

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, OCTOBER 29, 1918

NUMBER 42



© Underwood

This unusual photograph of a U-boat was taken from the deck of a Dutch liner that was stopped off the coast of Norway. Her officers are seen on the deck of the submarine, undergoing a search and a questioning.

GOLIATH IS FALLEN

Extreme are the arguments to which men resort when they realize that a cherished institution is founded upon the sands.

BY WILLIAM M. HEALEY



HE deified champion of the ancient heathen Philistines was Goliath of Gath, a giant some ten feet in height. To that warring people, Goliath was a talisman. Nothing could possibly harm them while he was on the field; but when he was slain, all was lost.

The *Christian Statesman* has proclaimed that all observers of the seventh day as the Sabbath will be put to an ignominious rout by Dr. Samuel W. Gamble, who is the greatest living "authority" on the Sabbath-Sunday question. He is recommended largely on his reputation as the author of the book, "Sunday the True Sabbath of God."

Out of respect to the Methodist people, who publish this volume, and with a curious desire to examine the premises, and the conclusions thereon formed, I purchased a copy, and read it carefully and studiously.

The object of the book, as stated by C. H. Fowler in a two-page introduction, is to annihilate the Seventh-day Adventists and their work. He says, "We bespeak for it an ever widening influence, an influence that must widen till the heresy of Saturdarianism [a name which the book applies to the Adventists and Baptists who believe that Saturday is the Sabbath] is extirpated, and becomes only a thing of history." Mr. Fowler's only hope of accomplishing the much desired end lies in this book; for he declares, "It is this or nothing."

The author informs his readers that all other books on the Sabbath question are utterly worthless. He says, "In fact, I do not know of a book on the Sabbath question that correctly sets forth even the Bible teaching of the Sabbath, much less that gives a correct general survey of the field." (Pages 15, 16.) That the book is failing to accomplish its purpose is quite evident, as these sev-

enth-day people have increased threefold since its publication. Their opposers would do well to heed the advice of a famous lawyer as recorded in Acts 5: 38, 39.

A large part of the book is given to a continued repetition of a simple fact which most people know, and which no one attempts to deny,—that an annual event of fixed date will on different years come on different days of the week. This is because the number of days in a year is not exactly divisible by the number of days in a week. If, for instance, the year began on Sunday, fifty-two weeks would end on Saturday night of the three hundred sixty-fourth day, and the next day, Sunday, would be the last day of that year, and the following year would begin on Monday instead of Sunday.

The Jewish Passover was an annual celebration that began with the killing of the paschal lamb in the evening of the fourteenth day of the month Abib, or Nisan. The following day was the grand feast of the Passover, and was called a sabbath—not the weekly seventh-day Sabbath, but the annual sabbath of the Passover, which always came on the fifteenth of the month Abib, with no reference to the day of the week. (Leviticus 23: 5-7; Exodus 34: 18.) "From the morrow after the Sabbath," they were to count fifty days, and this brought them to the Pentecost. The sabbath upon which they based their count was the Passover sabbath, which could not have been the seventh-day weekly Sabbath, else if the Passover should come on the first of the week, they would be obliged to wait a full week before they could begin to count from the morrow after the seventh-day Sabbath, and that would make fifty-seven days from the Passover to Pentecost. The twenty-third chapter of Leviticus makes this very plain. Verse 15 says they were to be- (Continued on page 8)

SAID IN FEW WORDS

The Best Insurance Policy

THE success, and the possibilities for success, in any phase of life depends largely upon man's ability to use his mental faculties in a normal way. Governments choose for the army and the navy young men who have clear sight, acute hearing, steady nerves, and mind balanced and penetrating.

The man whose brain is in a fog is as bad off as a ship in a fog, if not worse, and much like it,—more noise from the foghorn than from the engines, more hesitation than pushing understandingly forward toward the desired haven.

The action of the mind depends to a large extent upon the condition of the nervous system. The person whose nerve tone is abnormal cannot have a normal mind. His estimates are inaccurate.

Anything, therefore, that in any way affects the nerve centers unpleasantly, produces, to that extent, an abnormal condition of mind; and these conditions are transmitted proportionately to the whole man.

The best life insurance policy or accident policy any man can have is "a temperate use of such things as are good, and total abstinence from all those things which are bad."

If all mankind held this policy, there would be no war, no ruined homes or lives, and no premature orphans.

If you want to help "win this war," take out this policy. No government in this world can ever hand you a liberty bond to compare with the *true temperance bond*.

ALBERT E. PLACE.

Requisites to Genuineness

WHEN Christ comes, He will speak, and the graves will open. John 5:28, 29. Some of the wicked will be raised, for Christ told Caiaphas that he would see Him when He comes the second time. Matthew 26:64. All the righteous dead will be resurrected. 1 Thessalonians 4:16. The righteous living will be changed from mortal to immortal. 1 Corinthians 15:52, 53. There will be the greatest earthquake ever known. Revelation 16:18. The earth will be turned upside down. Isaiah 24:1. The islands and mountains will be lost. Revelation 16:20. The righteous will sound a chorus of welcome. Isaiah 25:9. All the wicked will be praying to the rocks and mountains. Revelation 6:15-17. They will all die. 2 Thessalonians 2:8.

Spiritualism claims to be the second coming of Christ. Christian science claims to be the second coming of Christ. Russellism says Christ has come. But none of these produce the required conditions. They must have Caiaphas and his associates alive to see Christ when

He comes. They must raise all the righteous dead, change all the righteous living to immortal beings, throw all the mountains out of their places, chase all the islands out of sight, have all the righteous shouting a welcome, and all the wicked crying for rocks and mountains to fall on them. They must produce all these conditions, and bring them forth all at once, and present the lovely Christ in all the glory of heaven (Luke 9:26), so that every eye can see Him, and they that pierced Him, and have all the kindreds of earth mourning because of Him (Revelation 1:7), before the Bible student can spend one moment considering their teaching of the second coming.

BAXTER L. HOWE.

