

Signs of the Times

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"You will perceive, by these remains, the creature had two sets of brains, one in his head (the usual place), the other in his spinal base. No question bothered him a bit: he made both head and tail of it; for he could reason a priori as well as a posteriori."



PRESERVED FROM THE FLOOD

WERE PRESENT CONDITIONS FORESEEN AND DESCRIBED?

By GEORGE McCREADY PRICE

IN the American Museum of Natural History, New York City, may be seen a large jewel case made by the natives of Siberia from ivory, fossil ivory, the tusks of elephants (mammoth) found in such abundance in the ice and frozen soil of that arctic region. This casket is interesting in itself, and because of the history connected with it; but for the scientist it has another and deeper interest because of the material of which it is made.

For several centuries, the business of digging out this fossil ivory has been a regular occupation of the few people living in that region; and during this period, a regular trade in these ancient elephant tusks has been carried on eastward to China and westward to Russia; and for several generations, this fossil ivory has had a current market price, just as wheat or any other staple product.

The further north the hunters go, the more numerous do the relics of these ancient animals become, the islands of New Siberia being one of the favorite collecting localities. The soil of Bear Island and of the Liakhov Islands is almost wholly made up of sand and ice packed full of these elephant bones and tusks. Often the traveler will see what looks like a big stick projecting from the ice or the frozen soil; but on examination, it proves to be the tusk of a long dead elephant, this tusk weighing from two hundred to three hundred pounds. The larger part of the marketable fossil ivory is found in regions so far north that only the most

hardy and intrepid explorers dare to go, this part of the arctic regions being really the coldest spot on earth, even colder than the corresponding parts north of North America.

These elephants are often found in such an excellent state of preservation that the dogs and the wolves are greedy to eat the meat; and even the explorers themselves who have made a meal from it have pronounced this elephant meat very good eating, in spite of the millenniums that it has remained in nature's cold storage.

It would be absurd to think of such creatures' living in this region under the present conditions of climate; for even if we could imagine these animals capable of enduring the terrific cold of that northern winter, they could find literally nothing to live on, even in the summer, sufficient to support life. But immense herds of these animals must have lived here once, for they are now found in uncounted thousands. And they must have had a pretty easy life of it; for they are big and fat, their stomachs well filled with undigested food, many of them with food in their mouths, showing, as one writer expresses it, that they were quietly feeding when the final crisis came.

Nothing but a most tremendous world catastrophe could have brought about the change from that wonderful climate of springlike loveliness in which they lived and multiplied, to the present condition of terrific extremes of cold, moderated in the summer time, it is true; by enough warmth to thaw out the ground a little on top, but leaving the great mass of

the soil frozen solid down five or six hundred feet. And it is also absurd to think that these animals lived down south in a warm climate, and that their carcasses simply drifted to the spots where they are now found. Scientists are all agreed that the animals must have lived not far from where we now find them; and they are equally sure that the change that overtook them must have been sudden and abrupt.

FUTILE EXPLANATIONS

Several peculiar theories have been tried by geologists in attempts to explain the facts on the basis of what is termed "uniformity," or the ordinary action of the forces of nature in our modern world. But it would be putting the case very mildly to say that none of these theories has been considered very satisfactory. The fact is, these things are too manifestly an objective proof that our world once witnessed a great change of climate, as well as a change of land and water; and the modern, well informed Christian, who knows how the commonly received geological theories have broken down of late years, is quite certain that this great change corresponds with what is spoken of in the Bible as "the Flood."

Almost every large city throughout the civilized world has its natural history museum, and practically every such museum has at least a part of its space reserved for fossils, or the remains of animals and plants found buried in the earth. The accompanying illustration represents the work of removing the stones and earth from around some bones of a peculiar kind of dinosaur, this work being done at the Natural History Museum in New York, to which fossil bones are shipped from all over the country.

The dinosaurs were a family of reptiles, some of them somewhat like huge alligators or lizards, but many of them of very fantastic forms and bizarre appearance. They were the most gigantic creatures that ever walked the earth, some of them having been seventy or eighty feet long, "while at the same time," as Professor Dana says, "they had a height of body and massiveness of limb that, without evidence from the bones, would have been thought too great for muscle to move."

FOUND IN ALL CONTINENTS

Dinosaurs have been found on all the continents, but parts of Colorado and Wyoming have furnished some of the most remarkable specimens. Several cars—almost a whole train—have sometimes been required to transport the bones of one of these monsters to the Eastern museum where the bones were to be dug out of their rocky matrix and cleaned up and mounted for public inspection. Every one who has visited any of the large museums has gazed with astonishment not unmixed with horror upon these skeletons of prehistoric monsters that once roamed the



The Lord as a Suppliant

By WILLIAM A. SPICER

"We pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:20.

We have not to plead with God to make Him willing to forgive our sin. It is exactly the other way about. He pleads with us to be willing to be forgiven, only to let Him forgive our sin and cleanse it from the life.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the whole world." 1 John 2:1, 2.

And it is not that Jesus, our Advocate, is standing between the Father and the sinner to persuade to mercy and forgiveness. It is the Father who sent Jesus to persuade sinners to come to Him for forgiveness.

"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3:16.

We can no more win salvation by any works that we can do than we can defy death and give ourselves eternal life when our time comes to die. There is but one way. "I am the Way," said Jesus. There is none other who can save. But "He is able."

And how is the soul's case placed in the hands of the heavenly Advocate? Here is the divinely appointed way:

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Christ died to win the privilege of bringing us forgiveness and cleansing and eternal life. Thank God, He is not only willing, but able, to save to the uttermost. Our part is to confess the sin, and surrender the sinful heart, just as it is, to the Lord. His part is to forgive and cleanse from all unrighteousness. If we do our part, we may know of a surety that He can never fail to do His. And it is our privilege to thank Him for it, and to rejoice in His saving grace.

It is the simplest experience, yet the deepest and richest, that mortal can ever know. And the divine Word points every soul direct to the divine Advocate, our great High Priest in heaven, through whom every sinful heart has access to the throne of grace.

"The wonders of redeeming love
Our highest thoughts exceed;
The Son of God comes from above,
For sinful man to bleed.

"And now before His Father's face
His precious blood He pleads;
For those who seek the throne of grace
His love still intercedes."

land, and most people who see these remains breathe a silent prayer of thankfulness that such creatures are no longer found on earth alive.

There is no large area on earth where remains of animals or plants buried by the waters of the Flood may not be found in more or less abundance. Every

lump of coal we burn, every drop of gasoline we explode in our engines, every deep-water sea shell or piece of coral limestone found on the mountain side now high and dry, or dug up from beneath such inland cities as Chicago or St. Louis, is just a relic of that far-off time when "the world that then was, being overflowed with water, perished."

Fossils of one kind and another have been discovered in various parts of the world for hundreds or even thousands of years. Indeed, down to the beginning of the nineteenth century, or about a hundred years ago, scientists had even a better or more systematic knowledge of fossil animals than of the corresponding living ones. At that time, however, it was held by many of the leading scientists that these remains of ancient life, found in such telltale localities or conditions, had been buried by the Flood, this belief in a universal Deluge as the cause of the geological changes having been taught in the universities of England until well along in the nineteenth century.

"UNIFORMITY" THEORY

Soon after the publication of Charles Lyell's first important work in 1833, the theory of a quiet, regular action of the elements during all the past was gradually substituted for the former theory of a great world catastrophe, until in modern times this theory of the uniformly quiet and regular behavior of the forces of nature is taught everywhere throughout the scientific world. This theory of "uniformity," or the "quietistic theory," as it has been called, is of course squarely antagonistic to the record of the Scripture that there was once a great universal Deluge that completely changed the face of the world. And this theory in denial of the Bible record of a Deluge has been made the chief basis for the widespread belief in the evolution doctrine in our days; for a belief in a Deluge removes all the chief notions that have been appealed to as facts for foundation of this theory of organic evolution.

In closing, I wish merely to point out in a brief way a very remarkable prophecy in which these modern conditions have been sketched with astonishing clearness and accuracy:

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3:3-7, A. R. V.

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A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

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No Salvation Without a Resurrection

BY A. R. BELL

STRANGE? A new doctrine?—No, the above is neither strange nor new. It is as old as the Bible, and older; it is as old as sin. Yes, it is even older than sin; because God, foreseeing sin, provided a remedy, and made it possible for man, though coming under the dominion of death through sin, to have life again.

In the beginning, sin came into this world, and death by sin, as we read in Romans 5:12. Man transgressed the law of his life, and he found death. Man died, and has been dying from that day to this. Yet, somehow, men have been led to believe that when they die, they are not dead. Even great preachers have taught that "death is life"; and to bolster up this foolish idea, they tell us that each of us has two natures, and that one of these dies, and the other does not die.

We place a beautiful stone at the head of the grave, and mark it "Mother—At Rest," and periodically we visit the hallowed spot, and brighten the ground with flowers; and at the same time, we speak of mother's being in heaven, and we talk of the soul's being immortal.

The writer, some time ago, had part in a funeral service with a Lutheran minister. This man, speaking of the dead, said he believed they were continuing in heaven the work they had been doing in the earth. He said he believed that Mozart was leading a great choir in heaven, and that Michelangelo was carving beautiful statuary out of marble, and that Raphael was busily at work painting glorious scenes there.

THE DEAD REST

Yet all down through the centuries, the Bible has been telling men, in no uncertain tones, that the dead "rest from their labors." Revelation 14:13. The Bible also tells us that men and women who die lie still, that they are quiet, that they are asleep, that they are at rest; and the same scripture says of those who are dead and buried: "There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." Job 3:13, 17-19.

Does the scripture say this of only part of the man? The writer has heard men assert that when God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:19), the word "thou," repeated five times by the Lord, re-

ferred only to the body of clay; and that when the Lord said to the thief on the cross, Thou shalt "be with Me in Paradise" (Luke 23:43), the word "thou" referred to the soul.

All this because men have been led to believe that man is immortal, and that the soul cannot die. Yet the same blessed Bible has been telling, for centuries upon centuries, that man is mortal, and that the soul is subject to death. One scripture reads as follows: "Shall mortal man be more just than God?" Job 4:17. And another reads, "The soul that sinneth, it shall die." Ezekiel 18:20.

SERMON BY SATAN

Methinks all the error that is blinding the hearts of men on this important matter had its origin in the first sermon that was ever preached on this subject. The audience on that occasion was one woman, the place was Eden, and the preacher was Satan. His discourse was designed to sow the seeds of disbelief of the word of God, to the end that man should believe a lie. And the preacher succeeded; for though God had said of the tree that was "in the midst of the garden," "Ye shall not eat of it, . . . lest ye die," the woman was led to believe that what the devil said, "Ye shall not surely die," was the truth. Genesis 3:3, 4.

