction about us is removed; for we are in contact with the Infinite, and trusting in His unlimited protection. All the words of this ninety-first psalm are especially consoling and helpful; but the last few verses have a particular value. Read them carefully:

"Because he hath set his love upon Me, therefore will I deliver him: I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble: I will deliver him, and honor him. With long life will I satisfy him, and show him My salvation."

He who sets his love upon the divine Father will be delivered. He may have trouble and perplexity, but he has One whom he can call upon who is mighty to deliver. The individual is to see the salvation of the Lord, and to be satisfied with length of life, even the eternal life that comes at the end of the conflict.

When God's Book is so full of consolation and comfort, why should we despair, no matter what may be taking place in this old world of ours, and no matter how great the perplexities or distress into which we may individually be plunged! Then with what confidence and deep soul restfulness should we turn to the promise: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Isaiah 54: 17, A. R. V.

CAMP PASTORS AND THE "MERGER" FUND

It is a well-known fact that the army is provided with chaplains appointed by the United States government, who are under government pay. The government, however, has permitted the various denominations to have pastors in the different camps, paid by the denomination employing them, to look after their own men. But an order was issued recently from the War Department, debarring these camp pastors, and

confining the spiritual work in the various camps to the regularly appointed army chaplains.

Another very important thing in camp life has been that of looking after the social welfare of the soldiers. To provide them with appropriate entertainment, and to give them some of the comforts and touches of home life, is a thing that has been very carefully thought out. Different organizations have been recognized by the government for this work, as follows: the Young Men's Christian Association, the Young Women's Christian Association, the Camp Community Service, the American Library Association, the Salvation Army, the Jewish Welfare Board, and the National Catholic War Council, which is most frequently mentioned as the Knights of Columbus.

The first three of these organizations are distinctly interdenominational. They serve without any reference to church affiliation. The Salvation Army also might be called quite undenominational in its methods of work; and the American Library Association, it goes without saying, would not be affiliated with any church movement. But one or two of the organizations mentioned are very distinctly individual church



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Girl munition workers in England in a large factory, loading a barge with calcium nitrate.

organizations. For that reason, it was thought by some that the funds needed particularly for carrying on the Y. M. C. A. and the Y. W. C. A. should be raised separately, so that no religious prejudices would enter into the drive to secure the necessary means for the important work represented by these organizations.

But after considerable discussion, it has been finally announced that a big drive for funds for all seven of these organizations will begin in November. As might naturally be expected, the discontinuing of the camp pastors and the merging of all these funds into one has created considerable discussion. Dr. John R. Mott, the general secretary of the Y. M. C. A., a man who, because of his activity and interest in missions and in human welfare work in general, is well known all around the world, has been openly reported through the press as having had a leading part in eliminating the camp pastors and bringing about the merger plan for the raising of funds for these various organizations. Dr. Mott requests the religious press to publish his denial of these charges; and in the interest of truth and fair play, we give the following, which has come to us over his signature:

"To the Editor:

"The public statement having been made in the press that I am responsible for the recent order of the War Department concerning camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Depart-

(Continued on page 12)



Famine Is Not a Phantom of Fancy

Twenty million people, it is estimated, will die this coming winter because of food shortage.

By ANDREW C. GILBERT

CONSERVATION or starvation. Save more, eat less. Raise more stock, grow more grain. Eliminate waste. Cut your expenses to the minimum. Rice riots in Japan. Bread riots in Russia. Hunger riots in Austria-Hungary.

Since the outbreak of the war, these and similar expressions have been seen and heard repeatedly. These warnings are not the cries of the phantoms of fancy, but the frank representations of sober facts by serious-minded men and women in various parts of the world. All, of every country and class, are urgently asked to restrict their wants, for there is a threatening imminence of world famine.

Whatever may be one's attitude toward conditions economically, there is no escaping the truth that we are face to face with a real shortage of the necessities of life. For when nations must issue strong counsel in regard to conservation, it is evidence that hunger and famine are a possibility. When nations must issue certain restrictive measures in regard to the use of food commodities, it is evidence that hunger and famine are approaching. When certain foods must be withdrawn from the open market because there is not enough for general consumption, it is evidence that hunger and famine are dangerously near. When nations order the erection of the bread line, and rations its limited food supply to the public, it is evidence that hunger and famine are gnawing viciously at the heels of the present. When men and women run riot for want of bread, and thousands are reported dead and dying from starvation, it is evidence that desperation has seized the hand of toil in an effort to halt the progress of relentless hunger and famine, which have come.

INCREASE IN CONSUMPTION, DECREASE IN PRODUCTION

In Christ's wonderful predictions of the harrowing experiences through which our world would pass in the last days, He says, "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places."

That this prophecy is finding fulfillment in these sad days of universal strife and bloodshed is made clear by the following summary in an article in the *Philadelphia North American*:

"The four principal countries among the allied nations—Great Britain, Italy, France, and Belgium—naturally have suffered an enormous decrease in soil production during the war. In peace times their combined annual production of wheat, corn, oats, barley, and rye was 1,486,448,000 bushels. And they had to import an additional 726,000,000 bushels to meet a normal consumption of more than 2,200,000,000 bushels.