Pure Religion

IN these days of stress and excitement, we hear much on every hand concerning sanitation and hygiene. The value of pure foods is sounded from the housetop and rung in clarion tones through the land. We hear of pure air and pure water; but rarely do we hear of that amazingly scarce article which the world knows least about, needs most, and cares least for—pure religion.

James informs us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction." Around us on every side are aching hearts, bowed down beneath a weight of sorrow and affliction, waiting a kind word or a kind deed to show them that some one has an interest in them. There will be many good people that will sit on the grassy banks of the river of life, because some one spoke a kind word one time, pointing them to Christ.

To-day many desire to visit Palestine, to see where the Master was born, and to walk in His footsteps by the side of the blue Galilee. But we do not need to go to Palestine to walk in the steps of the Master. We will find His footsteps by the side of the sorrowing, the suffering, the widows and the fatherless; and if we will but do this, angels will stand by our side, and the humblest worker in coöperation with Christ may touch chords whose vibrations shall ring to the ends of the earth and make melody throughout the eternal ages.

GRANT WARREN HOSFORD.

Our Advocate in Heaven

UNTIL the Son of God came from heaven to earth, Satan, the usurper of man's rights, had access to heaven itself. By deceiving our father Adam, he assumed the prerogative of representative of the earth; and as such he claimed admittance into heaven with the representatives from other worlds as they

came to appear before God. And God admitted him. Job 1:6; 2:1.

When Jesus was born in Bethlehem, the prince of darkness understood that Christ's mission to earth was to become man's representative. He therefore contested every inch from the manger to the cross. Jesus said, just before His crucifixion: "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me."

That cross on which Jesus was uplifted is still the mighty magnet of infinite love, drawing to God all who will be saved. We now have the one "Advocate with the Father, Jesus Christ the righteous." And since Jesus ascended into the heavens, there "to appear in the presence of God for us," the prince of darkness, "the accuser of our brethren," has not been able to gain admittance there. He has been literally "cast out," by the fair contest of Christ with him in his own realm here on the earth.

The mighty argument of the uplifted cross is ours to use, and every man who uses it is on vantage ground in his contest with this same foe. Christ's invitation now is: "Come unto Me." Place your case in My hands. I will be your Advocate, justly pleading it for you before My Father and your Father. And He adds: "Be of good cheer; I have overcome the world."

T. E. BOWEN.

All-Necessary

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." Acts 3:19. Repentance precedes conversion. Before we can be really born again, we must repent of sin. This is essential to the new birth and salvation. You probably have heard of the minister who, the first Sunday of his pastorate in one church, preached on repentance. The next Sunday, he again preached on repentance; and he continued to preach on repentance. Finally an old deacon came to him, and asked how long he intended to preach on that subject. The minister replied, "Until you all repent." He evidently believed in repentance.

Peter, in a moment of weakness, denied his Lord; but we read that he went out and wept bitterly. There was genuine repentance with Peter. He was sorry for his sins. In the agony of his soul, he repented; and the Lord forgave him. On the morning of Christ's resurrection, an angel appeared to the women who came to the tomb, and said to them, "Tell His disciples and Peter." Because he repented, Peter became one of the greatest preachers the Christian church has ever had.

G. B. THOMPSON.

THE SIGNS OF THE TIMES WEEKLY

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

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

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

Disillusionment Awaits Many

who base their rosy hopes for the world's future wholly upon the forces that are working for social and civic righteousness, better industrial conditions, and political equilibrium. These are good enough of themselves, but they will not bring an age of permanent peace and fellowship.

BY GEORGE W. WELLS

NEVER before were the nations so confused, distressed, and stupefied. Perplexing problems, national and international, are continually arising—problems that puzzle the wisest of men and nations. There are storms and droughts, famines and pestilences, tidal waves and earthquakes. All these things, and more that are occurring, fill men's hearts with fear and forebodings of the future.

These fears are not groundless; for our blessed Lord foresaw it all, and in an interview with His disciples, said there would be wars and rumors of wars. "Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." "All these," He says, "are the beginning of sorrows." Matthew 24: 6-8. That is, these things will increase, and conditions will grow worse and worse, until the world is full of sorrow.

It was Christ who said that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." Luke 21: 25, 26.

The prophet Jeremiah, speaking of conditions prevailing at the time of the end, says: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled." Jeremiah 4: 19, 20.

FAMINE NOT A PHANTOM

Nearly nine tenths of the world is now engaged in war. Silently and surely a famine is creeping over this world. Men's hearts are failing them for fear of the things that are coming upon the earth. The *Wall Street Journal*, commenting upon this point recently, stated "that since the war began, a food crisis has been slowly developing. A famine in Europe is a possibility this year. Should the war last through the next year, the situation will be more perilous. The farms and gardens of the United States and Canada are the hope of the world. We must extend credit to the farmers, and as a nation, we must plow, plant, and hoe, or our soldiers fight in vain."

The Bible is the only safe instructor in an hour like this. The only authentic statement regarding the present and future condition of this old sin-cursed world is found in the "sure word of prophecy."

Reading from Dr. Weymouth's translation of the New Testament "in modern speech," we find these words: "Of this be assured: in the last days grievous times will set in. For men will be lovers

of self, lovers of money, boastful, haughty, profane. They will be disobedient to parents, thankless, irreligious, destitute of natural affection, unforgiving, slanderers. They will have no self-control, but will be brutal, opposed to goodness, treacherous, headstrong, self-important. They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet live in defiance of its power." 2 Timothy 3: 1-5.

THE WORLD CANNOT SAVE ITSELF

World peace is not born in the hearts of men who are "unforgiving," who "have no self-control," but are "brutal," and while making a pretense of piety, "yet live in defiance of its power." This present awful war is not the prelude to an unending era of world peace, as many are led to believe; no more is absolute world peace born of a world war, than are roses born of thistles.

This old staggering globe is looking for something permanent. Humanity is longing for everlasting peace; they want something substantial, something upon which they may rest with assured confidence. And there is one panacea for all the ills and weaknesses of humanity. That is found in the gospel of our Lord Jesus Christ. The hope for a world that lives "in defiance of its power" is the literal and visible second coming of the Saviour. Soon He will "arise with healing in His wings," and bring to a finality the clashes and wars among the nations, and put to an end the awful tragedy of sin. In this glorious fact alone lies the hope for "an enduring peace" throughout this sinful world.