Under the preaching of error, the mother of the race became vain in her reasoning, and her foolish heart was darkened. Professing herself to be wise, she became a fool, and "exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator." Romans 1:21, 22, 25.

You ask, What then is the truth?—The word of God, the Bible, is the truth. In His prayer to His Father in behalf of His disciples, the Saviour said, "Sanctify them through Thy truth: Thy word is truth." John 17:17. And the prophet Isaiah has written concerning the word of God, "If they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

Let us examine a scripture or two on the subject under consideration: "All have sinned, and come short of the glory of God." Romans 3:23. "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. The whole race is subject to death. Surely then, all being subject to death,

there cannot be such a thing as an immortal man. And concerning the soul we read, "The soul that sinneth, it shall die." Ezekiel 18:4, 20. Therefore there cannot be such a thing as an immortal soul, for an immortal soul cannot die.

It will not do for men to say, in this connection, that "there is a death that never dies." It would be just as sensible to speak of a life that never lives; but there is neither truth nor sense in either expression.

We read in John 3:16, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Surely here is the truth. Without Christ, every soul would perish. Some one may say that men have been dying all through the centuries. True indeed; but the dominion of death has been overcome through the gift of God, so that it is not the end of things.

There is only one way by which the death that we all die may not be the end of things, and that way is the resurrection. The Scriptures teach that Christ tasted death for every man. Hebrews 2:9. That includes the wicked as well as the righteous. Jesus has said: "I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25. That experience can only come about by a resurrection of the dead. So does the Bible teach; for we read, "If there be no resurrection of the dead, then is Christ not risen." 1 Corinthians 15:13. The thought is that if the Bible doctrine of the resurrection is not true, then Christ, who died one thousand nine hundred years ago, is still dead; and there is no hope in a dead Christ.

IS YOUR FAITH IN VAIN?

Listen further: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Verses 14-18.

Here everything is staked on the resurrection, and to the extent that unless the dead are to be raised, even men and women who have loved and believed in Jesus "are perished." How could that possibly be if they are all in heaven? Notice, it does not say "will perish," but it says "are perished." Therefore if, when men die, they are subject to a

resurrection, it is as though they fell asleep, to be awakened in due time. And this is exactly the way the Bible speaks of death.

RESCUED FROM SLEEP OF DEATH

Daniel tells us that "many of them that sleep in the dust of the earth shall awake." Daniel 12:2. David, referring to himself, says, "As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. Job, speaking of death, tells us, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12. The apostle Paul did not want us to be ignorant on this subject. He says: "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." 1 Thessalonians 4:13-16. And again, bringing us down to the coming of Christ, he says, "We shall not all sleep, but we shall all be changed." 1 Corinthians 15:51.

The Scriptures, telling of David's death, say, "David slept with his fathers, and was buried in the city of David." 1 Kings 2:10. Of the wicked King Ahab the Bible tells the same story. See 1 Kings 22:40. And of the living and the dead, we read that "whether we wake or sleep, we should live together with" Jesus. 1 Thessalonians 5:10.

Of the resurrection, which is all centered in Him who is "the resurrection and the life," the apostle writes: "Now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the first fruits; then they that are Christ's, at His coming." 1 Corinthians 15:20-23, A. R. V.

COMES AS AWAKENER OF DEAD

Through sin, death has fastened its hold upon every son and daughter of Adam. Through sin, a world would have perished; but the great heart of God went out in love after a lost race, and in Jesus Christ it was made possible for man to triumph over sin, and finally over the sting of death, and get victory over the grave. See 1 Corinthians 15:51-57.

Jesus is coming again, not to be brought again under the dominion of death, but to wrest every believing soul from its dominion. David will awake; Job will in his flesh see his Redeemer; Abraham will see the "city which hath foundations, whose builder and maker is God." James will receive "the crown of life" that he looked forward to. Peter will receive an abundant entrance into that "everlasting kingdom of our Lord

and Saviour Jesus Christ" which he led others to look forward to. The apostle Paul will receive the "crown of righteousness" that is "laid up" for him, and for every believing soul; and every humble, faithful child of God from Adam down will be among the glad, triumphant, unnumbered host that will come forth from their dusty beds clad in the bloom of immortal youth. Of that time and experience, the apostle John says: "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 3:2.

That day is not far distant. It is a glad day to look forward to. When the Lord Jesus will have completed His work,

sin will have gone forever, for "there shall be no more curse." Revelation 22:3. It will be a glad awakening for a people that fell asleep in hope. They will not come forth to affliction, suffering, and sorrow; for of that time we read: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5, 6. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4. God hasten that day.

An article from A. R. Bell next week will tell what becomes of the wicked. EDITOR.

Your Case Is on the Docket

By J. BERGER JOHNSON

LET us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12:13, 14.

Into this world came a being, about six thousand years ago, whose sole ambition was to lead men and women to disobey their Creator. Since he had failed in reaching his coveted position, that of equality with Christ in heaven, it was necessary that good and evil clash, and that truth have an opportunity to conquer, as it always ultimately does. And in working out the plan, the devil and his hosts were cast down to the earth. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Revelation 12:7, 8.

Since that time, the history of this world has been like one dark blot in the perfect universe of God. Yet the mercy of God and messages from God have never ceased to come from Him to the inhabitants of earth.

For six thousand years, good and evil have contended for the supremacy in every individual's life; and while some have chosen the way of truth, a large number have chosen to walk the broad way of sin. When the great controversy is finally ended, a plain line of demarcation will be evident between the servants of Jehovah and the servants of sin.

COULD HAVE DESTROYED SATAN

For this reason, it is right that every person should be tried, to see whether he stands on the side of Christ or on the side of the rebellion. Every case must be called in the court of heaven. Everything in the life, even to the secret things of the heart, must be weighed in the balances of the great God, and the future, final destiny of all be settled.

God could have blotted Satan and his sympathizers out of existence when they rebelled, but that course would not have endeared God to the inhabitants of the

universe. They might have thought that to annihilate the ones that had gone wrong was simply an arbitrary measure, because He was all-powerful, and they would from that time forward have served from the motive of fear rather than love. Inasmuch as God has always vindicated His justice by mercy, we conclude that His final judgment of the wicked will not be an arbitrary one; but in order to show that He is no respecter of persons, He calls in the angels, and the saved who have already ascended, to sit as jury in each case.

That each case is not examined at death, as is commonly taught, we can readily see, because Paul tells us that God has "appointed a day, in the which He will judge the world." A certain time has been agreed upon in the counsels of heaven, when the important tribunal shall sit.

In studying the Bible on this phase of this important question, we find many texts that shed light on it. The apostle Paul "reasoned of righteousness, temperance, and judgment to come." From this, it is very clear that the Judgment had not yet begun in the days of Paul. It was still a thing of the future then. In Revelation 14:6, 7, we read these words: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him! for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This message, heralded through the instrumentality of His faithful people, was due to the world at a certain "appointed time."

The prophet Daniel was shown the same work, as recorded in Daniel 7:9, 10: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten

thousand stood before Him: the Judgment was set, and the books were opened."

Daniel also speaks, in his prophecy, of the time that God has appointed: "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. The only sanctuary he could have been speaking of is the heavenly; because at the time of the expiration of the two thousand three hundred days, the earthly sanctuary had long since passed away. Studying into the time of this prophecy, and taking a year as being represented by a prophetic day (Numbers 14:34; Ezekiel 4:6), we see that it had its beginning, according to Daniel 9:24, in the year of the going forth of the command to restore and rebuild Jerusalem, which was 457 B. C., and extended down the stream of time for two thousand three hundred years. Taking this, the only logical calculation, we know at once that we are brought down to the year 1844, the time of the cleansing of the heavenly sanctuary of the record of sins.

HEAVEN'S BOOKKEEPING

In order that perfect justice may be meted out in every case, a perfect system of bookkeeping has been instituted by God. Day after day, heavenly messengers record faithfully the details of each life. Nothing is overlooked, whether good or bad. Every wrong made right will be canceled, pardoned.

Daniel said that he saw the books opened. There are several books in which the records of individuals are written. John the revelator said in his prophecy, "I saw the dead, small and great, stand before God; and the books were opened: and 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." In this text, special reference is made to the book of life. To all who have started in the Christian life, that book is of the greatest importance. Sad for the individual who, having had his name registered in that book, has so lived that in the Judgment, it must be erased therefrom! Revelation 22:19. When the Judgment has closed, those whose names are retained in the book of life will be permitted to go through the pearly gates into the city of gold. Revelation 3:5; 21:27.

Awful will be the loss of him that has once had his name in the book, and then returns to the beggarly elements of this wicked world, and walks contrary to the word of God. Ezekiel 18:24.

DETERMINED BEFOREHAND

The Bible teaches very plainly that the work of investigative judgment precedes the second coming of Christ, and does not therefore come at the appearing of Christ. At His advent, He gives the rewards awarded during this period of judgment. "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. "For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27.

When He comes, He comes to take the saints to Himself, there to reign with Him for one thousand years. Revelation

20:4. It will be necessary to have determined before that time just who are saints and who are not; for "not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father."

Of course, it will not be necessary to try the cases of the wicked in this Judgment, because they have not availed themselves of the pardoning blood of the Saviour, and so the only thing they can do is to plead guilty, because they stand self-condemned. Their cases are to be considered in the time of judgment during the millennium. Those who are accounted worthy to escape the time of



trouble will have to be judged worthy before that time comes, so that they may be delivered when it does come. Luke 21:36.

The purpose of the gospel is to turn men's hearts to Christ; and when the last case has been taken up and considered, and the last individual has decided what side he is going to stand on, probation will be closed, and soul saving will be over. The Holy Spirit will not always strive with man. There is a limit to His mercy and pleading. Man's days of opportunity will sometime be over.

THE JUDGMENT STANDARD

God is proclaiming to the world that He has a standard by which He is carrying on the work of judgment. In view of that fact, He is urging us to walk in harmony with all His commandments. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. That is the standard in the Judgment.

Now, during these last days, days of turmoil and strife, is the solemn work of judging going on. We know not when our cases will come up; but if we prize salvation and a home with our Lord, we should order our lives in harmony with His divine will, that whenever our case is called, Christ can plead His blood in our behalf. We are all Judgment bound. Not a single soul but has a case on the docket, that sooner or later will be taken up and tried on its merits.

Reader, you are summoned to appear there in your life's record, which has been faithfully kept by angelic scribes. What do you have to answer?