PROPER SORT OF FOOD LACKING

"Last year their combined crops of these necessary foods totaled 960,000,000—less than one half their need, and leaving a shortage of more than a billion and a quarter bushels to be made up from outside sources, or more than 300,000,000 bushels in excess of the surplus of Canada and the United States.

"Such is the actual situation with regard to the six countries—the United States, Canada, Great Britain, France, Italy, and Belgium—whose combined population is only a little more than one eighth of the world's total.

"From this we turn to the other seven eighths of the 1,700,000,000 people whose food needs constitute the world's first responsibility, and most of whom, even in normal times, have barely enough to keep alive.

"Here, in addition to a world shortage of more than ten per cent in the 1917 wheat crop, we find a total net decrease in the world's food animals of 115,000,000 head. And that at a time when the fat needs of some 300,000,000 people in Europe have been largely increased by an abnormal war drain on human energy.

"So here we face an alarming decrease in a source of food which should have increased. Also, we face a stagnation of commerce, due to the war, which has made it difficult for many countries to obtain a sufficient supply of the food-stuffs that maintain a proper nutritional balance. And already this war has taught us that famine is no longer predicted solely upon the lack of food, but upon the lack of the proper kinds of food."

SPECTERS FLIT ABOUT

Dreadful conditions exist in Europe today because of the lack of food and of the proper kinds of food. Dr. Franz Markitch, a Bosnian socialist, arriving in England from Stockholm, after trav-

eling through Austria-Hungary and Germany, is reported as having given the following statements to the *Westminster Review*:

"In Bosnia-Herzegovina and Istria, as well as in Dalmatia, famine is taking a terrible toll of the population. People are driven to eat herbs, roots, and the bark of trees, while specters flit over the countryside amid the ghastly mortality caused by 'hunger typhus,' as the disease is called by the people.

"It is not much better even in the army. I have seen with my own eyes soldiers begging for bread in the streets of Vienna and Budapest. Cues of people a whole street long wait hours for food. A whole day, and even in some cases forty-eight hours, have members of a family waited in these rows, replacing each other, lying down or bringing chairs. In a motor car and going at a rapid pace, we took more than five minutes passing one such cue. Meat, bread, tobacco, tea, coffee, sugar—these things are not to be had."

AVERAGE LOSS EIGHTEEN POUNDS

As to conditions in Germany, he said: "The conditions are not in reality better, except that there is more a case of starvation by organization. According to a typical German statistical report, every man in the German empire, on an average, has lost eighteen pounds in weight during the war."

In Serbia there have been thousands of deaths from starvation. Within the past few months, tens of thousands of Armenians have died from lack of food. Russia, with her vast fields, is actually facing famine. In a recent official report by the minister of commerce and industry is found this significant paragraph:

"In many places the population have not enough bread. In Petrograd and Moscow in particular the stocks have fallen to a minimum, and no fewer than eight provinces in the heart of the country are suffering from the acute lack of food. There is no bread, and extraordinary measures are needed. The Korkoff sugar refinery is threatened with complete stoppage, as the working people employed have no food. Twelve thousand working people employed at the Yartzeff cotton mills, Smolensk province, are in an awful situation, the stocks of flour and grain having run out. A telegram from the Kuvnetsk paper mills, Tver province, says: 'The workmen are on the eve of famine; no bread anywhere. Immediate relief required.'"

Holland, Sweden, and Denmark, though neutral, have been forced to establish a rigorous system of rationing their food supplies. In these countries, and in those previously mentioned, the lack of suitable food is dangerously increasing the prevalence of disease. "Underfed men and women and children are lacking in normal resistance, as evidenced by the fact that during the first ten months of 1917 there were no less than 11,000 deaths from tuberculosis in Vienna alone—more than double the number for the same period in 1914. And in addition to other hardships, the French army has had to fight an unprecedented prevalence of this most deadly of plagues."

Men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. Economists are harnessing every item of energy of brain and brawn possible for them to command in their mighty struggle to meet the distressing need for food, and to avert the disasters of famine. All should cooperate cheerfully and systematically in the various plans to prevent waste and to eliminate everything that is not really necessary to maintain nutritional balance.

GOD'S PROMISES SUFFICIENT

In the midst of these trying difficulties through which the nations are passing, there is but one thing that can give courage and comfort. That is the promises of Holy Writ. They abound with sympathy and good cheer for those who are willing to trust their heavenly Father, fully as He leads the way in the darkness. Our God is the Sovereign of the universe. He guides every ship of state according to His all-wise plan. If He brings it through a stormy sea, He does so that that nation may have opportunity to learn the lesson of humility, which is the pathway to true greatness and noble success. "Righteousness exalteth a nation: but sin is a reproach to any people." Proverbs 14: 34.

"The Lord will not suffer the soul of the righteous to famish: but He casteth away the substance of the wicked." Proverbs 10: 3. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy; to deliver their soul from death, and to keep them alive in famine." Psalm 33: 18, 19.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Psalm 91: 1-7.

With simple faith in such strong and soul-stirring promises as these, every one may go forward into the untraversed future, knowing that our hope will change to glad fruition when eternal day bids shadows flee away.