It is our bounden duty to assist in every cause of world betterment; for Jesus, when on earth, "went about doing good." We are not to sit back saying that the world is going downhill, and we will not help to retard its speed. Every agency sincerely working for the alleviation of the earth's woe is worthy of support, and no Christian can do otherwise than assist; but he remembers always that the world will never achieve the ideal state through men's efforts alone. Nothing but the personal coming of Christ can bring a reign of unbroken peace and prosperity.

MAN'S ONLY HOPE IS GOD

Only those who turn from the fallacies of man to the living Word, and permit Him who is King of peace to rule in their hearts and lives now, will be able to enter that future kingdom of peace and righteousness, and live in the holy realm of joy and everlasting peace, where there shall be pleasures forevermore. This glad day and this blessed experience are near at hand.

Regardless of the voice of those who will try to have us believe that the Scriptures teach that the world is growing better, we should give strict heed to the

conviction which God's own Spirit, through His word, sends into our hearts as we view the conditions of this time and compare them with the divine utterances of prophecy. The Saviour Himself and the holy prophets through whom He spoke are united in affirming that the days immediately preceding the coming of Christ will be filled with scenes of war and desolation.

But we need not be overwhelmed with sadness; for "the Lord will be the hope of His people" now and when He comes. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." Joel 3: 16; Isaiah 51: 11.

Goliath Is Fallen

(Continued from page 1)

gin to count "from the day that ye brought the sheaf of the wave offering," and verses 10-12 tell us the sheaf was waved on the morrow after the Pass-over sabbath.

Mr. Gamble jumbles the seventh-day weekly Sabbath with the annual Pass-over and Pentecost sabbaths, which had no more connection with it than the annual Fourth of July celebration has with going to church on Sunday. He says, "The fourth commandment to the children of Israel required the Sabbath to be on an *irregular*, changeable seventh day." (Pages 96, 97.) The seventh day is *always* the seventh day, and is no more "irregular" than the multiplication table. God never gave any Sabbath on "irregular, changeable" time. The annual sabbaths were always on some fixed date of the year, while the weekly Sabbath was on a fixed day of the week, the seventh day.

EGYPTIAN DELIVERANCE NOT THE BASIS

Mr. Gamble says, "The Sabbath on the tables of stone was to commemorate the deliverance of the children of Israel from Egyptian bondage." (Page 97.) To sustain this, he quotes Deuteronomy 5: 15: "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the Sabbath day." (Page 61.) This gives no reason for the existence of the Sabbath, but a reason why the Lord "commanded" them to observe it. He gave the same reason for commanding them to be kind and generous toward their servants. (Deuteronomy 15: 12-15.) He also says: "Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am the Lord your God, which brought you out of the land of Egypt. Therefore shall ye observe all My statutes, and all My judgments, and do them: I am the Lord." Leviticus 19: 35-37.

The fact that God had brought the children of Israel out of Egypt was not the reason why it was wrong to lie, steal, or break the Sabbath, but it was a reason why God *commanded* them to observe all His laws. That people had all entered into an agreement to obey His

voice and keep His covenant (Exodus 19: 5-8), for which God promised them great blessings. Then the Lord commanded them to do what they had agreed to do. "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Deuteronomy 4: 13. They had nothing to do with making any of the Ten Commandments, neither were any of these commandments made for their special benefit; but they did have something to do with the agreement to keep the commandments. This was the covenant God made with them. They agreed to be His people, and to obey His commandments; He promised to be their God, and to bestow upon them many and great blessings. This covenant, or agreement, was disannulled because the people did not perform their part.

CREATION THE REASON FOR THE SABBATH

If an employer agrees to pay an employee a certain price for certain labor, he has a right to command that employee to perform the labor according to the agreement, especially if a part payment has already been made; but the reason for desiring the labor performed exists before and independent of the contract. Whether Israel were in Egypt or in Canaan made no difference in God's wanting His people to be honest, and wanting them to honor Him as their Creator by keeping the Sabbath. God reminded Israel that they had promised to be His people and obey His commandments, and that He had made them a part payment by delivering them from Egypt and by giving them Canaan. He had already brought them from Egypt, and bestowed upon them many blessings, and He called attention to this advanced payment.

The reason for the seventh-day Sabbath's being in existence is given by the Lord Himself. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 11.

NEW LIGHT ON CREATION

Mr. Gamble says that God gave a fixed Sabbath in Eden, "recurring regularly on the seventh day in commemoration of His rest from creation." Then he says that the "seventh day was Sunday and not Saturday." (Pages 22, 42.) He also says that Christ rose on that seventh day; but Matthew, Mark, Luke, and John all tell us that Christ rose on "the first day of the week." Mr. Gamble says this should read, "first of the Sabbaths." He expresses himself as satisfied that he will not get every one to accept this position; so he takes another one, in order that the reader may have a choice between two errors.

He says: "In the minds of so many people Sunday has come to be regarded as the 'first day of the week.' . . . But, in conclusion, let me say, Adam was created near the close of God's sixth day. After being shown what God had made, he was put to sleep; and while he slept that Saturday night, God took a rib and made Eve. The first day Eve ever saw was God's seventh day, and the first whole day Adam ever saw was a Sabbath. Sunday morning God performed

a religious ceremony. He married Adam and Eve, and established the home. Then God rested. Time began with man, then, on the Sabbath day." (Pages 168, 169.) But the Lord says: "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it." Genesis 1: 27, 28. And the



© Keystone
A portion of the city of Damascus. The English force in Palestine under General Allenby is moving steadily northward and before long will be at the gates of Damascus. Nearing this same city, Saul the persecutor became Paul the apostle; and during early Christian history, it was a center for missionary activity.

thirty-first verse says this was on the sixth day. Hence Mr. Gamble's assertion is a crass misstatement.