For over seventy years, we have been in the time of the Judgment, and the cases of millions of earth's professors of Christianity have been opened and examined and decided.

Just how we stand in relation to this event is the most important thing in our individual lives. Are you watching your life, lest when the great Judge comes to your name, He find you unprepared and your sins not blotted out?

"Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments, —it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"

Every Stipulation Met

If we would get a clear vision of the situation in the world to-day, we must look through the eyes of divine prophecy. It will then become very evident that the present world conditions are clearly foretold in God's Book, and indicate positively that the kingdom of God is near at hand and Jesus is coming soon.

Paul informs us, in 2 Timothy 3:1-5, that these days will be "perilous." James testifies, in the first verses of the fifth chapter of his epistle, that there will then be a heaping of "treasure together." Joel says that when "the day of the Lord is near," the world will "prepare war," "the heathen" will "be awakened." Joel 3:9-14. And the revelator says that "the kings of the earth" and "the whole world" will "gather . . . to the battle of that great day of God Almighty." Revelation 16:14.

Surely these scriptures present an exact picture of the world's condition to-day. Through lust for power, greed of gain, lawlessness, increasing violence, serious trouble between capital and labor, national and international complications, and mighty preparations for continued war, the world is in great "perplexity." "Men's hearts" are "failing them for fear" as they see "those things which are coming on the earth." Luke 21:26.

Long ago a prophet of God had such a clear view of what would happen when Jesus came, and the terrible destruction that would follow, that he cried out, "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace." And further he said, "The slain of the Lord shall be at that day from one end of the earth even unto the other." Jeremiah 4:19; 25:30-33. Let us hasten to prepare for that serious yet glorious event. G. W. WELLS.

THERE are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is most effectual, for it is religion that can teach us to bear them with resignation.—Fuller.



UNCLE SAM'S DEPARTMENT

Specially Needed Whether Peace or Not

THE articles in this department are of special importance and worthy of particular attention at this time. Our nation is engaged in the great and needful work of raising \$170,500,000 for our Training Camp Activities. When we are donating so large a sum as this, we naturally want to know the purpose for which it is to be used.

In order to avoid a multiplicity of drives for funds, at the request of the President, one general campaign is conducted for the purpose of securing the needed funds, to be distributed as follows:

National War Work Council of the Young Men's Christian Associations	\$100,000,000—58.65%
War Work Council of the National Board of the Young Women's Christian Associations	15,000,000—8.80%
National Catholic War Council (Knights of Columbus)	30,000,000—17.60%
Jewish Welfare Board	3,500,000—2.05%
War Camp Community Service	15,000,000—8.80%
American Library Association	3,500,000—2.05%
Salvation Army	3,500,000—2.05%

Most people will donate to the fund and allow their offerings to be distributed pro rata. Others may have a special preference for some one or two of these organizations; and if they so desire, they can specify the organization to which their donations shall be given.

We should give liberally toward the needy purposes. Our young men in the army and navy are receiving careful attention and consideration, such as no army before has had; and the most critical time for the care of these young soldiers will come when peace is declared.

The days of waiting for demobilization, and the homesickness as well as the special temptations that will come to the men under those circumstances, will require all the help and heart service that the workers in these various Training Camp Activities can render. We should give cheerfully and liberally to this most worthy cause. If your own boy will not be benefited, your neighbor's will. It is a great national undertaking, and no one should for any reason excuse himself from rendering whatever assistance is within his power.

In a Hut Near the French Firing Lines

BY WILLIAM C. PRENTISS

AT the religious services on Thursday and Sunday nights, the Y. M. C. A. hut is always filled and often packed with the soldier boys, many standing at the doors and in the rear. The audience is made up of the finest type of American soldiers. Some are right from the States, on their way to the front; and

others are back from the trenches, soon to return. The company completely changes in a week or ten days. On one night, a show of hands revealed only about a score of men who were present the Sunday before; and on another night, nearly every hand went up to indicate that the soldiers were from the front.

These men who are in the casual camp from the front lines are especially responsive to the religious services, and are very ready to take part when the opportunity is afforded them. They reveal the fact that they have caught a new vision while in the dugout and the trench. We have found it helpful to devote a few minutes in the closing service to testimony, and the responses are always direct and manly. In these hut services, there is a quiet dignity, a high purpose, and the spirit of consecration that inspires and helps our soldiers to meet the task and the sacrifices of the hour.

THE INTIMATE TOUCH

In the after meeting, the soldier boy receives the more personal and intimate touch. Here he consecrates his life to the Master, and purposes to follow Him more faithfully. In these services, both Catholic and Protestant men have prayed that they might be brave to meet danger

meeting the loss of loved ones at home. It is gratifying to learn from the soldiers themselves that they are receiving from the religious services in the "Y" the cheer, comfort, and encouragement they so much need in these days.

Twice in August we held a Sunday morning communion service in the hut, and a large number of men attended each time. The services were very impressive, and much appreciated by the soldiers, their faces revealing the depth of feeling, the high resolve, and the spirit of consecration. For many, it was the first service of the kind for a year; and for others, it was the first since leaving the States. Soon we hope to be able to afford such an opportunity every Sunday to such boys as wish it. At both of the communion services, there were soldiers who commenced the Christian life by quietly consecrating themselves to their Lord. At the first service, one of the secretaries who assisted me said that it was the most impressive service he ever attended.

Following are three experiences in the work of the hut during the last month.

HAD NEVER BEEN TO CHURCH

One day a strong, manly soldier came into my office in the Y. M. C. A. hut, asking for an opportunity to talk with me. He showed me a letter endorsing his character in a general way. The young man informed me that he had had practically no chance for any education, but that he had tried to make the best of his meager opportunities. He said that he would greatly appreciate any help I might give him in the way of loaning him some books. During our interview, he told me that he had never been to church and never heard a sermon until he enlisted in the army. At one of the



Wherever the soldier is called upon to go in the war districts of Europe, there he will find the Y. M. C. A. The above view is the Information Center on the Strand in London. The American Y. M. C. A. maintains such centers for the convenience of the boys from the United States.

and strong to face temptation. In a quiet and sane way, boys are coming out into the Christian life, returning to the front with a new vision and a new purpose. We keep in mind that many of these boys are depressed, lonely, and sorrowful, losing their comrades at the front, and

cantonments, he had listened to his first sermon, which was on laying a true foundation for a successful life, and he had been much moved. He remained in our casual camp for several days. He often came to see me, attended all the entertainments and services of the hut, help-

ing in some of the physical stunts, and winning in two contests.

In these interviews, I came to think very highly of this new soldier of our American army. From him I learned that he lived about sixty miles from the Grand Cañon of Arizona, and that he had never attended any church. In his ignorance, he had been led into a sinful life, but had escaped, and was living a clean, moral life, with a strong desire to be helpful to others. His frankness and earnestness completely won me, and I soon felt a real friendship for this new friend. Sunday came, and he was at our communion service in the morning. Later he told me that he had partaken. He was evidently doing his own thinking, and feeling his way.

The night came, with the call to return to his outfit and the trenches. He came to bid me good-by, and with the request for another brief interview. Out under the stars we talked together. This was his last request,—that I write to his old mother, assuring her that he was living a true, clean life, and striving to be helpful to his comrades. He seemed to cherish the thought that he was beginning to be able to help others, relating to me an incident in his tent when he had counseled his comrades to do the right. At last, I saw him put on his heavy pack ready to take his place in the line. The last word he left me was this: "If I die in the trenches, I shall die a better man than when I entered the army." With the "Good luck" and "God bless you" of the Y. M. C. A. secretary, he disappeared in the night to face his stern task.

HAD LOST HIS BROTHER

Passing a soldier boy in the hut, near the writing tables, I observed that he looked very sober and distressed. I just happened to stop to ask how things were going with him. His eyes filled with tears as he told me that word had just reached him that his brother was killed in action at the front. He was sorely grieved and in need of comfort. Later he went out, saying that he was going to his tent. I noted mentally the row. After the rush in the Y. M. C. A. hut, I went out along the row of little tents and found the soldier boy, young and not overstrong, lying in his tent, mourning for the brother who had gone down under his pack. I left him still weeping, but, I trust, comforted and cheered a little in his new sorrow. It was the last time I saw him. He was a Catholic boy, and I urged him to seek out the K. C. hut, where he would find a chaplain of his faith. I have the satisfaction, however, that the Y. M. C. A. hut near the Cher River, ministering to thousands of soldier boys each week, was able to minister a little comfort to one poor, burdened soldier boy.

LOSS OF HIS YOUNG WIFE

In the crowded hut, I met one of the soldiers. He was only a boy, rather shy and retiring. But he was then passing through a crisis in his life. On Saturday afternoon, in our hut, he had written to the young wife at home in America, having married only five days before leaving for the camp. He came across to France, and had not heard a word from her, but was faithful to his vow. That very night in his tent, he received a sum-

mons from his lieutenant, from whom he received the sad news of the death of his wife, to whom he had written that very afternoon. She had been taken to the hospital for an operation, and died when he was five days out at sea. I was able to help him in the hour of his great sorrow, and in the few days that he remained with us, helped to tide him over the hard experience. I saw him in the Bible class and at the services, met him in the hut from time to time, one day for a few words of prayer in the busy office.



Ministering to the needs of the inner man is by no means all of the duties of the Y. M. C. A. secretaries. One of the genial directors of the organization is giving the soldiers and sailors a quiet talk at "Eagle Hut," the popular name for the Y. M. C. A. Center in London.

Before he went to the front, he seemed stronger and more hopeful, better able to bear the double load. I believe that in his letters to his mother, in his service in the trenches, and in his whole life, there will be some traces of the influence of the old "Y" hut that stood beside the road thronged with soldiers which led through the Cher Valley in the years of the great war.

Cleaning Up a Town

The following has been sent us by the Government Commission on Training Camp Activities. It furnishes a splendid illustration of the successful efforts our government is putting forth to keep our soldier boys clean morally and physically. The strict enforcement of good laws accomplishes wonderful things, and these experiences should be a most profitable education to the American people.

AMERICAN soldiers refuse to admit that the word "impossible" has application to their problems. Moved by the same spirit, Americans here at home have attacked and solved certain problems affecting the soldiers which hitherto had been deemed impossible of solution. Once that spirit became manifest in the determination of the War Department Commission on Training Camp Activities to safeguard men in camps, both physically and morally, ways were found to enforce laws before considered unenforceable, and to abate conditions before accepted as permanent.