The Climax in Redemption

Steps in Redemption—VII

BY RUFUS A. UNDERWOOD

"IF children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8: 17, 18.

The crowning act of redemption is glorification with Christ. All the sacrifices of Christ and the labors and sufferings of His people would be for naught if the last step in redemption were to fail of fruition. For this martyrs have prayed and long looked. Therefore the steps in redemption which we have considered in preceding articles would be in vain did they not lead to its fulfillment in us when Christ Himself is glorified. The apostle says the sufferings we endure in this sin-cursed world are unworthy of comparison with the glory to be revealed in us.

The time of compensation, when this glory is to be given, is at the second coming of Christ. This fact adds to the importance of Christ's return to this world. The glory promised to the redeemed is to be given when Christ is glorified with His people. The Saviour says: "What is a man advantaged, if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of Me and of My words, of him shall the Son of man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 25, 26.

CHRIST'S CHARACTER IS HIS GLORY

We inquire, What is the glory of Christ? The glory of the angels and the Father will be united in the glory of Christ on the occasion of Christ's return to complete the redemption of man. A few scriptures will aid us in determining the character of this glory. In His wonderful prayer on the way to Gethsemane, Christ said of the believers: "I pray for them: I pray not for the world, but for them which Thou hast given Me; for they are Thine. And all Mine are Thine, and all Thine are Mine; and I am glorified in them. . . . And the glory which Thou gavest Me I have given them." John 17: 9, 10, 22.

The glory of Christ in character and in person is to be given to the redeemed. Thus Christ's character and the glory of His person are to be duplicated in every redeemed saint. When we consider the myriads of men and women who will be elevated from this sinful state to a plane of equality in character and knowledge with Christ Himself, we can have but little conception of the glory to be revealed in us. This will constitute Christ's great glory. It will be the admiration of the angels and of the unfallen worlds, above all the riches and treasures of the universe, throughout the world to come.

Notice the following scriptures: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord

Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Philippians 3: 20, 21. Again: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power: when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." 2 Thessalonians 1: 7-10.

WITH HEAVENLY BODIES

It will be noted that Christ is "to be glorified in His saints" because His own image of character and person has been duplicated in all that behold His image. Is not this glory enough?

Again the apostle says: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. 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. There is a natural body, and there is a spiritual body. . . . The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Corinthians 15: 41-44, 47-49.

The lost image of God will then be restored, never to be dimmed or marred again. The beloved John says, "Behold the Lamb of God, which taketh away the sin [the curse] of the world." John 1: 29. We recognize the law that by beholding we become changed; and the apostle Paul says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3: 18. So we are bidden to be prepared, by this process of beholding Christ's character during our pilgrimage on earth, for the glorification with Christ to come.

CHARACTER CHANGES THE BODY

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 1, 2. By this means, we

Camp Pastors and the "Merger" Fund

(Continued from page 9)

ment. I have received communications also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the War Department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the association secretaries have as a rule done all in their power to help the camp pastors in their work.

"Let me add that I am a member of what is known as the Committee of Six, which has during the past year done all that it could to secure action on the part of the government increasing the number of regular army and navy chaplains and likewise to further any plans which would help them. I have been asked whether this committee is not responsible for the recent action of the War Department concerning camp pastors, and wish to state that such is not the case.

"I am sure that those who have through ignorance of the facts held me responsible for the camp pastor order will do me the justice to correct their statements, in order that there may be no misunderstanding regarding my relation to this matter. My record shows that I have furthered the work of the camp pastors, just as I have always advocated interdenominationalism and not non-denominationalism, believing that the stronger the denominations were, the more powerful would be their coöperation in Christian service wherever coöperation was practicable and not inconsistent with conviction.

"As for the merger of all war work organizations in one financial campaign, responsibility for which has also been laid, in part, to me, it is only right to say that I opposed the merger with all the power at my command until the President decided it should be made, when I loyally accepted his decision and am throwing myself heart and soul into a campaign to carry on a work essential to the welfare of our boys.

"I kindly request that you will print this in your first issue, in justice to me, and especially that the great cause I represent may not suffer through misapprehension.

"Sincerely yours, JOHN R. MOTT."

are changed in character, and made pure, even as Christ is pure. Therefore the climax of the change is wrought only upon those who have changed their characters, and upon whom Christ has placed His own seal and His own new name. Revelation 3: 12.

With this moral change accomplished, there is only one more act God can perform, affecting the human soul; namely, to change the body in a moment. 1 Corinthians 15: 51, 52: "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, and we shall be changed" into the glorious physical image of the Son of God, endowed with an endless life. This immortal life and body possessing the name and character of God with the image of the Almighty, will make the glory complete. Add to this the glorious fact that death and sorrow will be forever banished, and the redeemed exalted into the royal family of the King of kings, with a full consciousness of being heirs with God, and joint heirs with Jesus Christ, of all the riches and glory of the universe, and in full possession of immortal life and beauty, surrounded with holy beings, where there is no more envy, jealousy, or hatred, and where the lying, cruel tongue of slander will be silenced forever with those that perish.