SPECIAL WEEK FOR EGYPTIANS

Mr. Gamble teaches that after the Sunday seventh day was fixed, it could not get out of place, but the other six days of the week changed their numbering every year, each sometimes being the first and sometimes the seventh day of the week. (Note 1 of the chart.) This would make two seventh days in a week, the "unchangeable creation Sunday," which he says was always the seventh day, and whichever one of the other days had become, in its course, the seventh day for that year.

Mr. Gamble says that this "creation Sunday" was lost from five hundred to seven hundred years previous to Moses, and "could not be established by history or chronology." (Pages 90, 91.) But on page 23, he says that during this time, God gave the Egyptians a week of seven days ending Friday. Any ordinary man could, with a properly constructed week, readily find Sunday after Friday had been located for him; but Mr. Gamble's weeks were too uncertain for the simple-minded Egyptians. He says that the true Sabbath was revealed to Israel at Sinai, and asks, "What were they to commemorate by resting on Sunday?" (Page 90.) On page 172, he says, "When God gave the children of Israel a Sabbath law at Sinai, He released them from both the Egyptian Friday sabbath keeping and the Edenic Sunday sabbath keeping." If they were released, one would naturally conclude that they were not commemorating anything.

If Sunday was the "queen and chief

of all days" (page 150), and commemorated, as Mr. Gamble says, God's rest from creation, it was just as much in force before the resurrection of Christ as it was afterwards; and what reason or excuse was there for Christ and the disciples not to keep it? They not only did not keep it, but in all Christ's ministry, He never mentioned any Sabbath except that which the Jews were professing to keep.

We are told, in this book, that if there was no direct command for observing the Sunday, Christ sanctioned it by meeting with His disciples on that day, after His resurrection. The day Christ was raised, He found two of the disciples going to Emmaus, seven and a half miles from Jerusalem; and that evening, He met all the disciples except Thomas. None of them were keeping the day in honor of Christ's resurrection, for they did not believe He was raised. Mr. Gamble says, "The next Sunday evening the eleven met, including Thomas." (Page 194.) On page 152, we find the kindergarten information that "Sundays are just as far apart as Saturdays—i. e., just seven days apart. Hence Sundays are not kept every eighth day." How then could this meeting have been on Sunday?—for John says it was "after eight days" from the first one. John 20: 26.

On page 23, we find these words: "Christ in fulfillment of prophecy made the Sunday of His resurrection the Sabbath." In this one sentence, Mr. Gamble tears to pieces the entire fabric of folly, that Sunday was the true Sabbath from creation; for if Christ made it the Sabbath at His resurrection, then it was not the Sabbath before that, as it could not have been a Sabbath before it was made one, and if it was made one at creation, it did not need to be made again at the resurrection.

NOT PART OF THE ORDINANCES

We are finally told that God abolished the Sabbath altogether (Colossians 2: 14, 16), "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." In verse 17, Paul defines in these words the days whose observance should end at the cross: "Which are a shadow of things to come; but the body is of Christ." The seventh-day Sabbath was in no sense a shadow of things to come, for it pointed back to creation. The reason for its existence was a past event, not one to come. It would therefore be separate and distinct from those which ended at the cross.

We are told that Matthew 28: 1 should read, "In the end of the Sabbaths, as it began to dawn toward the first of the Sabbaths." That is, toward the "queen of days," "creation Sunday," which had in some way escaped the wrecking of "all Sabbaths." The expression "In the end of the Sabbath" in no way implies that Sabbaths ceased, or were abolished. To speak of doing something in the end of the year would never be understood as meaning that there would be no more years after that, but simply that the current year was nearly gone. No one will question that the Sabbath mentioned by Matthew was the day Christ

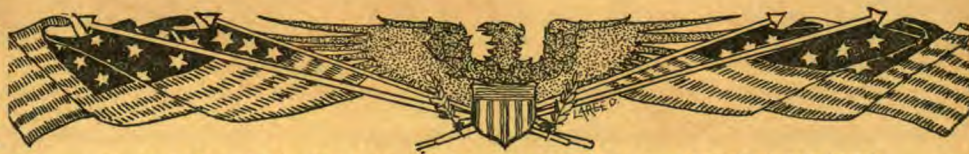
lay in the sepulcher; but there was no law for Sabbaths, nor any law or ordinance whatever, that ended on that day. Those which ended were nailed to the cross when Christ was nailed to it, on Friday, and could not pass one hour beyond that time. They could not end Friday afternoon and then end again Saturday evening, as Mr. Gamble's teaching requires them to do. Therefore it is plain that his translation cannot be correct.

THE PSEUDO-GRÆCIST REFUTED

However, let us turn his display of his knowledge of the Greek language over for criticism to an able scholar, Dr. Wilbur Fletcher Steele, who is of his own church. I quote a part of an article from him, which was published in the *Methodist Review* of May, 1899, and copied by the *Advent Review and Sabbath Herald* of October 23, 1913, in an article by W. A. Spicer. Mr. Steele's article is entitled, "Must Syntax Die That the Sabbath May Live?" It reads: "In the contest with the tireless seventh-day Sab-batarians increasingly are certain Methodist writers insisting that the resurrection of Christ upon the first day of the week recovered and reenacted the original, creational, and true Sabbath. With hearty sympathy does the writer view their every legitimate argument to establish the sanctity and foster the hallowing of the Lord's day. But when a claim on its behalf is distinctly based upon, or forcibly corroborated by, a gross wresting of the Holy Scriptures, suspicion as to its validity instinctively sets in, to say nothing of mortification and repugnance."