The case of Corpus Christi, Texas, as narrated by Mayor Roy H. Miller, is

typical of what has been accomplished in that direction. Two years ago that community, a city of 18,000, neither better nor worse than others in the land, became the base of the Texas Brigade of the National Guard, 3,200 strong, just returned from a sojourn in the mesquite along the Mexican border. Though the city was "dry," bootleggers plied their trade, gamblers found victims, and the city fathers under charter provisions maintained a "segregated district." It became apparent at once to the officials

that something must be done for the men in uniform. So an attempt to "clean up" was made; merchants were pledged to charge no more to soldiers than to regular civilian customers, the police were instructed to drive out the gamblers and the illicit liquor dealers, the regulations affecting the prostitutes were tightened.

Moreover, the citizens undertook to provide in their homes and churches a certain amount of social life for the men quartered in Corpus Christi. But there was nothing resembling an organized program directed by experts. The results satisfied the local officials and the army authorities in the district.

"But looking back now," declares Mayor Miller, "I can readily see that the whole arrangement was merely an invitation to the men to visit undesirable places."

Then in May, 1917, the secretaries of war and the navy were ordered to "do everything by them deemed necessary" to protect men in service from prostitutes and liquor sellers. Barred zones were created, and the work of enforcing the new regulations was turned over to the Commissions on Training Camp Activities. The result was the accomplishment of the impossible.

"A certain regiment left for 'somewhere in France' a short time ago, after being stationed here for nearly a year," said Mayor Miller. "Its personnel, both

officers and enlisted men, had become a part of the city's life. Indeed, the attachment had grown so strong that when they took their departure, it was like the separation of members of a family. I doubt very much if among the hundreds of thousands of American boys who have gone 'over there,' there is an organization composed of men better fit physically, mentally, and morally, or in any particular which goes to make up a good fighting man. That the atmosphere in which they were trained had much to do with this fact, I have no doubt. During the time the regiment was stationed here, there was not a single death nor serious case of illness among the men of the command. The record of the regiment in respect to intoxication and social disease was remarkable. This is the record of achievement of the Law Enforcement Division of the Commission on Training Camp Activities, whose plans when first announced were considered the ideals of a few dreamers, but which have proved the vital factor in conserving the man power essential to winning the war."

Corpus Christi was entirely frank in characterizing the clean-up regulations as impossible when they were first promulgated. Mayor Miller regarded them as running contrary to human nature—at least, to soldier nature.

"But when the official order came," he says, "I conferred at once with our chief of police and sheriff, and told them that the district would be closed, and that, furthermore, its inmates would be required to leave the city. They were also informed that the order would be carried out, not only in letter but in spirit, and that the conditions theretofore tolerated in the city would summarily cease. Within two hours, I was advised that the order had been carried out.

"At the outset, the attitude of my officers was not enthusiastic, since they did not believe it possible to make the plan effective. But as they progressed, they took courage from the results achieved. There began at once a remarkable exodus of all kinds of human parasites and low characters. A few raids and cases on the docket of the Federal Court had a most salutary effect. Well-known political 'ward heelers' left under cover of night, and now operate across the river in Mexico.

"Meanwhile the Commissions were working also along another line. Realizing that if they did not want the men to indulge in harmful diversions in their hours on leave, they would have to give them something else to occupy their time, they had sent a trained worker, Mr. Fisk, of the Recreation Association of America, who set about enlisting the citizens of Corpus Christi to work together for attractive and wholesome entertainment of the men when in town. A local War Camp Community Service was organized. Under its direction, club rooms were fitted up for the men in service; the civil population began to invite the soldiers home; dinners and other entertainments were arranged, the churches, fraternal, and similar organizations all doing their best to provide worth-while hospitality for the men in khaki. Special features were planned for the convalescent soldiers at the government hospitals.

"As a result of the Commissions' measures, the clean-up was thorough and com-

plete in every way. The atmosphere became wholesome. When our regiment left, it was in the pink of condition, physically, mentally, and morally, a vivid demonstration of the significance of the methods used by the Training Camp Commissions. Corpus Christi saw that it was not only possible to make good soldiers without 'booze or women,' but in the absence of such influence, to build up a vastly better army.

"When the war is over, and we have the leisure to look back upon our tremendous achievements since April 6, 1917,

we shall be able to place a proper measure of value upon the kind of work that is being done by the Commissions on Training Camp Activities. America will win the war because of our efficient man power, because our armies in the field, in the factories, and on the farms are composed of the strongest, cleanest, and truest men and women; and that victory will be an everlasting tribute to the moral as well as the mental and physical efficiency of the nation. The War Department Commission on Training Camp Activities has pointed the way."

SINGERS AND GROWLERS

BY DANIEL H. KRESS, M. D.

THERE are two distinct classes in the church, singers and growlers. Each of us belongs to one of these classes. It is not necessary to have a place on the platform in front of the big organ in order to be numbered among the singers referred to. It is possible to be a member of the church choir and yet not be a real singer. It is possible to be unacquainted with a single note, and to have no voice, yet be numbered among the singers. Growlers and singers are today mingled together in the church. Trial reveals them. The time is coming when all will be singers. The growlers will either become singers or drop out of the church.

One hundred and forty-four thousand will be redeemed from among men when Jesus comes. Of these we read, "They sung as it were a new song before the throne." Revelation 14:3. It is then too late to learn to sing. "No man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

The song they sing there, they learn to sing here. To have a place among the singers then, we must be among the singers now.

In a vision, Paul and Silas were called to preach the gospel in Macedonia. Confident that the call was of God, they responded to it. They entered upon their work with confidence; but in a short time, they were brought before the magistrates, stripes were laid upon them, they were cast into prison, and their feet were made fast in stocks. Instead of growling, "Paul and Silas prayed, and sang praises unto God."

SANG THE DOORS OPEN

Paul and Silas belonged to God's singers on the earth, "and the prisoners heard them." Never before had the prisoners heard men sing under such conditions. Results followed. God in heaven heard that prayer and that song. He took the matter in hand. "Suddenly there was a great earthquake, so that the foundations of the prison were shaken." "The doors were opened, and every one's bands were loosed." This might have been regarded by the apostles as a providential opening to make their escape, and undoubtedly it would have been so regarded had this been the burden of their prayer. But they had been praying not for themselves, but for the jailer and the prisoners. They were

there to preach the gospel. "The keeper of the prison awaking out of his sleep, and seeing the prison doors open," supposed "that the prisoners had been fled." He knew that was what he would have done. "He drew out his sword, and would have killed himself." "But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here." This was something out of the ordinary. Then the jailer "came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Acts 16: 9-33.

Results followed that prison experience. The song did its work.

But men cannot sing under such conditions unless they have faith in God's providences—unless they see Him in these experiences. This was not the first time Paul and Silas sang when in trying positions. Daily they had been singing as they journeyed. They had been practicing the song in passing through these daily experiences, before they could attempt to sing the duet in so public a place.

TAKE VOCAL LESSONS TO-DAY

We too may be cast into prison, at least into the prison of affliction. What will we do then? Will we sing, or will we growl? That depends upon what we do to-day and to-morrow as we are called to pass through trials. If we growl now, we will not sing then.

Singing will win the day. David said: "He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. Blessed is that man that maketh the Lord his trust." Psalm 40: 3, 4.

The reason why we have so little influence with our children and neighbors is, we sing so little when tried; we growl instead. This kind of life will never win souls to Christ. It will repel them. David's prayer should be the prayer of all, "Restore unto me the joy of Thy salvation." "Then," he said, "will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Psalm 51: 12, 13.



EDITORIAL



DEPENDING ON SUPPOSEDLY GOOD WORKS

WORKS of charity and apparent deeds of kindness may be done in such a way as to bring a blessing to the recipient, but be a curse and a detriment to the one performing them.

It is quite common for us who profess Christianity to point to the wonderful things we are doing, as evidences of our genuine spiritual life and of our contact with heaven. The members of a church may think that because different ones of their number are giving money in large sums, and others are giving their services in charity, attending to the sick, and doing other similar deeds, therefore their church must be the genuine organization that God recognizes as His.

Oftentimes we find people pointing to the wonderful work of a church, particularly in times of calamity and distress, as a sure evidence that that church is right. We may honestly doubt whether any church, no matter what its name or profession, can be found that does not possess a few earnest, sincere souls who as individuals are truly and honestly following the Lord and consequently are approved of heaven. But we must look deeper than mere surface attainments and superficial labors and supposedly good works.

On the one hand, the Master says, "By their fruits ye shall know them." Matthew 7: 20. And then He immediately adds: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My

fallibly guide us into the way of all truth. We should not allow ourselves to depend upon our "good works" as a passport into heaven; but rather should we learn to know the Lord Jesus Christ through the teaching of His word and the guidance of His Spirit, and then we will perform the works that please Him, not because we expect thereby to gain heaven, but because deeds of mercy, benevolence, and kindness are the spontaneous fruits of the soul that has been born from above.

HIS COMING UNQUESTIONABLE AND DEFINITE

CONCERNING the coming of Christ, a religious journal of recent issue has the following to say:

"Christ has not come, but He is coming. He is coming every day in larger, richer, fuller measure. He is coming in cleaner politics, better industrial conditions, purer recreations, a fairer distribution of wealth, a more wholesome social life, in greater kindness and kindly consideration for each other, in the abolition of vice, in a permanent and universal peace, and best of all, in a deeper, richer, growing religious consciousness."

Presumably the author of the foregoing sentences is perfectly sincere in his belief that the world is growing better every day. Without question, some men and women are constantly having their vision broadened, and they are learning more of Christ, and are becoming stronger characters day by day in the great work of soul winning and of being a blessing to humanity. But that the world as a whole is growing better day by day may be very seriously questioned.

However, the chief difficulty with the foregoing quotation is that it seems to teach that the coming of Christ is comprised in the improvement, or in the supposed improvement, of society; and men who are unacquainted with the word of God may readily accept such notions as the divine teaching.

Christ's first advent was a very distinct and literal event. No one who claims to believe in Christianity at all controverts that statement. And if we may believe the Scriptures, His second advent will be just as definite and just as literal as was His first, only it will be altogether more glorious, as may be readily seen by a careful reading of the following scriptures:

"Let not your heart be troubled: ye believe in God, believe also in Me. 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: 1-3.

"The Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to His works." Matthew 16: 27.

"As He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world? And Jesus answered and said unto them, . . . As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 3, 4, 27, and 30.

"Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1: 7.

The foregoing are only a part of the very clear scriptures that speak of the second coming of Christ. Why should it be regarded as necessary to comment upon such plain statements of the inspired Word? And how can any one doubt that these scriptures teach, without equivocation, that the Lord Jesus Christ is coming again in person the second time with power and great glory?

His first advent was definite and literal. His second advent will be just as literal; and whatever may be our attitude toward it, it will take place in harmony with the Scriptures.