This is foretold by the prophet: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all kingdoms, and it shall stand forever." Daniel 2: 44. "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." Daniel 7: 27.

THE CLIMAX OF GLORY

The world's drama of sufferings will then have closed. The long night of sin will be ended. No more can selfish rulers and armies destroy the innocent. Transgressions will come to a perpetual end. The Prince of peace will be on His rightful throne, to reign forever and ever. No more will the inhabitants

of earth hunger or thirst, or suffer in any way. No longer will we take by faith the statement of inspiration, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8: 32. In sweetest song that ever flowed out on the air since the dawn of day, the redeemed will unite in adoration. "Every creature which is

THE SHEPHERD KING

By E. J. URQUHART
YESTERDAY

"Hosanna, Thou Son of David!"
The people shout and sing.
Loud through the city's gateways
The joyous echoes ring,
As in through the open portal
Rides the shepherd King.

He rides to face the rabble
That crowd the judgment hall,
The coronation morning,
Its crown of thorns, and all
The scenes of dread Golgotha,
The wormwood and the gall.

TO-DAY

O Zion, shout hosanna!
Lift high thy voice and sing!
Shout with the shout of triumph,
Till heaven's arches ring!
Riding the clouds of heaven,
Behold the shepherd King.

He comes with hosts of angels,
This world the judgment hall.
Before that great tribunal,
The sinner knows appall;
For 'tis the world's Golgotha,
It is the end of all.

TO-MORROW

"Hosanna, Thou Son of David!"
Again the people sing;
And through the new Jerusalem
The joyous echoes ring,
As round His throne the people
Worship their shepherd King.

'Tis the morn of the endless morrow,
With sin all swept away,
Where tears and pain and sorrow
Mar not the perfect day.
The shepherd King in His beauty
Leads there His flocks for aye.

in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5: 13.

Add to this the unspeakable joy the Redeemer gives to the faithful servants of Christ, of seeing those whom they have in some way influenced to accept of Christ and salvation, who are to shine as stars in Christ's crown of glory forever, and the climax of glory is complete.

The Bible, the Advent, and the Money Prince

(Continued from page 2)

representing all labor and socialist organizations. Mr. Gompers reiterated the determination of American labor not to recede from the stand it had taken of refusing to meet the labor representatives of enemy countries until after the war has been won.

"Our first business," said Mr. Gompers, "is to win the war and then negotiate. But imperialism and autocracy must be crushed for all time. No sacrifice is too great to achieve that end." Capitalism was enthroned to no small extent after the Civil War, as Lincoln foresaw. Will the close of the world war find it more strongly entrenched? The answer is fairly trembling upon the tongue of time. It is not pessimism to look facts squarely in the face as they really are; neither is it optimism to close one's eyes to facts, and say, "All is well."

Press reports reveal the fact that Japan is wrestling with this same problem. A touch of "last days" riots long foretold by the prophet Habakkuk is now felt by Japanese war profiteers: "Who enlargeth his desire as hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people. . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?" Habakkuk 2: 5, 7.

At the same time, press dispatches state that the socialists of Berlin "urgently exhort all workers to fight mammonism so that at the end of the war we are not overpowered by the unendurable domination of capitalism." And the St. Paul Dispatch heads it, "German League Sees Post-War Wage Strife."

Speaking of this very time, Jesus said, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" in these days of "distress of nations, with perplexity." Luke 21: 26, 25. No matter how men may ridicule and scoff at the announcement of the soon coming of Christ, that event is soon to take place; and all must meet their life record in the Judgment, from which there can be no appeal.

It is not true that love makes all things easy; it makes us choose what is difficult.—George Eliot.



THE MARKED BIBLE

PART THE TWELFTH

BY CHARLES L. TAYLOR

"**P**ERHAPS you have not long to stay with us," continued Mrs. Gregory, "so I will come at once to my point."

Mr. Spaulding's eyes seemed to be riveted on a Scripture text which, as a motto for the voyage, Mrs. Gregory had pinned to the side wall of the stateroom.

"You see, Brother Spaulding, husband and I have been taken through a hard experience. As you know, yesterday God sent me down through 'the valley of the shadow'; and as I consider all the circumstances, I am profoundly convinced that it was to teach me to be willing to bear my cross as the Lord Jesus would have me.

"I have been bitterly opposed to the idea of observing the true Sabbath of the Lord, although ever since I was a child, I have heard something ever telling me that Sunday is not the Christian's day of rest. Yesterday that bitterness nearly cost me my life, and only the heroic act of a Sabbath keeper saved me. However, I have come to see what God wants me to do, and I mean to do it.

"Husband also sees. He too is convinced that the things spoken yesterday, and at other times also, are truth which calls for surrender on our part. My question is—and here I am treating you indeed as a confidential friend—Do you not think we should both come out at once and openly take our stand in favor of the Sabbath? You are an ambassador for Christ, and I want you to give me your sincerest thought."

Little did the good woman know that the day before, at the very time she was precipitated into the sea, Mr. Spaulding was seeking to persuade her husband that Harold Wilson was a menace to the Christian belief of a vast majority of the passengers, and that Mr. Anderson was one who should be shunned by both ministers and people.