Referring to this text, Matthew 28: 1, he continues: "This widely heralded Klondike discovery as to *mian Sabbaton* turns out to be only the glitter of fool's gold. It rests upon the profoundest ignoring or ignorance of a law of syntax fundamental to inflected speech, and especially of the usage and influence of the Aramaic tongue which was the vernacular of Jesus and His apostles. Must syntax die that the Sabbath may live? Let these affirmations [of the theory] be traversed: 'No Greek word for "day" occurs in any of the passages.' Made for simple readers of English, that statement lacks candor. Said word is there, latent, to a much greater degree than it is in our phrase 'the twenty-fifth of the month.' Upon being asked, 'The twenty-fifth what?' the veriest child instantly replies, 'Day.' But stronger yet is the case in hand. The adjectival word *mian* is in the feminine gender, and an immutable law requires adjective modifiers to agree with their nouns in gender. *Sabbaton* is of the neuter gender, and out of the question. What feminine Greek word is latent in this phrase, and yet so patent as to reflect upon this adjective numeral its feminine hue? Plainly the feminine word *hemera*, 'day,' as analogously it is found in Mark 14: 12, *prote hemera ton azu-mon*, 'the first day of unleavened bread.' Boldly to aver that 'no Greek word for "day" occurs in any of the passages,' is to blind the simple English reader to the fact that an inflected language, by its numerous genders and cases, can indicate the presence and force of latent words to an extent undreamed of in English."

(Continued on page 7)



UNCLE SAM'S DEPARTMENT

Religious Activity in France

THE Y. M. C. A. publicity secretary has passed on to us from a worker in France the following very interesting bit of information:

"If you hear that the 'Y' is neglecting the religious work in France, just tell people this for me: We have two religious services at the principal points every Sunday; at all points, a midweek devotional hour; Bible classes in several places, and soon will have them in all. We give out many Testaments. That means we have the military address, the home address and church relation, and it very often means a definite decision for Christ. We have services in the hospitals. We keep a record of personal work, and there is much done. Our chief is a strong, Christian man, and the work as a whole is viewed from the religious point. He gathers all the secretaries once a week for conference and prayer. I like the spirit of the men here, and I like the religion that convinces them—it is the simple truth of God—Christ—righteousness—decency—love. The men are religious, however rough they may be; and if the Lord Jesus Christ is not given to them, it's our fault."

The self-sacrificing, whole-hearted work being done by these devoted men in France, must be sustained. Let us each see to it that we do our part when there is a call for contributions for this worthy organization. And we must not forget, either, that the Young Women's Christian Association and the Camp Community Service are prominent among the organizations that are helping to relieve and benefit the soldiers, and it is our duty to assist substantially whenever the opportunity is afforded.

Manifesting Great Helpfulness

As one reads of the activities and the far-reaching work of the Red Cross, the question that comes to mind is not, What have they done with so much money? but rather, How can they accomplish such a vast amount of work with the money they have received?

Not only is the Red Cross active on every battle front in the Old World, but through fifty thousand volunteers in the ten thousand home service committees, this great organization is in touch with every part of the homeland. More than 300,000 families of our American soldiers and sailors, during the past year, have been relieved of money troubles, legal difficulties, family worries, or of depressing loneliness, by these home service workers of the Red Cross.

It is the plan that the man on the battle front must not be left to worry over difficulties that could be relieved by a neighborly act of these home service committees. A man on the battle line may be fearing the foreclosure of a mortgage, or father or mother or sister or brother or wife be suffering of some illness, or some other family perplexity

may be engaging his attention. He is encouraged to report his difficulties and perplexities to the Red Cross worker in France, and the matter is taken up at once by cable or by letter with the committee in the home town. Attorneys, physicians, and leading business men are asked to lend their expert experience and training, and the difficulty is quickly smoothed out, and the soldier is made happy and contented. An average of twenty cables a day, and more than a hundred letters, are sent from France to these home service committees for the purpose of rendering the needed aid to the soldier who has sacrificed every comfort and prospect in life for the cause of his country.

Such neighborliness, such painstaking effort, for the comfort and the care of the soldier has never been surpassed. The large-hearted and sympathetic men standing at the head of our nation, and especially those who are in such a self-sacrificing manner giving themselves up to service of this kind, need to be cheerfully and heartily supported by us all.

Each individual should esteem it a privilege, as well as a sacred duty, to lend a hand to this good work in any way that may be offered. There is an occasional one who desires to camouflage his desire to do nothing by groundless carping; but he will be shamed more by our whole-hearted, energetic service and sacrifices than by any other replies that we can make to him.

By the way, what have you done individually for the Red Cross? Now is a good time to be thinking of this important matter.

An Appealing Reason

AMONG the things to cause us to donate liberally to the Young Men's Christian Association is the thought of the one million copies of the New Testament, vest-pocket size and in waterproof covers, that are being distributed to the army and the navy. The edition for the boys in the navy is bound in blue, and the one for the army, in green.

The help, the peace, and the comfort that our boys in the army and the navy will receive as they spend some of their quiet hours reading the story of the Christ and His apostles in the New Testament, is beyond computation. And this furnishing of Testaments is one of the many lines of good work that the Y. M. C. A. is performing. This organization should be supported with both our means and our prayers.

THIRTY THOUSAND American Indians are members of the American Red Cross. Each man, woman, and child in the nation should be persuaded to join our Red Cross organization during the approaching drive for memberships. How can any one refrain from lending a hand to this worthy and highly needful work?

THE MARKED BIBLE

PART THE THIRTEENTH

BY CHARLES L. TAYLOR

IT was Sabbath morning, a bright, beautiful day. Several days had now elapsed since the almost miraculous rescue of Mrs. Gregory; and Harold Wilson had frequently been stopped here and there by interested persons who desired to ask him about his conversion, his marked Bible, and his answered prayer in the saving of the minister's wife.

And besides the interest shown in the young man, there were rumors afloat that one of the clergymen had "become a seventh-day man." But no one seemed to know whether it was Mr. Mitchell, Mr. Spaulding, or Mr. Gregory.

Until this Sabbath morning, no one had given particular attention to a certain man, evidently educated and cultured, who had kept himself somewhat isolated, and who attended none of the religious services aboard the vessel, but who spent much time reading some well-worn books that he carried with him.

Determined that the journey should not end before he had at least made an effort at acquaintance, Mr. Anderson, finding him at his accustomed reading, took a seat beside him on deck, and as his custom was, inquired if the man was a Christian.

"Yes, sir; I am a Roman Catholic, a member of the only true and apostolic church," he said, very positively.

"Ah! Well, I am glad to meet you, sir," was the minister's reply. "I am a Protestant, but that does not hinder me from feeling brotherly."