Ital. Off. © Pub. Inf. Com., from Underwood
A high-powered crane raised an Austrian aeroplane that had been sent to the bottom by an Italian birdman. The pilot is now a prisoner of war.

Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" Verses 21, 22.

Men are to be known by the fruits borne in their lives. But these fruits embrace more than mere profession; for not only a few, but "many," will in that day claim that they have known the Lord, and that in His name they have "done many wonderful works." But of this class the Master says: "Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Verse 23.

They have been active in the performance of what they considered "many wonderful works"; but in heart, they have been workers of iniquity, and the Lord professes to them that He never knew them. Then according to the teaching of the Master, we require something far deeper than a mere profession of His name; we require something more than merely a membership in some church; we require more than the activities of apparently good works. We need to study the sacred Book until we drink in the spirit of the Master—His spirit of love and generosity and true kindness—so that our good works may become the spontaneous acts proceeding from a heart that has been created anew, and from an individual who has been truly born again through the power of the Lord Jesus Christ.

The teachings and the opinions of men may deceive us; but God's word is accompanied by God's Spirit, and these will in-

THE MIRACLE OF FEEDING

BY LOUIS A. HANSEN

THE miracle of the loaves and fishes was one not far removed from the miracle that we see before us every day. There are striking analogies between that one by Jesus on the mountain by the Sea of Galilee, and the one of to-day, that we do well to consider more often; for feeding is a miracle, whether it be the multiplying of a few loaves and fishes to feed a few thousand people, or the supplying of the world's population with food through earth's harvests.

As back there Christ had compassion on the hungry multitude, so now a merciful God sees the need of people who must be fed, and makes provision for them. Whether a man gives grateful thanks for his daily bread, or acknowledges not the hand from which he feeds, all alike eat at God's table. It yet remains for man, be he a humble believer or a learned infidel, to produce of himself a single atom of substance that will give or support life.

As Christ then was thoughtful of the temporal needs of the people, as well as of their spiritual, so to-day God thinks of our physical wants and necessities. Jesus saw the many tired women and children, weary with the day's standing. He directed that they be seated on the soft grass. The occasion was made as pleasant as possible. Our meal hours now are given us for our highest enjoyment.

A LAD'S LUNCH FEEDS A MULTITUDE

There was a lad there who had five loaves and two fishes, perhaps his own little lunch of home-baked biscuits and small fish which his mother had put up for him for the all-day trip to hear the Teacher to whom the crowds were flocking. The little food was brought to Jesus, and in His hands, became more than enough to feed the multitude. Christ received of the Father, He passed it to the disciples, and they to the people, and the people ate till they were filled.

This same thing is done now by what we call natural means. Men bring to the task what they have, their time and strength to plow, sow, cultivate, and reap. God gives the earth power to bring forth. He provides seed, and gives it life to grow. He sends the sunshine, the dew, and the rain, and food grows. Men gather it, care for it, and prepare it. Flour is made of wheat. The housewife bakes it into bread, and people eat. It seems more roundabout than to get manna from heaven; but what is the

real difference? The wheat fields of Nebraska, the corn fields of Kansas, our own fields, gardens, and orchards everywhere, are constant evidence of the power and goodness of God to give us food.

Men lose sight of the divine agency in our food supply. They not only reap the harvest, but take the glory of producing it. Natural causes and human instrumentalities receive the credit that belongs to God. And the gifts of God are sometimes even perverted to selfish uses. Did we discern the miracle-working power of God in the growing grain, we would find a closer touch with Him, and get a greater blessing than the mere temporal life.

MEN WERE HELPLESS

The helplessness of man to provide food was well seen when the disciples questioned as to what they could do. They would send the people away to care for themselves. They saw thousands of hungry people in a desert place, far from home, and nothing with which to feed them. The disciples probably had not the money with which to buy food, and no place to buy it if they had the means. Surely Jesus meant to impress upon them, and upon us, that man needs to depend upon God.

Emergencies are occasions for specially seeking God for help. Our extremities are His opportunities. But even in our need, we must do our part, while in fullest dependence looking to God. The little lad with his bit of a lunch seemed a small prospect for such a great need; but in Christ's hands, by the blessing of God, a little became more than enough.

Our lesson becomes directly timely here. The world to-day faces a heavy food shortage. Millions of acres are shell torn; millions of men and women who have been food producers are only consumers now, and heavy eaters at that. On a comparatively small part of the world's producing force falls the burden of feeding nearly the whole of two continents. Already the gaunt figure of famine has loomed up before many, and thousands have already learned what hunger means. Many have already starved to death, and more are starving.

GIVE THEM TO EAT

Again we may hear the voice of the Saviour of men, saying in tender solicitude, "Give ye them to eat." He says, "How many loaves have ye? go and see." The command now to "give them to eat"

"WHEN Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat?"

"And this He said to prove him: for He Himself knew what He would do."

"Philip answered Him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little."

"One of His disciples, Andrew, Simon Peter's brother, saith unto Him,

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?"

"And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand."

"And Jesus took the loaves; and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would."

"When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost."

"Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." John 6: 5-13.

is a promise of plenty, not only for those whom we are to feed, but for ourselves as well. We are not to question, "What are they among so many?" We are to look rather to the ability of God to bless and increase our store.

Christ did not bid the disciples to eat first. Neither are we to think first of our own needs when the call of the hungry comes to us. As the disciples were, so are we now to be, channels of communication from the great center of supply to the great need around us. We receive from Him, and we give out of that which we receive; and in giving, we have for ourselves. We can give only as we receive, and we can receive only as we give. We must not hesitate to impart, even though our store seems small; for after all, the miracle of feeding crowds does not depend on the store of food in our hands, but on what passes through His hands.

It was simple fare that Jesus gave the people, but fare that was nutritious and ample. It did not represent the feast He could have provided; but it was enough, and it suited the people and their needs. It was the fare to which they were accustomed. Simple living to-day is in order, and is the best for us. Such living gives place for fewer imaginary wants, and makes our supply the more abundant. The luxurious living of some makes want for others; and luxury creates selfishness, and causes people to be indifferent to the sufferings of others. Simplicity of living allows greater room for service to God and man. Simple fare makes us know better God's care for us in the common things of life.

Then He bade them, "Gather up the fragments that remain, that nothing be



lost." That is conservation of the truest type. Even though He could dispense food by the asking or commanding, the Lord of heaven and earth, by whom the world was made, would not have anything wasted that could in any way relieve the wants of others. That which remained was carried away, to be shared with those at home, and gave further witness of the power of God to provide.

The disciples then, and we now, might look upon the bits of food as scraps for the garbage heap. Not so; it was food, and as such, was of value. To-day a world in need sets the real value upon morsels. In every kitchen and in every dining room is an old lesson being learned anew, the gospel of the clean plate. Nothing that will in the least help to meet the need of a single human being is to be wasted.

Economy is not stinginess. It is not meanness. Economy is the basis of liberality; for without it, there can be no giving. So we save that we may give; and the more we save, the more can we give. We will keep on saving, that we may continue to give. We will continue giving, that we may continue to receive. We will continue believing, trusting, receiving, and imparting. Blessing, we shall be blessed.

Never has there been such an opportunity for helping as there is at the present time. The world's greatest need has created the world's greatest relief movement. Food conservation measures are not only for winning the war, but for the saving of human life in the war-stricken lands of Europe. Every ounce of food produced and saved in this country becomes a part of a great scheme for feeding a hungry world.

God's miracle of feeding a world to-day is not by raining manna from heaven, or sending food by ravens, but by working a change in human hearts, and opening up fountains of charity. Food from America, sent over sea by ships, is to feed a hungry multitude. Our bins and granaries, our storehouses, cellars, and pantries, are to yield of their bountiful supply the sustenance that must help keep alive our fellows in the distressed lands. Thus do we join with God in His work of feeding the hungry.

Juvenile Philosophy

By HUGH FITZHUGH

"I won't like you if you're not good to me." A childish speech, doubtless. But we expect children to be childish. Hence you may not think it unnatural that when our family physician said, "Your mother lets you eat too much sweet," straightway the small patient (pardon a bit of autobiography) conceived an antipathy for all sweets, as being the cause of much misery suffered, thus early in life, from dyspepsia.

Thereafter I determinedly eschewed sweets, seldom using sugar except to modify the sourness of very acid fruits, and tabooing confections utterly, while cakes of any sort vied in vain for favor. This may seem very unchildlike; yet sometimes children are less childish than are many adults.

Later, when persons who, to my juvenile mind, were authority on the subject, remarked upon the unwholesomeness of tea, coffee, and chocolate, to which

I had already become accustomed, again the simple philosophy of childhood prevailed—"I won't like you if you're not good to me;" and these beverages were discarded.

Still later, becoming distrustful of meats, I begged to be allowed to substitute Graham bread. The family indulgently permitted what they regarded as a child's whim; and the results proved quite satisfactory. Greasy foods, peppery foods, rich concoctions of all kinds, were likewise in turn banished from my dietary.

Certainly I thrived on the simplified fare I had prescribed for myself. And how I delighted in it! I ceased to consider it as a remedy for bodily ills, and thought I was living "on the top shelf." Nor did I alter my opinion as the years passed.

I could not be oblivious, however, to the fact that I was "barbarously healthy"; and as those of my acquaintances who were most ailing, differed most with me in habits of eating and drink-

ing—and also in the matter of regular hours of sleep and physical exercise—the logical conclusion seemed apparent.

Unwittingly, I gradually became a light eater, but not from lack of relish for my food. Experience and observation have since convinced me that the use of highly seasoned foods is largely responsible for the habit of overeating. I have come to understand, also, that a light meal, specially if deliberately eaten, affords more nourishment than does a heavy meal, because the system is better able to appropriate it.

I am more and more convinced that not only health, but that enjoyment of food which the epicure seeks, can be found in the highest degree in abstemiousness. In reality, there is no self-denial in refraining from indulgences that are suggestive of headache, lassitude, and general wretchedness.

The family record says I am now close to threescore; but I cannot furnish any symptoms of hardened arteries, auto-intoxication, or other indications of old age.

Funeral Ceremonial of Archbishop John Ireland

By STEMPLE WHITE



J. Ireland

THE funeral services of the late Archbishop John Ireland, who died in St. Paul, September 25, a little over eighty years of age, were held October 2, in the big cathedral of which he was builder, and he was laid to rest in the Calvary Cemetery beside St. Paul's first two bishops, Joseph Creten and Thomas L. Grace. Noted Catholic dignitaries and prelates from all over the country were in attendance. On the Tuesday previous to the funeral, the body was viewed by many thousands, as it lay in state at the cathedral.