Mr. Gregory sensed the embarrassment of the situation, and sought to alleviate Mr. Spaulding's distress.

"Brother Spaulding," he said, "do you not regard it as remarkable, in view of what we were discussing at the time of the accident, that Mr. Wilson should have been the one to save my wife's life? And mark you, he himself has said that the truth which has recently come to him was what gave him inspiration and faith to jump overboard and effect the rescue. Do you not look upon it as remarkable?"

"Yes, Brother Gregory, I do; and I confess myself reprov'd for what I said."

"But you must answer my question, Brother Spaulding," Mrs. Gregory insisted. "Do you not think we should both keep the Sabbath, even though it costs us everything we have in the world, when we have come to understand that God is calling upon us to do so?"

"Mrs. Gregory, you have placed me in an exceedingly trying position, yet you have done so unwittingly. You may not be aware that I have been strongly opposed to the seventh-day Sabbath idea,

and have regarded it as a delusion, something that was calculated to hinder the progress of the gospel in this time of great world evangelism. But to be perfectly frank, I will say that it is every one's privilege and duty to obey his conscience."

"Brother Spaulding," queried Mr. Gregory, "do you feel absolutely confident that you are right in the positions you have taken regarding the Sabbath? For instance, are you ready to stake your salvation on the thought that the Sabbath is not to be kept, because the law is abolished? Really, didn't Jesus honor the Ten Commandments, and die to satisfy their claims? Does not the story of Calvary show that the law of the new covenant, the law written in the heart, is the law proclaimed from Sinai? Before God, tell me. Let us be honest with our own hearts."

"**W**ELL, Brother Gregory, I don't know how to analyze my position. When I read such scriptures as Matthew 5:17, 18; Romans 3:31; 8:3, 4; James 2:8-12; Matthew 19:17, and other like passages, there does flit through my mind a bit of doubt. No, I cannot truly say I am absolutely confident."

"Another question, then," continued Mr. Gregory: "Ought we not to regard the example and teaching of Jesus as vital?"

"Yes, I believe we ought."

Mr. Spaulding began to relax, and a spirit of freedom which he almost unwillingly enjoyed began to take possession of him.

"Well, that is my opinion too," continued Mr. Gregory; "and for a long time, I have had in mind that if I would yield my pride, and freely follow the Saviour's plan, I would be a Sabbath keeper. He certainly was, yet not as a Jew; Jesus was the Universal Man, and therefore His Sabbath keeping was of universal import. He was my example, and I see no way to escape the conclusion that I should do as He did.

"**Y**OU told me, Brother Spaulding, that you had been connected with one of the seminaries conducted by your people, and that you taught church history. Tell me, please, has not your study shown you that the Sabbath of the fourth commandment was kept by the apostles and by the church generally for hundreds of years after Christ? Is it not true that the early church was influenced by the forms and ceremonies of ancient pagan sun worship, and that gradually she adopted the customs of the time, Sunday observance being one of them? And, to make a long story short, was it not the church, fallen and corrupted, seeking for worldly position and power, that, in the fourth century, actually substituted Sunday for the Sabbath, and compelled the recognition of it by law?"

"Brother Gregory, you are down to real heart work now," was Mr. Spaulding's reply, "and I am going to be more than frank. I am going to tell you what I have never breathed to a soul before; namely, that all you have said and even more is true. Without any doubt, Sunday as a day of rest is only a child of apostasy. There is not a snatch of evidence, in any of the writings of the fathers, to prove that it has any claim to divine sanction. I know all this.

"But I have looked at the matter from another angle—I have given respectful consideration to the thought that as Sunday was the day of the resurrection, we could properly celebrate that glorious event by worshiping on the day which witnessed it. I must say, though, that if I were on my dying bed, I should not want to make any strong claim for the practice. Certainly God never commanded it."

"Then tell me, Brother Spaulding," said Mrs. Gregory, "how in the world could you stand before the people week after week and teach something of which you were not absolutely sure? Don't you believe the Bible?"

"**S**ISTER GREGORY, let me bare my heart a bit further. You have now suggested the real difficulty of the whole proposition. I believe I have been playing with the word of God. I recognize there has come into my life a something which has undermined my old-time confidence. The Bible has ceased to be a really authoritative divine Word. I have treated it, in measure, as though it were from men rather than from the Lord; and on that account, I have argued just to carry my point, and not to find the truth."

"I have done the same, to some extent," said Mr. Gregory.

"Well, are you both intending to continue that course?" asked Mrs. Gregory.



"It seems to me that God is trying very earnestly here to-day to help us all to change."

"And become Sabbatarians, Sister Gregory?" Mr. Spaulding questioned.

"I didn't say that, yet maybe that is what any true and complete change would mean. You know, Brother Spaulding, that if we do take God's word as an inspired oracle and as our only guide in living, there is no escaping the fact that we are under absolute moral obligation to obey the fourth commandment. Isn't that so?"

"Certainly," was the answer. "There is not a hint of any other day divinely set apart."

"So far as the Bible is concerned, then, the Sabbatarians are correct, are they not?"