"Do you say you are a Protestant? There are no Protestants—no consistent Protestants," he said. "Why, I am reading at this very time the proof of my statement."

"What is your proof, friend, that there are no true Protestants? That is a rather broad statement," said Mr. Anderson.

"Well, however broad it may sound, it is true. There are no consistent Protestants, for none of them take the Bible and the Bible only as their rule of faith. They say they follow the Bible; but in many things, they reject it altogether, and follow the teachings and customs of the Catholic Church. For instance, you know very well that you have no Scripture for your Sunday—not a single word. The Bible teaches you that you should keep to-day—Saturday—not tomorrow. The Catholic Church, by authority of the apostle Peter, changed the day of worship from the seventh day to the first day of the week, and the whole religious world has adopted the change. And then to think that they persist in calling themselves Protestants! It is disgusting."

"Have all Protestants done as you say? Are there no exceptions?"

"So far as I know, they all do. Of course, they grow indignant and make vigorous denial, but they do not dare come out and face the actual facts. Our church, through Cardinal Gibbons's paper, has challenged the whole Prot-

estant world to show that they are not following its teachings rather than the Bible in their keeping of Sunday; but there has never been an answer. The reason is, there is no answer to be given. Every intelligent Protestant clergyman who has studied church history knows that Sunday worship springs from our church. And so we say that, taking a part of our religion, they ought consistently to take it all. In fact, we look for all of you to come back into the true fold.

"A NUMBER of years ago," he continued, "one of our priests offered a thousand dollars to any one who would bring even one text from the Bible to show Sunday to be the divine day of rest. But no one has ever appeared to claim the reward."

"No," said Mr. Anderson, "and no one ever will. It cannot be found."

"Then why do you go on fooling yourself and others by keeping Sunday?"

"I do not," was the reply.

"Oh, you don't keep any day, I suppose."

"Yes, I observe the seventh day of the week. I am a Seventh-day Adventist. Now let me make you a proposition: Will you offer a reward of a thousand dollars to any one who will prove from the Bible that your church did change the Sabbath?"

The man closed the catechism in his hand, looked Mr. Anderson squarely in the eye, and asked: "Who are you, anyway? What do you mean?"

"I mean," said the pastor, "that I agree with you that your church changed the Sabbath, and that I am ready to show you from the word of God, that you are correct."

"All right, provided you will use my Bible. And I will give you a hundred dollars if you make good your claims. It will be worth that much to me in handling the next Sunday man I meet. But remember, it must be from our Douay version."

Mr. Anderson readily agreed; and the man, who had now introduced himself as James Conan, went after his Bible, leaving his catechism in the deck chair.

"WHAT have you here, brother?" asked Judge Kershaw, who happened along while Mr. Anderson was waiting; and stooping, he picked up the little book and opened it.

"A Catholic catechism! Well, this is strange literature for a Protestant pastor!"

The book had opened to the chapter devoted to church authority, and the judge incidentally read: "Question: How prove you that the church hath power to command feasts and holy days? Answer: By the very act of changing the Sabbath to Sunday, which all Protestants allow of," etc.

Evidently the judge had never before read the statement, and he appeared greatly surprised; but an explanation

was impossible, as Mr. Conan now returned, and, handing Mr. Anderson the Bible, renewed his conversation.

"Mr. Conan, you believe and receive the entire Bible, do you not?" was Mr. Anderson's first question.

"Yes, sir; every good Catholic does."

"I knew you must; for in the footnote which I find here in 2 Peter, I read: 'Every part of the holy Scriptures was written by men inspired by the Holy Ghost, and declared as such by the church.'"

"Of course, Mr. Anderson, my belief is subject to the teaching of the church," Mr. Conan added.

"Well, let us note what the Bible says.

"IN the book of Daniel, chapter 7, we are told of a vision given the prophet, a vision which revealed to him four great beasts,—a lion, a bear, a leopard, and a beast without name. The footnote says, 'Viz., the Chaldean, Persian, Grecian, and Roman empires.' Of the correctness of this position there is no question.

"In the vision, the prophet saw 'ten horns' on the fourth beast, and the footnote reads, 'Ten horns, that is, ten kingdoms among which the empire of the fourth beast shall be parceled.' This too, without question, is correct; for between the years 351 A. D. and 476 A. D., the western empire was divided into exactly ten parts,—Franks, Alemanni, Burgundians, Suevi, Vandals, Visigoths, Anglo-Saxons, Lombards, Ostrogoths, and Heruli.

"After the ten horns (or kingdoms) appeared, the prophet said, 'another little horn sprung out of the midst of them: and three of the first horns were plucked up at the presence thereof: and behold eyes like the eyes of a man were in this horn, and a mouth speaking great things.' Between the years 493 A. D. and 538 A. D., exactly three of the horns (or kings) mentioned were plucked up according to the prophecy; they were the Heruli, in Italy; the Vandals, in Africa; and the Ostrogoths, in Rome."

"I am familiar with that history," remarked Mr. Conan; "and you may be aware that they were overthrown because of their heretical positions, especially the Ostrogoths. The bishop of Rome was the one person who negotiated with the eastern empire for the cleansing of the eternal city."

"Yes, you are right, Mr. Conan; it was a religious controversy that brought about the downfall of those three kingdoms. They were Arian in faith, and the church saw to it that they were annihilated," said Mr. Anderson.

"But now mark: The horn that puts them down had 'a mouth speaking great things.' Verse 8. In verse 24, this same horn is said to 'bring down three kings'; and then the prophet adds, 'And he shall think himself able to change times and laws, and they shall be delivered into his hand until a time, and times, and half a time.'"

"I may not take time now to go largely into details, but will call your attention to the last feature of the description—that of the time. A 'time' is a year, even as the footnote here states. In this prophecy, it is a prophetic year, equal to 360 prophetic days. According to Ezekiel 4: 6, a prophetic day equals a literal year. The Scripture reads, 'A day for

a year, a day for a year I have appointed to thee.' I have then the following:

Time 360 years
Times 720 years
Half a time 180 years

Total 1,260 years

"In Revelation 12:6, 14, this same period is clearly shown to be 1,260 days, or years; while in Revelation 13:5, it is stated to be 'forty and two months' (thirty days to the Jewish month), which gives the same number."