At 10 a. m. on Wednesday, the day of the funeral, about ten thousand people had assembled around the cathedral, and camera men were to be seen on the roofs of adjoining houses. The ecclesiastical procession formed at the archbishop's residence opposite the cathedral, and marched across the pavement, up the stone steps, and into the church. Some three hundred cadets from the St. Thomas College stood at attention on either side of the procession, acting as a guard, besides keeping back the immense crowd, which was very anxious to get within the church.

ORDER OF PROCESSION

The procession was headed by the Christian Brothers in black frocks with the distinguishing linen bands of their order. Then came two hundred students of the St. Paul Seminary, which constituted the choir for the occasion. Over their black cassocks were white surplices. Next came members of the seminary faculty, who in turn were followed by the diocesan clergy. Various monastic orders could be distinguished by their garb,—the rough brown habit of

the Franciscans, the white robes with black capes worn by the Dominicans, and the hooded habits of the Benedictines. Several hundred visiting clergy came next, followed by twelve monsignori with their black robes lined with purple.

Last of all came the forty-three bishops and eight archbishops in their scarlet and purple robes of office. Five hundred members of the various sisterhoods were seated in a body in the center of the cathedral auditorium. Special seats were reserved for public officials who attended. These included Governor Burnquest and his staff, Lieutenant Renard of the French high commission, regents of the University of Minnesota, Mayor Hodgson and his staff, representatives of the legislature and the judicial bodies, officials from the federal building, representatives from the St. Paul Association, the Legion of Honor, the G. A. R., the U. S. army, the U. S. army air service training school, the Dunwoody Institute, the Territorial Pioneers, and others.

Twenty-five patrolmen and four mounted police were on hand to preserve order and to direct traffic. Though but a few of the assembled thousands were privileged to get inside the big cathedral to witness the ceremonies, the writer was among these.

The services lasted more than two hours, and included pontifical requiem mass, classic Gregorian chant, and the chanting of the office for the dead, with much standing and bowing and kneeling

and crossing throughout the congregation, the burning of candles, and incense, and other rites and ceremonies that characterize the externals of the church.

Archbishop J. J. Keane, of Dubuque, Iowa, read the sermon of eulogy, in which he reviewed the life and activities of Archbishop Ireland in the religious, political, and social world. During the long service, not a soul was allowed to leave the building by way of the main entrance.

At the entrance to the cathedral through which the gorgeous procession passed, the purple and white colors were conspicuously displayed, with the Stars and Stripes just beneath, in keeping with the usual manner in which the Catholic Church always endeavors to place the church above the state. During the funeral, business ceased at the state capitol and at the federal building; and over both buildings, the flag hung at half mast. The Ramsey County district court adjourned, the judges and the city officials attending in a body. All the public grammar schools in St. Paul closed for the forenoon, and all the high schools remained closed the entire day.

Even the Hamline University, a Methodist school in St. Paul, suspended

work during the funeral. Across the street from the big cathedral was a vacated Methodist church that had been used as a storage room. It had recently been partially destroyed by a fire of unknown origin. I could not but think to myself, Do the present surroundings suggest the fact that the Catholic Church is growing rapidly as compared with the various Protestant churches that not only have refused to walk in the light of the word of God in the advancing work of the Protestant Reformation, but are all federating together and working for religious legislation in order to elevate the Roman Catholic Sunday above the Sabbath of the Bible? Surely the Protestant Sunday-keeping daughters are following in the ways of the papal mother.

And thus was laid to rest one of the most widely known and prominent churchmen of the world. Not only priest, bishop, and archbishop, but a shrewd politician and diplomat as well, was John Ireland, whose trips to Rome, presence at political conventions, activities in connection with the Philippines, and part in the Roosevelt-Vatican episode have now become history. The world awaits with interest the announcement as to his successor.

raised up Noah to proclaim that message to the world. The plainest evidence that Jesus was to appear as the Messiah was the proclamation of John the Baptist to that effect, when he said, "Prepare ye the way of the Lord, make His paths straight." Matthew 3:3.

With a message based on not one or two prophetic utterances, as was the message of John the Baptist, but on many declarations of prophets, apostles, and also of the Saviour Himself, thousands of voices are now proclaiming throughout the world the glorious message of the soon-coming Redeemer.

A Sacred Sunday Dilemma

SINCE the days of the Roman emperor Constantine, Sunday has been observed from 12 o'clock on what is now called Saturday night, until the corresponding hour Sunday night.

But by Congressional act, in the handling of House Bill No. 267, popularly known as "Daylight Saving Bill," passed by the Senate in June, 1917, by the House on March 15, 1918, signed by the United States President March 19, 1918, and which went into effect Sunday, March 31, 1918, time was set forward one hour.

The bill affects all who, in their count, treat with the Roman standard of time. It reads in part as follows: "Last Sunday in March to last Sunday in October of each year."

The same measure in effect was endorsed by England, France, Italy, Norway, Sweden, Denmark, Portugal, Australia, Dominion of Canada, Iceland, Germany, and other nations.

By this act, the 12 o'clock P. M. hour of Saturday, the hour from which Sunday was reckoned as beginning, was set forward, and was thereafter to be known as the 1 o'clock A. M. hour of Sunday.

This order of things must continue year by year, covering the period from the last Sunday in March to the last Sunday in October. This places the 12 o'clock hour of Sunday P. M., which was formerly sacred(?), over the line. It thereafter becomes the 1 o'clock A. M. hour of Monday, which all agree is a working day.

If Sunday is sacred as thus observed, with the 12 o'clock P. M. hour of Saturday attached, and the 12 o'clock P. M. hour of the former Sunday, which was previously sacred(?), eliminated, then evidently Sunday as formerly observed was not sacred. If Sunday as formerly observed was sacred, then evidently the modern Sunday is not sacred.

Which is correct and sacred time? Or are they not both alike questionable? If the present arrangement of the day is sacred, how will it be when time is set back an hour, which will occur the last Sunday in October of each year?

The seventh day of the week is the Sabbath of the Lord, and is the Lord's day. The setting, or dipping, of the sun is the striking of the hour by God's clock, announcing to every man in every clime the arrival of the Sabbath, and also its departure. Neither Constantine nor any other person or persons can change the sacred hours of the Lord's day—Sabbath—for neither he nor they can set the sundial either forward or backward; but man can change Sunday at will.

H. W. COTTRELL.

Proof That Will Convince the Jury

By E. T. RUSSELL

THE strongest evidence that there was to be a flood in the days of Noah was the fact that the Lord raised him up to proclaim that message to the world.

Centuries before the first advent of Christ, God through Isaiah the prophet spoke thus of a preparatory message: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Isaiah 40:3.

When John the Baptist began his ministry, "he said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1:23.

As the Lord sent a warning message to the world in the days of Noah, and a preparatory message at the time of the first advent of Christ, so now He is warning the world to prepare for the second advent of Jesus Christ. His coming is near at hand, and the divine message for the world to-day declares the appearing of Christ "even at the door." At this time, we are commanded, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2:1.

COMING OF KINGDOM AND APPEARING THE SAME

By "Zion" is meant the church; therefore the message of His coming is first to go to the church, to those who profess to be His followers, and then to the whole world, as the Lord says, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand."

In answering His disciples' question as to "what shall be the sign of Thy

coming, and of the end of the world," He said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

The apostle Paul thus associates the appearing and the kingdom of Christ: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom; Preach the Word." 2 Timothy 4:1, 2.

From the above quotation, it is plain that in preaching the gospel of the kingdom, one must also preach the appearing of Christ. In speaking of His second coming, our Saviour commends those who proclaim this truth to the household of faith (the church). "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." Matthew 24:45, 46.

"INTO ALL THE WORLD"

Noah was a faithful and wise servant, giving meat in due season, when he proclaimed the coming flood. John the Baptist was giving meat in due season when he declared that the Messiah was about to appear. It is now meat in due season that His messengers give in proclaiming to the church and also to the world the precious promises of their Master's soon return. The message of the soon coming of Christ is now heralded in ninety-two countries. Publications on the subject are issued in more than ninety languages, and active evangelistic work is now conducted in one hundred and twenty-three languages.

The strongest evidence that there was to be a flood was the fact that God

THE LIFE THAT WINS

BY M. MACKINTOSH

"IN Him was *life*; and the *life* was the light of men." Agnostics of all classes find fault with the Bible and the churches, but not with the life of Jesus. They all admit that He was a good man; still they doubt His being born of the Holy Ghost, and challenge us to show where He claimed that He was. They overlook the fact that it would not matter what He claimed, if He had not lived the life. It is the life that proves He was divine.

Many others have claimed to be the Christ; but we reject them all, because they failed to live the life. That life was and is "the light of the world"; and in so far as we live that life, we help to "light the world." Jesus said, "I am the Way, the Truth, and the Life." John 14:6. He was the eternal life that was with the Father from the beginning, and of which the apostle John wrote in the first chapter of his first epistle, that our fellowship might be with Jesus.

That life is self-existent, and against it the powers of evil cannot prevail. That is what Jesus meant when He said: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again." John 10:18. And again, "Thou couldst have no power at all against Me, except it were given thee from above." John 19:11. He was a gift on the part of the Father, a willing sacrifice on the part of the Son. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. And the life that He had in Himself was the self-existent life, because it was the sinless life.

"The wages of sin is death." Romans 6:23. "Sin is the transgression of the law." 1 John 3:4. He could look the world in the face and say, "Which of you convinceth Me of sin?" (John 8:46), and, "The prince of this world cometh, and hath nothing in Me" (John 14:30), because "in Him is no sin" (1 John 3:5). In Him there was no transgression of the law. The law and the prophets both witness to His innocence (Romans 3:21), because He kept the self-existent law.

A TRANSCRIPT OF CHARACTER

Ignorant men and knaves prate about the abolition of the law. They fail to see that God cannot abolish the law. (I speak with all due reverence and respect.) The law is not the fiat of an arbitrary God, but a transcript of the character of God; and "God is love," therefore the law is a law of love. God did not make the law as men make game laws, stating when certain animals may be killed and when not. How long will it be wrong to kill and steal? You answer, Through all eternity. How long has it been wrong to kill and steal? Again there is but one answer; that is, From all eternity. Such a law as that needed no making. It is self-existent. There can be no heaven or perpetual life where that law is not obeyed.

When God made the Sabbath, He put the Sabbath law in the midst of the

self-existent law, because the Sabbath is to be a perpetual institution. Isaiah 66:23. He rested from the work of creation. He also rested from the work of redemption—a welcome rest—on the seventh day, in the tomb. Thus He made the Sabbath a memorial of creation and of redemption. And since He is not going to die again, through all eternity it will remain a fact that the seventh day is the God-made memorial of that marvelous work of infinite love which was finished on the cross. John 19:30.