"Yes, without doubt. But, oh, the idea of keeping a day different from what almost the entire Christian church observes! It is that that hurts me," said Mr. Spaulding. "Why, one actually becomes the laughing stock of society. I myself have called the seventh-day people 'Christ-killers' and 'fanatics.'"

"You certainly have, Brother Spaulding," said Mr. Gregory. "Those were the terms you were using yesterday, when we were interrupted by the cry, 'Woman overboard!'"

"Well, I never knew before that ministers of the gospel were so unwilling to yield to what they knew to be right. And do you mean to tell me that there are others in the pulpit who talk one thing and believe another?"

"Wife, you must be patient and charitable in this matter, even though you learn of what seems to be dishonesty. I don't like to call it that; rather, I would call it confusion, resulting from long years of training in the wrong direction. As Brother Spaulding has said, he has scarcely been able to analyze his own views. We have gone on, however, teaching many times what we have not known to be true, even though we have not taught what we have known to be false. It is perfectly safe to say that the majority of the ministry of to-day occupy this position. But the circumstances of this trip—the contact with Harold Wilson and his marked Bible, the attitude of Captain Mann, the work of Mr. Anderson, the discussions among Brother Mitchell, Brother Spaulding, and me, and finally, the providence of yesterday, which has spoken so pointedly to my soul,—all these have caused me to see that I must take an entirely different course, and I propose that everybody aboard this vessel shall know what God has done for me."

It was thus that Mr. Gregory, led by the Spirit of God, finally and fully committed himself.

"**B**EFORE you go, Brother Spaulding, take the Bible there and read for us. Read the fortieth psalm, please."

Mr. Spaulding gladly acceded to the request of Mr. Gregory, and picking up the marked Bible, turned to the psalm indicated and began to read. Slowly and feelingly he read, a great tenderness taking possession of his heart. Scores and scores of times during his ministry he had read this same scripture; but never before had its voice seemed to speak so directly to him, nor had its message appeared so sweet. He reached the eighth verse, and this he found underscored. In the margin was written the following: "God's will is God's law. To do His will—to keep His law—is the true and only object of life. Ecclesiastes 12:13. Not wealth, not health, not happiness, not salvation, not philanthropy, but doing God's gracious will. He who delights in the will of God has found the climax of all holiness, and will surely be instrumental, as Jesus was, in leading others to love and serve. This is the revelation of God in man and through man.—Mother."

Mr. Spaulding stopped. The word "Mother" at the close of the note aroused in him a peculiar interest.

"What does this mean?" he said. "Who is the mother who wrote this comment?"

While the words were on his lips, there was a light rap at the door. In response to the usual "Come in," Harold Wilson entered. He had missed his Bible, and had come for it.

"Sit down, my boy," said Mr. Gregory. "We are just about to have prayer with Brother Spaulding."

That sounded strange to Harold; and what was stranger, his Bible was in Mr. Spaulding's hand. What did it mean?

Mr. Spaulding soon satisfied Harold's curiosity by explaining the circumstances, and then, in a gentle and fatherly way, so unlike his usual demeanor, said: "Son, what is the meaning of the word 'Mother' signed to this note here? I am interested, because the note sounds so much like the words of my own mother, who was accustomed also to mark her Bible."

Gladly indeed did Harold relate the story of his faithful mother, of his effort to escape her influence and teaching, of the marked Bible which he found at sea and later threw away, of his life in sin, of his trial and sentence, of the marked Bible at the Oakland pier—marked by request of his mother while she was on her deathbed—of Mr. Anderson and his acquaintance with the dear mother, and of Captain Mann and his experience. All this and much more seemed to Harold a chapter stranger than fiction, and he told it as only one who believes in an overshadowing providence can.

"And that's why I am trying to follow my Saviour," said Harold. "My mother's prayer has been answered through Mr. Anderson. The verse you have just read is my special guide, and I wrote my name under the word 'Mother,' so that I could say in my heart I was indorsing her message."

MR. SPAULDING prayed. The Spirit of God was there to indite. As he prayed, his heart broke before God. Mr. and Mrs. Gregory shared fully his blessing of spiritual uplift, and amens sought to find expressions through lips too tender to articulate. And when he prayed for Harold, "the hero of faith" of the day before, and for Mr. Anderson, "the devoted brother who sought truly to reveal Christ," Harold's cup was full.

The prayer ended, Harold quietly withdrew, and Mr. Spaulding also hastened to his stateroom.

But before the gong sounded and Harold again took up his duties, he found his way to Mr. Anderson's quarters, and made known to him the good news of what had occurred in the stateroom he had just left.

"Thank God," said the minister, "the day of miracles is not past."

Harold also found Captain Mann, and told him of the change that had come to Mr. and Mrs. Gregory, and of Mr. Spaulding's prayer.

And the end was not yet.

MANY good men make mistakes. Divine justice does not condemn men for their mistakes, but willingly forgives them. It does, however, vow dire vengeance upon any one who spends his time and energy in magnifying the mistakes of his fellow men, or in tearing down the work they are endeavoring to do.

GEORGE TEASDALE.