Mr. Conan apparently approved, as he was logically obliged to do, the points thus far made, though it was clear he was beginning to see what must be to him an unwelcome conclusion.

"Twelve hundred and sixty years is the time during which this little horn would 'speak words,' 'crush the saints,' and 'think himself able to change the times and laws.' What are the facts of history?"

"IN 533 A. D., Justinian, emperor of Eastern Rome, issued a decree declaring the bishop of Rome the corrector of heretics and 'head over all the churches.' Immediately the work of putting down Arianism was begun with new vengeance, in order that the decree might become effective; and the very next year, the Vandals were subjugated, this work being followed in 538 by the uprooting of the Ostrogoths. In 538 A. D., therefore, the bishop of Rome found himself the undisputed head of the great spiritual world, by royal decree, and from that date began his work outlined in the prophecy.

"Dating forward twelve hundred and sixty years from 538 A. D., we are brought down to 1798 A. D. Was that a remarkable year in the history of the church of which the bishop of Rome was head? Ah, that was the time when the army of France took the head of the church prisoner, broke the power he had so long wielded, and carried him into captivity. The prophecy of Daniel was fulfilled almost to a day. There is absolutely no doubt that the Church of Rome, over which the pope presides, is the 'little horn' power."

"Mr. Anderson," Mr. Conan said rather excitedly, "you are trying to prove the Catholic Church antichrist. This is the worst thing I ever heard."

"Pardon me, Mr. Conan; but have I not taken it all from your Bible, as you suggested? Is it I or the Bible that makes these undeniable statements and does the proving?"

"Well, pass it for the present. What about the Sabbath change? You have not proved anything yet as to the matter with which we began."

"Very good, let us proceed," said Mr. Anderson.

"The prophecy definitely states that this little horn should 'think himself able to change times and laws.' What laws are pointed out? Read the whole verse and see. The horn is working against God,—against God's name, against God's people, and against God's laws. And right here let me ask you a question: Does not your literature teach that the pope, speaking *ex cathedra*, has authority to set aside the words of Scripture for the good of the church?"

"I must acknowledge that it does."

"Does not your catechism, which you have in your hand, actually set before you a changed form of the law of God?"

"I do not know," Mr. Conan replied.

Taking the catechism proffered, Mr. Anderson turned to the chapter devoted to the commandments, and read, at the same time comparing with the words as printed in Mr. Conan's Bible.

"Now, Mr. Conan, notice. The second command, against images, is not found in your catechism at all; the fourth is changed, and calls for Sunday instead of Sabbath worship; and the tenth is divided. And right over here the change of the fourth commandment is cited as proof that the church has authority to appoint other special days of service. In other words, your church actually confesses to changing the word of God, and then points to it as a reason for doing other things she wishes to do. As you told me at the beginning, you had just been reading the proof that she changed the day."

JUDGE KERSHAW had been only an interested listener. But now he spoke, saying: "Mr. Anderson has given evidence which would be accepted in any court of law. It is a case in which the defendant has been proved guilty not only by direct testimony of unimpeachable witnesses, but by his own confession as well."

"Mr. Conan, these are hard things; but let me go a step further," continued Mr. Anderson. "The Church of Rome has fulfilled another great prophecy, that of 2 Thessalonians 2:3, 4, which speaks of the 'man of sin,' 'the son of perdition,' 'who opposeth, and is lifted up above all that is called God, or that is worshiped, so that he sitteth in the temple [the church] of God, showing himself that he is God.' The pope has put himself above God in setting aside a portion of His law; he has assumed titles that belong to God only; he has allowed himself, as Christ's pretended vicar, to receive worship and adoration; and all this has been in the temple—the church—of God. Is it not true, then, that the Church of Rome, presided over by the bishop of Rome, is the church that fulfills Daniel 7:25, and that changed the Sabbath of Jehovah? Have I not proved my point?"

"Mr. Anderson, this is terrible. You have ruined my life. No, not you, but that Bible. I have always been satisfied with my church, and have had no question; but to-day that Book has undermined my position. Do the priests know these things?"

"Yes, my brother, many of them do; and not only the priests, but Protestant ministers as well." He then read Ezekiel 22:26.

"Brother Anderson," said the judge, "give me your hand. This hour has been worth all the rest of my life. This is what I have waited for all the years. To-day I join you in doing God's will in obeying His word. I have walked with Rome long enough. My burden is gone, and I am happy. This is my first Sabbath."

Mr. Conan seemed stunned, but in no wise resentful. He was on a mission for the church. What should he now do about it?

(To be continued)

Signs of the Times

NOTICE TO SUBSCRIBERS

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

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

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

JAMES COCHRAN, Circulation Manager.

Goliath Is Fallen

(Continued from page 5)

Speaking of the West Aramaic speech of Palestine in the days of Christ, Mr. Steele says: "In that language we have the names of the days of the week as Mary taught them to her Son Jesus." Then he gives a sample of the ancient calendar: "One in the Shabba," "second in the Shabba," "third in the Shabba," etc., on to "eve of the Shabba," Sabbath, and "the Sabbath." Such were the calendars that Matthew, and Mark, and Luke were familiar with, the current language of the street as men or children spoke of the days of the week. That is the language of the New Testament, as all translators have known. Mr. Steele concluded his review and exposure of the Gamble theory with the words: "As a vital or corroboratory part of any argument for the sanctifying of the Lord's day, this traversed exegesis, instead of being a monumental discovery, is but a monumental blunder. Thereby our foes will have us in derision."

"Tell it not in Gath,
Publish it not in the streets of Battle Creek,
Lest the daughters of Sabbatarians rejoice,
Lest the daughters of the Saturatedians triumph."

When this was written, Battle Creek was the headquarters of the Seventh-day Adventists.