CHRIST DIED FOR HIS LAW

Those who preach that Jesus Christ abolished the law, preach the opposite of the truth. The truth is, the law caused Him to die. How?—The law had nothing whatever against Him until He

GETHSEMANE

MUST I suffer? God—how hard!
Others sinned, not I.
Father, if it be Thy will,
Let this cup pass by.
All alone the watch I keep—
Friends, uncaring, sleep.

Not my will, but Thine be done—
'Tis so hard to say!
Useless, Lord, the sacrifice;
Must I, then, obey?
Oh, the pain—to them unknown!
Suffer I alone.

Morning dawns; the night is spent.
Lord, against the sky
Stands a cross—a fearsome shape
Looming black and high.
Must I, Father, must I quaff
Of this bitter draught?

Hark! I hear the muffled tread
Of the soldiers' feet;
Nears the hour when—must it be?—
Love and Judas meet.
Burned by the betrayer's kiss!
Father, spare me this!

Lo, 'tis well! Though crucified,
Feet and hands so torn,
Love will conquer, glorified;
Mine a glorious morn!
Lord, I now give thanks to Thee—
For Gethsemane!

EVELYN BROWNE.

willingly received our sins as His very own; then the Father "laid on Him the iniquity of us all" (Isaiah 53:6), and the law quickly did its work. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Isaiah 53:5. The law was satisfied. He was made sin for us (2 Corinthians 5:21) long enough to pay our debt, and then the Father called Him back into His own.

Any life which transgresses that self-existent law is self-destructive. Selfishness, covetousness, and sin in general are fast destroying the human family in Europe now. This work of destruction would have been completed long ago, but for the work of our God of love, who has been striving through the Holy Spirit to get men to accept the self-existent life and live. 2 Peter 3:9. "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever.

If the Son therefore shall make you free, ye shall be free indeed." John 8:34-36. "That was the true Light, which lighteth every man that cometh into the world." John 1:9.

Take the life of any great man of the world, place it alongside the life of Jesus, and pitiable indeed is the man who cannot tell which is the better of the two. The story of the life of Jesus charms the heathen, for he has no god that lives that life. Moreover, he who lives that life tells the story most effectively. In other words, it is not what we profess, but what we live, that counts. Therefore the all-important question is, How shall we live that life?

How shall we live it? The crab tree can only live the life it has. It cannot bear sweet apples until it has the apple tree life. Even so with man,—the only life he has is the sinful life; and though he can manufacture aeroplanes and submarines, he cannot manufacture life. But God has given to every one of us "eternal life." 1 John 5:11. However, "this life is in His Son," and to get it, we must get the Son; for it is written, "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. In the Son "dwelleth all the fullness of the Godhead bodily." Colossians 2:9. Therefore "he that hath the Son" has everything worth having. And every Christian has Jesus; for it is written in 2 Corinthians 13:5: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?" Now a reprobate is one whom the Spirit has ceased to strive with, a person already rejected, one who has no desire to be saved.

JESUS WITH US

Think of it! Jesus with us, Jesus in us, knowing all our thoughts before we think them, all our feelings before we feel them! Infinite wisdom, power, and love constantly within our reach! How can it be?—"If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." John 14:15, 16.

It is through the Comforter that Jesus abides with us; and the Comforter is the Holy Ghost, whom the Father will send in Jesus' name to teach us all things. Verse 26. "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. Then since we have all been convinced that we are sinners, that there is righteousness to be had, and judgment for those who do not get it, it follows that Jesus has come to every one of us, for the devil is not going about teaching people that they are sinners in need of salvation.

It is Jesus who says—not from Sinai's top, but from the citadel of our souls—"Thou shalt not kill," etc. It is thus He fulfills the new covenant promise to put His laws into our mind, and write them in our hearts. So Jesus is at work in every one of us. This is the mystery of godliness, "Christ in you the hope of glory." Read Colossians 1:24, where Paul says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in

my flesh for His body's sake, which is the church."

"Fill up that which is behind of the afflictions of Christ." What does that mean? Is Christ suffering yet? Read again 2 Corinthians 1:5, "The sufferings of Christ abound in us;" and Acts 9:4, "Saul, Saul, why persecutest thou Me?" Panic-stricken in soul, Saul cried out, "Who art Thou, Lord?" That he should be persecuting God was the thought farthest from Saul's mind. Yet why was he hunting those Christians? Ah, the controversy is between Christ and Satan, and Saul was the tool of Satan. Years afterward Paul the apostle wrote, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits [margin] in high places." Ephesians 6:12. If we understood this matter as we should, when we are sinned against, we would not blame the human agent, but pity him as the tool of the evil one, whose purpose it is to injure Jesus Christ through us. Thus God looks upon the matter; and hence we read, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matthew 25:40. Hereafter let us pray for those who despitefully use us, "Father, forgive them; for they know not what they do."

WHY THE PERSECUTIONS?

Then arises the oft recurring question, Why does a God of love permit His children to be persecuted, especially since, in all their suffering, Jesus suffers with them? The answer is beautifully set forth in that wonderful fourth chapter of 2 Corinthians. Let us read, commencing with the sixth verse: "God, who commanded the light to shine out of darkness, hath 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 excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

The darker the night, the brighter the light shines. Never did the glory of God shine brighter in the face of Jesus Christ than when His enemies were doing their utmost to extinguish the light of that life. In that hour, the thief saw it, and was saved. Also the hardened soldier cried out, "Truly this man was the Son of God." Mark 15:39. Dark indeed must have been the minds of those who could not see that He was divine.

It was when the cock crowed, and Peter looked into the face of Jesus, that he saw God as he never had seen Him before, and his poor heart was broken as he thought of his unfaithfulness in denying that he knew such a One. Paul and Silas were bearing about in their bodies the dying of the Lord Jesus when the jailer saw the light. So we are always delivered to death for Jesus' sake, "that the life also of Jesus might

be made manifest in our mortal flesh." In the crisis that is upon this sin-cursed world, the glory of God must appear in the faces of His children, that the souls whom Satan has blinded may have a chance to see the light and escape eternal death. Let us live that life.

HOW LIVE THE LIFE?

How shall we live that life in the trying times before us?—We cannot live it; but we can receive Jesus into our souls and let Him live it in us. That is what Paul was doing when He said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20. Saul saw that Christ was in those Christians whom he was persecuting in Damascus. Then Saul received Jesus into his own soul, and became Paul the apostle. "As many as received Him, to them gave He power to become the sons of God." John 1:12.

Do you still ask, Where is Jesus, that we may receive Him? "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." Romans 10:6-8. It says, "Thou shalt have no other gods before Me."

Question: Who is "Me"? You answer, "Jesus." But where is Jesus when He says to you, "Thou shalt have no other gods before Me"?—In your heart. Make Him welcome there. Put your house in order, for He comes to live with you. Enjoy His company. Feed on His presence. He is that "bread of life," "that a man may eat thereof, and not die." "For the bread of God is He which cometh down from heaven, and giveth life unto the world." "I am that bread of life. He that cometh to Me shall never hunger; and he that believeth on Me shall never thirst."

But you ask: Why does He continue to say, "Thou shalt have no other gods before Me," "Thou shalt not kill," etc.?

Answer: He is that self-existent, living law; and if you will receive Him as your Jesus, He will fill your heart so full of love, that you would rather die than break one precept of that law. "For this is the love of God, that we keep His commandments." 1 John 5:3. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. "He that loveth not knoweth not God; for God is love." 1 John 4:8. And "he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

THE POSSESSOR OF LIFE

Thus it is clear that God is not revealing Himself to those who do not show by their lives that they appreciate the light already received. "Of His fullness have all we received, and grace for grace." John 1:16. "If we walk in the light, as He is in the light, we have fellowship, one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

Fear not. "He that believeth on the Son hath everlasting life," because he has Jesus. Fear not; "for if, when we

were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5:10. Not by the life He lived on earth alone, but by the life He lives in us now, He will save us from sinning in this life, resurrect us from the tomb if we pass its portals (Romans 8:11; and John 11:25), and present us faultless before the presence of His glory with exceeding joy. Jude 24.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Romans 11:33. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19.

Preserved from the Flood

(Continued from page 3)

In the columns of the SIGNS OF THE TIMES, many remarkable prophecies have been referred to from time to time, these prophecies being plainly meant to apply to our time. Yet few prophecies in the Bible give a more accurate picture of present-day conditions than this one from the pen of a man who was once but an ignorant fisherman of Galilee. Let us note several points in the words we have quoted:

PROPHETIC MOCKING

It is a description of the "last days," describing the attitude of the people toward what we now call religio-scientific questions, that is, the relationship between religion and the knowledge which we obtain from the study of nature. The class of people here described are represented as "mocking" at the doctrine of the second coming of Christ (which must be then taught by some other people), because they have grown accustomed to denying, or *willfully forgetting*, the former destruction of the world by the waters of the Flood.

This, at least, is in full accord with the present-day condition; for the modern widespread rejection of the Bible is largely due to the long accepted theories of geology that there never was a universal Flood. Belief in a universal Deluge and belief in the current theories of geology and evolution cannot be entertained by the same mind, for they are mutually exclusive; the one evacuates the other of meaning. And as the current theories of geology and evolution deny the Bible record of the beginning of the world and its destruction by water, it is but natural that they should also deny the Bible prediction of the end of the world and its destruction by fire.

There is no doubt that the chief reason why the educated classes in our modern world refuse to believe the warnings about the impending coming of Christ and the end of the world as predicted

so graphically in the last book of the Bible, is because they have long grown accustomed to disbelieving the early history of our world as recorded so clearly and positively in the first book of the Bible. How can we expect people to believe the Bible's predictions about the future when they do not believe its records of the past? The doctrine of evolution and the doctrine of the second coming of Christ are antithetical in their very nature, they are counterterms, they are antonyms, just as this prophecy said they would be; and both of these mutually antagonistic doctrines are abroad in the world to-day, showing that ours is the time to which this prophecy applies.

"SINCE THE FATHERS FELL ASLEEP"

The mockers described in this prophecy are certainly "uniformitarians"; for they argue that "from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." They intimate that in the days of "the fathers," people were foolish enough to believe otherwise, to believe that there once was a universal Flood; but since these fathers "fell asleep," we have learned better.