A Lesson for the Irresolute

(Continued from page 7)

During this time, many friends of the Reformation looked to see Erasmus take his stand. One Richard Pace wrote him, urging him to step out. In reply, Erasmus expressed himself thus:

"What help could I give Luther by making myself the companion of his danger, except that two men should perish instead of one? . . . But even if everything heroic had been right, I had no intention of putting my head in danger for the sake of the truth. It is not every one that has the strength for martyrdom; and I sadly fear that if any tumult should arise, I should follow the example of Peter. I obey the decrees of emperor and pope when they are right, because that is my duty; when they are wrong I bear it, because that is a safe plan. This I believe to be permitted even to good men if there is no hope of improvement."—Emerton's "Erasmus," page 335.

The crisis had passed; and from this time on, Erasmus allowed his influence more and more to go against the Reformation. He had called for reform, and had preached and written for reform; but now that it had actually come, his lack of personal experience, apparently, wrought a timidity in his soul that led him to follow "afar off."

In his old age, with the Reformation sweeping northern Europe, Erasmus complained that both sides were against him. He declined a call to Rome to help fight against Luther, saying that he had no health or strength for the task, adding that he was like "a mouse that had fallen in a pot of pitch." He could move neither way without trouble.

We may well thank God for what Erasmus did in preparing the way for reform, while regretting that his heart had not the joy that filled many hearts as the light spread from land to land and souls found salvation in Christ.

Who Is Michael?

JUDE 9 and 1 Thessalonians 4:16 do not say "an archangel," but "the Archangel." The Archangel named in Scripture is Michael; and in Daniel 10:13, where Michael is called "one of the chief princes," the margin reads, "the first prince." In Daniel 12:1, he is spoken of as "the great prince which standeth for the children of thy people." This one expression is sufficient to tell us who Michael is, because no one but Jesus Christ ever did or could stand for sinners, and save them.

For further proof that Michael is Christ, we need but to study the work of Michael. The meaning of the name Michael is, "Who is like unto God." Revelation 12:7 says, "Michael and His angels fought against the dragon;" and the ninth verse tells us that the dragon was Satan, and that he and his angels were cast out of heaven into the earth.

Satan is represented in Isaiah 14:12-15 and Ezekiel 28:12-19 as a very bright, beautiful, wise being, whom God made "the anointed cherub that covereth." He was not called "Archangel," as Michael was. He was perfect until iniquity was found in him. What was this iniquity? We are told that because of his beauty, he became proud, and said, "I will be like the Most High." Notice that this was

just the meaning of Michael's name—"Like unto God." Lucifer, by his own admission, was not equal in power to Michael, else he would not have been jealous, and coveted Michael's place and power. The expression "the first prince," used with reference to Michael, also substantiates this idea.

Satan attempted to take the kingdom of heaven by force, and rule over "the stars of God." His attack being aimed at the position of Michael, what more natural than for Michael and His angels to protect the throne, and finally cast the dragon and his followers out of heaven?

In Revelation 12: 10, 11, we find a song of victory over the dragon: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down. . . . And they overcame him by the blood of the Lamb." Here we have Michael fighting against the dragon, and overcoming power is ascribed to the Christ of God. What is the conclusion?

The American Revised Version translates the eleventh verse, "And they overcame him because of the blood of the Lamb." That was the way Michael, "the first prince," "the great prince which standeth for the children of thy people," overcame the dragon. It was by His death and resurrection. Satan disputed with Michael over the body of Moses, claiming it as his legitimate captive because of death; but when the great Prince Himself went down into the grave, and came up thence by His own power, Satan knew that his own doom was sealed. That is why he is come down to

us having great wrath, because he knows that he has but a short time. Revelation 12: 12.

EDITH STARBUCK.

For Those Hard of Hearing

THERE are many persons hard of hearing who can manage nevertheless quite well in an ordinary conversation when the individual talking will raise his voice and speak very clearly; but it is useless for them to attend a public meeting, such as a church service, a lecture, or anything of the sort, with the hope of getting anything out of it. A device working on the principles of the ordinary telephone has been perfected, the use of which allows the individual hard of hearing to hear the speaker or the singer with good satisfaction. This instrument is contained in a very small compass.

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Preserve the Foundations

THE United States is doing most marvelous deeds to-day. While the nation is acting as a unit in the great struggle in which it is engaged, each person is at the same time manifesting an individuality that shows the result of breathing the air of freedom in this great nation, which has come as one of the choicest heritages that has ever blessed the human family.

Our national principles of freedom and equality before the law, instead of developing sycophants and cringing slaves, has produced a nation of thinking, intelligent, strong men and women; and never in the history of this nation were our national leaders more truly voicing the great principles of American freedom than they are to-day.

The consideration given to the man whose conscience will not permit him to take up arms, and the sentiments of political and religious freedom, particularly those given forth by our President, ring with the clear tones of original Americanism.

But in every state and nation there have ever been disintegrating forces at work, and this nation is no exception to the rule. There are those who would arrogantly deny the right of conscience, and who, if they had the power, would bind upon us the chains of religious bigotry, and take from us many of our cherished rights of political freedom. The forces of apostasy are always working insidiously. The departure from foundation principles is often so slow that we do not realize how far we are wandering from correct doctrine and right ways.