There are others besides Dr. Steele and the Adventists who do not esteem Mr. Gamble's theory very highly. At the Lord's Day Congress held in Oakland, California, July 27 to August 1, 1915, Mr. Gamble was presenting his theory, when a prominent member of the congress, and an able critic, called him to order for taking more than his allotted time. The chairman expressed a wish that Mr. Gamble could have a little more time to finish his subject, when the gentleman replied: "He is taking time that belongs to others. Besides, no one is getting anything out of it. I puzzled my head over it for two months, and I know there is nothing in it."

"And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine [Goliath] in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. . . . And when the Philistines saw their champion was dead, they fled."

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

The "Stayed" Mind

WHAT is to follow the present world upheaval is one of the favorite themes of discussion at the present time. There are some who are looking on the dark side of the picture, and seem to be filled with a perplexity that produces despair. On the other hand, others are expecting "a social revolution which will establish an aristocracy based on service and not on wealth, the abolishment of great fortunes, an era of justice for labor and capital alike, and world disarmament."

Over against this picture of such a social leveling of things comes the prophetic warning of the apostle Paul, as follows: "Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy." 2 Timothy 3: 1, 2, A. R. V.

The love of self and the love of money, according to the inspired apostle, are to be the cause of "grievous times." And when we think of the trouble our government has with the profiteers who are making this war an occasion for great gain, can we not see the selfishness thus displayed on every hand and the difficulties that confront us in consequence?

There are thousands of men who are displaying great generosity. They are working with all of their unselfish powers for the uplifting of humanity, and these unselfish souls frequently fail to take into account the great mass who are struggling merely for selfish ambitions.

Hence we should not allow ourselves to be disappointed if distresses and perplexities continue to thicken all about us. Yet no matter what may happen, we should bear in mind the wonderful promise and statement in these words of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26: 3, 4, A. R. V.

We should learn to know this "perfect peace" which comes through trusting the Lord. The person whose mind is "stayed" on God is trusting in the infinite source of power; and no matter what may come to-day, he knows that all will end gloriously in its finality, for the omnipotent God is directing.

The Secret of His Confidence

IN speaking of his experience—an experience which, by the way, buoyed him up and kept him filled with courage and hope in the face of every perplexing trial and difficulty—the apostle Paul said, "I am not ashamed; for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day." 2 Timothy 1: 12, A. R. V.

The thing which lifted Paul above shame and derision, the thing which persuaded him that he was in touch with a power which would keep him, was the fact that he was in possession of the great secret of knowing "Him whom I have believed."

There are so many professing Christians who go no further than merely to know about God and Christ! They do

not study the word of God and seek the influence of God's Spirit so that they come to know personally the divine presence and power. To know God truly is to inspire the soul with courage, confidence, and hope even in the midst of the greatest distresses and perplexities.

The Indestructible Joy

How encouraging and inspiring are the words which follow: "Though the fig tree shall not flourish, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no food; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in Jehovah, I will joy in the God of my salvation." Habakkuk 3: 17, 18, Revised Version.

Even in the time of sorest trial and greatest distress, even when gaunt fam-



© Underwood

Some of the difficulties on the Italian front. The wounded being conveyed from the first line to the valley below.

ine may be staring us in the face, yet the soul who has learned to know God may rejoice in Him and may find continuous "joy in the God of my salvation." But superficial theories and dogmas merely are not sufficient to bring this much desired experience. The soul, through the study of God's word, and by the influence of the divine Spirit, must reach out and come in contact with the heavenly Father; and then a joy that is indescribable springs up in the heart—a joy and a confidence that will hold us when all around is perplexity, distress, and despair. It is the privilege of each one to find this haven of soul rest.

Illicit Distilling

A SHEET sent out by the Publicity Department of the Wholesale Liquor Dealers has considerable to say in regard to the illegal distilleries, giving the impression that in view of the fact that the nation is about to become dry, men are rushing to prepare, in their homes and everywhere else that they can, a supply of the various kinds of liquor. We are frantically told that if the nation will not permit spirituous drinks to be manufactured legally, they will be made illegally.

The logic of such arguments is too foolish for the consideration of sensible

people, and we are well past the time when they will have any effect on the public mind other than to make the forces of temperance and efficiency all the more determined to stamp out the evil of strong drink. Men continue to steal, to perjure themselves, to murder, and to do all sorts of wrong deeds; but that is no reason why laws against these evil things should be repealed for the accommodation of the wrongdoer.

A wholesome penalty staring the wrongdoer in the face is a necessary protection to society; and if government agents keep up their present activities in bringing the illegal distilleries to justice, the wholesale liquor dealers will soon have few cases of this character to report, and will have to seek new arguments in favor of their tottering business. But they will seek in vain; for there is not a single good thing that can be said in favor of the liquor business, and whole volumes may be written against it.

Heed the Danger Signals

THE New York *Christian Advocate* has the following very pertinent paragraph:

"Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" was the lament of the prophet Jeremiah when he saw the harvest of covetousness and vanity and disregard for justice about to be reaped by the Israelites who had rejected God's word. Whenever true prophets have turned to the Lord that calamity might be diverted, the way of escape has always been pointed out, although not always followed. No student of industrial conditions faces the future without serious apprehension."

God does indeed truly point the way of escape. His divine word has uttered the necessary warnings, and is waving the danger signal. That Word shows that covetousness and greed will be the occasion of some of our greatest perils in these times. If we are to escape, we must heed the warnings.

Rolling Up Wealth

REPORTING on the foreign trade of this nation, the *Wall Street Journal* says: "Excess of American exports over imports for the four years of war to August 1, 1918, was \$10,100,000,000. For the corresponding preceding four years, the excess was but \$2,200,000,000. Nearly all of the increase is probably in dollar value."

The foregoing figures represent one of the leading channels, that of foreign trade, through which this nation is rolling up unprecedented wealth. This places on the men who are receiving it a grave responsibility. The manner in which this wealth is used will be a determining factor in allaying the discontent in a world and quieting the voices of anarchy and revolution. Will a wise and generous course be pursued, or will the manifestations of greed and selfishness be continued until the world finally enters into the conditions so vividly described by the apostle James in the first part of the fifth chapter of his letter?