How could the teachings of modern science as based on geology be more accurately, more succinctly stated? Note also that this uniformitarian view of the past reaches back, not to the close of creation, but to "the beginning of the creation." Thus *creation itself is embraced in their scheme of the uniform action of nature*; and all distinction is smoothed out between creation and the perpetuation of the world by second causes, which is the condition now prevailing. The Bible view is that "the works were finished from the foundation of the world," the Sabbath having been given as the memorial of a completed creation, not of a creation still going on to-day, as the evolution doctrine teaches.

But surely no more accurate word picture of the doctrines of modern evolutionists and their peculiar methods of reasoning could be imagined than is here given us in a book written nearly two thousand years ago. "What is the chaff to the wheat?"

THE seventh chapter of Romans gives the experience of the slave to sin: "The good that I would I do not: but the evil which I would not, that I do." Why?—Because we are brought into subjection by a power stronger than we are. I believe that by faith in God we can lay hold of a power that will deliver us from these evil things, so that we will no longer be slaves. Abraham's children are free. The Saviour is a complete redeemer. It is not a question of how many times we have been conquered by sin. There is salvation through Christ for every one. We can have this salvation now.

G. B. THOMPSON.

YOUR fountain pen is throwing blots all over the paper. Do you cast it away?—No, you refill it. Try to think of this on those gloomy days when everything seems to go wrong. May it not be that those many "blots" you have made were caused by your being out of touch with God, and you just needed a "refill" of His Spirit?

A. S. MAXWELL.

Great Opportunity to Become Nurses

THE Loma Linda Training School for Nurses will admit students on the first of January and the middle of August. By an action of the State Board of Health which was intended to become effective September 1, 1918, it was required that students entering the nursing course in an accredited school should have completed twelve grades of regular school work and present certificate from an approved secondary school. However, conditions brought into existence by the war have caused the following revisions of the requirements for entrance to accredited training schools:

1. Applicants presenting a certificate from an approved secondary school, but who are deficient in any of the subjects required in the theoretical preparatory work, may be admitted to provisional standing until such deficiencies are removed. On presentation of credits for this work, they will be admitted to full standing in the school of nursing.

2. Applicants who do not present a certificate from an approved secondary school, but who present satisfactory credits in the subjects required in the theoretical preparatory, may be admitted to full standing in the school of nursing.

3. Applicants who do not present a certificate from an approved secondary school, and who have had no instruction in the required subjects, but who show exceptional intellectual and physical ability, will take an examination before commencing the course of instruction in the following subjects:

- (a) English, including composition, spelling, and punctuation.

- (b) Arithmetic, including fractions and decimals.

- (c) History—American history, and a choice of either civics, science, or language, which have been pursued for one year.

4. If the examination is satisfactory, applicants will be admitted to provisional standing for one year, on condition that they shall obtain the required subjects included under the theoretical preparatory either in the high school or in the school of nursing. On evidence of the satisfactory completion of these courses, such students will be admitted to full standing.

THEORETICAL PREPARATORY

1. Chemistry.

Includes a general survey of inorganic chemistry and first principles of organic chemistry and laboratory work. The requirement represents at least two class periods a week throughout one year of thirty-two weeks, including laboratory work.

2. Biology and Physiology.

Includes functions and composition of living things, with special attention to animal physiology; human anatomy and physiology. This requirement represents at least two class periods a week throughout one year of thirty-two weeks, including laboratory work.

3. Nutrition and Cookery.

Includes the fundamental principles of physics and household chemistry; chemistry and physiology of digestion; chemical composition of foods; fuel values in food. This requirement represents at

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JAMES COCHRAN, Circulation Manager.

least two class periods throughout one year of thirty-two weeks, and includes laboratory work.

It is required by the State Board of Health that after September 1, 1918, all applicants for entrance to accredited schools shall receive from the school an application form provided by the school, also an application form provided by the State Board of Health, supplied to the school by the Bureau; the first to be filled out by applicant and forwarded to the school, the other to be filled out by applicant and forwarded to the Bureau of Registration of Nurses, Sacramento, California.

When this is examined, statement will be made, showing the qualifications of the candidate. One copy of this statement will be forwarded to the candidate, one to the superintendent of nurses of the school to which candidate is applying, and the third will be kept on file in the office of the Bureau. This procedure must be observed in the case of all applicants, irrespective of any previous admission, training, or connection with any school or institution.

For the benefit of students not having credit in the subjects in the theoretical preparatory work as referred to in paragraphs 1 and 4, which consists of biology and physiology, chemistry, nutrition and cookery, these subjects will be given during the first year in the regular nursing course, and if satisfactorily passed, will remove the condition.

By the provision made in paragraph 3, applicant may be admitted regardless of preliminary school work, provided an examination is taken and passed in the subjects outlined in that paragraph. This examination will be forwarded to the school by the state, and will be taken at the school after the arrival of student.

In order that all required preliminary arrangements may be completed as promptly as possible, applicants for the course beginning January, 1919, should be received not later than November 15, 1918.

Write for application forms to Superintendent of Training School, Loma Linda, California.

GRADUATE NURSE WANTS POSITION

Wanted by graduate nurse, work in treatment rooms. Can give references. Please state salary and other particulars in first letter. Address Howard M. Nott, Bruce, Wisconsin.

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.

A World Message Is Decreed

WHEN the Master was teaching on the earth in person, He made the great pronouncement that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14.

Observe, it is the "gospel of the kingdom" that is to be preached. The disciples had just asked Him what would be the sign of His coming and of the end of the world. Therefore this "gospel of the kingdom" message which the Lord says is to reach every corner of the earth must have some special relation to the gospel of the second coming of Christ, for it is at the time of His appearing that He establishes His eternal kingdom of glory.

The kingdom of grace, which is within the heart of the individual, was established when the gospel entered as the remedy for sin. But the kingdom of grace will by and by give place to the kingdom of glory, when the Lord shall appear in the clouds of heaven. But to prepare the world for that sublime event, the gospel of the kingdom must be preached in all the world for a witness to every creature.

This world-wide message is also spoken of in the following language:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Revelation 14: 6, 7.

Thus do we see, by multiplied passages of Scripture, that God designs that the great world message of warning shall be given; and just as surely as He has omnipotent power with which to carry out all of His purposes, just so surely will that message be proclaimed. And may we not hope and believe that the world is now about to enter upon a little time of comparative peace, in which this work of God may be finished? We should pray to this end, and work with redoubled earnestness as we seek to coöperate in the divine plan.

Pinning Faith to the President

A DISPATCH from Rome to the *Western Watchman* says:

"You may say that the holy father is pinning his faith entirely on President Wilson to make a quick and durable peace. Msgr. Corretti, papal undersecretary of state, said to the correspondent to-day, 'He is making special prayers to this end—that President Wilson may not deviate from his present course, and that nothing may interfere with his purpose and compel a renewal of the war.'"

It is right for those who have faith in prayer to make intercession for the success of the President and others concerned in bringing about peace. God's word enjoins us to pray for governors and others in authority over us in civil affairs.

While praying for rulers, that they may be properly guided, we have the example of the Master and of the apostles

in refusing to become absorbed in political matters. The words of the Lord are, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

The supreme work of the church is to fit men for a future eternal world. That work is to absorb all of the time if the divine plan is followed. The work of the state is for the purpose that men may lead quiet and peaceable lives in this present world; and the more abundant the peace, the more rapidly, it would seem, can God's work be pressed forward to its great climax.



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John R. Mott, the field secretary of the Y. M. C. A., who has been elected chairman of the combined drive for \$170,500,000. He is a man of sterling Christian character, a tireless worker for missions, and the life of the Y. M. C. A. Interesting articles telling something of the great work of the Y. M. C. A. appear on pages 6-8 of this issue.

The World's Best Seller

THE *World Outlook* gives some interesting figures on Bible distribution. The issues of the complete Scriptures sold by all Bible societies and other publishers during 1914 was over 30,000,000 copies. In comparison, the circulation of "the world's best sellers" is meager. The eight popular books of Harold Bell Wright, whose sale, running over seventeen years, is about 10,000,000, comes to less than one third the sale of the Bible in its biggest year. In the thirteenth century, a good English Bible cost about \$145, which, for the average workman, was the entire income for fifteen years. Now, however, a complete Bible of one thousand double pages sells for seventeen cents in England and the United States. "Uncle Tom's Cabin" was translated into the unprecedented number of twenty-three languages, but the Bible is to be found in nearly seven hundred languages and dialects. Through the medium of Scripture distribution by the Bible societies, the unfathomed non-Christian world has been opened to the ambassadors of Jesus Christ; and apart from the faithful work of these agencies, the world could not be evangelized in this generation.

What Satan Detests

IF we could know what is the one thing upon this earth that is the most genuinely hated by Satan, we should probably find that it is a democracy wherein the people rule and stand for freedom. It has been his studied plan to establish despotism, where the word of one man is the law of the realm, and where that one man is supreme in both civil and religious affairs. When he has such a condition as that, all he has to do is to corrupt that one person, and through him he can exercise his barbarous tyranny at will.

Most of the nations before the time of Christ were absolute monarchies of this character; and they not only prescribed the civil conduct of the individual, but prescribed his religion as well. With a knowledge of the facts, the individual should have no difficulty in reaching the conscientious conclusion that it is his duty to stand with the forces that are seeking to make the world safe for democracy.

Do You Want Peace?

THEN do not wait for the world to obtain that longed-for condition. There are noble men working for peace, working that "the world may be made safe for democracy," which means or ought to mean the individual man. God speed them in their efforts.

But there is a peace which the world cannot win nor buy nor give, and that is the peace of God. It cannot be secured nationally or internationally. Yet God has it for each and all. But it must be secured by each soul in the only one way in which it is obtainable—faith in God through our Lord Jesus Christ.

Faith means giving up our way for God's way; surrendering our will to His will; laying our self-righteousness,—"filthy rags" at best,—our pride, our all, at His feet, and taking from Him His righteousness for all the sins of the past, His forgiveness for our justification, His life for our dying, His fullness for our emptiness. Then there is the great peace of God between us. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Then there follows, by that same faith, access into all the riches of His grace, "saved by His life." See Romans 5: 1-10.

If every soul had the peace that is bought by the blood of His cross, there could be no more war. And if any one has this peace with God, he need fear no future. He may die; but everlasting love and power have triumphed over the grave, and immortality waits on the other side.

God pleads with you, reader, whoever you are, to accept this peace. This is His message to every soul on the troubled sea of sin, which has no rest: "Peace, peace, to him that is far off and to him that is near, saith Jehovah; and I will heal him." It is yours; but it means willing, unconditional surrender.

M. C. WILCOX.

THE *World*, in discussing the influenza in New York, affirms that "the death rate in the city is five times the normal, and, according to authorities, is the highest recorded in fifty-two years."