It was while the Jewish nation, through its priests and scribes, was still extolling the prophets, that they crucified the Christ whom these selfsame prophets had foretold. And we as a nation need to look well to our fundamentals. It would be a day of woe for the world should this great nation break away from its foundations of civil and religious freedom and enter the despotic paths of bigotry and intolerance.

Concerning Spanish Influenza

SURGEON-GENERAL BLUE, of the Public Health Service, recommends that wherever cases of Spanish influenza have made their appearance in a community, all churches, schools, and other places of public assembly be closed until the epidemic has passed by. In consideration of the good of our fellow men, this would seem to be only a very reasonable precaution to take, and public authorities should be quick to act upon it.

Then there is the essential care to be exercised in personal hygiene, a part of which is the keeping of throat and nostrils well cleansed with good sprays and washes, such as your local physician will readily and competently recommend to you. There is also the further point of being brave, and not allowing yourself to suffer from the fear of this epidemic. The courageous individual is not nearly so liable to attack as the one who is continually cowering through fear.

Then for the Christian who has learned to know his Bible, his God, and

his Saviour, there is always a great multitude of promises that fill the heart with hope and cheer, so that where these epidemics do make their appearance, we may step in with helpful hands, to nurse the sick and to spread good cheer and sunshine all along our pathway. The situation is not such as to cause excitement or alarm, but merely that we shall join the authorities in observing every precaution, so that the epidemic may be quickly stamped out.



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Cardinal John M. Farley, who passed away on September 17. Cardinal Farley was born in Ireland April 20, 1842, and came to America when seventeen years of age. He was ordained to the priesthood in 1870. He was private chaplain and domestic prelate to Pope Leo for some years; and on November 27, 1911, he was created and proclaimed a cardinal by Pope Pius X. He has proved a strong factor in the growth of the Catholic Church in America, and since the war, has fostered the Knights of Columbus work for the soldiers.

Perplexed but Not Despairing

FOR your comfort and consolation against the day of distress and despair, please read the following words of the apostle Paul: "We preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake. Seeing it is God, that said, Light shall shine out of darkness, who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves; we are pressed on every side, yet not straitened; perplexed, yet not unto despair." 2 Corinthians 4: 5-9.

We are to learn not to put forward ourselves, but to be unselfish; and in this unselfish way, we are to learn to devote ourselves as servants of Christ in the great cause of uplifting and blessing humanity. Then the same God that spoke light out of darkness shines in our hearts, to give us "the light of the knowledge of the glory of God" that shines "in the face of Jesus Christ." The apostle speaks of this knowledge as a "treasure in earthen vessels." And there is an exceeding greatness of power,

but it comes from God, and not from our own finite personality.

And though we may be distressed, yet are we not stricken; and though we may be perplexed, yet we are not in despair; and though difficulties and persecutions may pursue us, yet are we not forsaken. And though we may be smitten, yet are we not destroyed.

How wonderful, how soul-helpful, and how full of blessing and power is the heritage of the one who is following the Lord Jesus Christ! The experience of a Christian is the most wonderful thing that can come into the life of the individual. All despair, all gloomy forebodings for the future, are dispelled by the light and the power that come through Jesus Christ. Each individual should be encouraged to test this wonderful experience for himself.

Why Such a Change?

THE *Daily Journal* of Portland, Oregon, in its issue of September 12, had a rather interesting editorial under the caption "The Sabbath," which we quote as follows:

"Joseph Jacobs makes a curious argument in favor of changing the Jewish Sabbath from Saturday to Sunday. Mr. Jacobs is a member of the Reformed Jewish church. The remarks to which we refer were made at Aberdeen the other day.

"His argument was that if the Jews had the same Sabbath as the rest of us, they would observe it more sacredly. Their custom of keeping Saturday for the Sabbath, he said, was bringing them to the point where they had no Sabbath at all.

"We cannot believe that Mr. Jacobs is right. There is little to hold up for an example to the Jews in the ordinary American observance of Sunday, or the first day of the week. It is far more consecrated to joy rides, picnics, theaters, and baseball than to religious devotion.

"The most rigorous Sabbath observers are the Seventh-day Adventists, who take Saturday for their day of rest. The very fact that their observance is an oddity makes them cling to it with redoubled ardor. So far as religion is concerned, it is very questionable whether the Jews would gain anything by changing their Sabbath to Sunday."

The Bible is the authority for all Sabbath observance. The thought of a weekly rest day, wherever it has appeared in any nation or at any time, can be traced with quite invariable accuracy to the Bible. Then if we are going to observe the weekly rest day, why not observe the Sabbath that the Bible calls for, which is Saturday, the seventh day of the week? And why should the Jewish nation turn away from the observance of the rest day enjoined by the sacred Scriptures to a day that has no Scriptural authority?

THE Federal Council of Churches has released the Rev. Charles Stelzle to take up work for the Red Cross as a "director of the Bureau of Relations with Churches and Religious Organizations and of the Bureau of Relations with Labor Organizations." Mr. Stelzle's duties will lie especially in the publicity field.