

# Signs of the Times

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One hundred and fifteen women of the Motor Corps of the National League for Women's Service are taking training at Camp Totten. Their training consists of special instruction in ambulance driving, litter carrying, and first aid work.

## RICH PROSPECTS AHEAD

**I**F we would but look into the future through a trustworthy medium that has been provided, we should see things that would remove every harrowing perplexity, and that would give thrills of joy to suppress all anxiety and distress. Without any question, we stand on the verge of the realization of the richest joys, and we are confronting the brightest prospects, provided we know the source from which to obtain them. God's open Book presents a great galaxy of promise, of prophecy, and of precept. Yea, it presents a Saviour that has power to save from every difficulty, from every threatened danger; and, having delivered us from the evil of this present time, He has power to give us everlasting life and the joys of an eternal world.

This world is suffering because of sin. It is suffering because sin has produced in mankind in this our day acts of barbarism, of cruelty and injustice, the worst crimes that are known to the history of the world. And the one great remedy for all this evil is the acceptance of the Saviour of mankind. Says the apostle, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Timothy 1: 15.

Said the angel, in announcing Christ's birth, "Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21.

Yes, He is the Saviour given to humanity—given because of the great love that Heaven manifests toward us. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

God loved, and God gave. "God so loved" that He gave the choicest gift and the richest treasure of His heart. And He gave His Son for the one purpose, "that whosoever believeth in Him should not perish," but on the other hand, might have everlasting life. And with outstretched arms, this Saviour of men entreatingly and from His heart of ardent love invites: "Come unto Me, all ye that labor and are heavy

laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

Are we burdened and distressed in this time? As we feel the perplexity induced by the prospects all around us, as we feel the pangs of despair, and know not which way to turn for relief, we may hear the voice of the Master calling us to come to Him, that He may give us rest. He desires to relieve us from every soul burden by entering into our very lives and making the future all bright and glorious before us.

The Master would have us hear Him saying through His promises: "Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isaiah 43: 1, 2.

And again, He would have us hear Him saying through His word: "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." Isaiah 54: 17.

All through the divine Book, He would lead us to study and enjoy the precepts and the promises, and to accept the soul preparation, that He offers to each individual. In our quest for promise and precept, we would find many promises that are also prophecy. Says the inspired Word: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

This promise holds forth the sublime prophetic fact that God will resurrect the dead. And did you ever stop to think of the possibility that the resurrection (Continued on page 8)



# SAID IN FEW WORDS

## Complete Forgiveness

"I HAVE blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." Isaiah 44:22.

It is the hand of God that blots out the sin. The hand that wrote the Ten Commandments is the hand that blots out our transgression of them. The hand that upholds the starry heavens is the hand that blots out our iniquities.

God says, it is "for Mine own sake." God is on trial. When the records are looked over at last, if it should be seen that a single sin which was truly confessed was not forgiven, the Lord would stand condemned. So He blots out sin for His own sake. Then He says He will remember our sins no more. I often hear people say, "Yes, I forgive you, but I can't forget." That is no forgiveness at all. God forgives and He forgets. He remembers our sins no more. He can look on us and not see that we are sinners, for He looks on us through Christ's righteousness.

G. B. THOMPSON.

## Jerusalem Reestablished

MANY believe in the second advent of Jesus to this world. But how? Many expect Him to come soon and enter into the present program of nations, ruling over them as king of peace. This plan God once proposed, while the temple that Solomon built was still standing. He promised Israel that if as a nation they would keep His commandments and walk in His ways, He would establish Jerusalem forever, and would place His throne therein, converting or subduing all nations, until the true Israel of God should fill the whole earth. Jeremiah 17:24-26. Also see Ezekiel 40 and onward. But His people rejected the plan. They chose the ways of the world. They sinned against the Lord. So God changed His plan, rejected the Jewish nation as a nation, and twice destroyed Jerusalem, the city He had chosen in the days of David for His throne.

His plan now is to build the throne city, New Jerusalem, in heaven itself (John 14:1-3); keep it there for one thousand years after the second advent, taking all true Israel into it (1 Thessalonians 4:16, 17), leaving the earth without inhabitant (Jeremiah 4:23-26), with every city broken down (Revelation 16:17-19), desolated during this thousand years (Revelation 20:6, 7); and then transplant the capital city, with all earth's redeemed ones in it, from heaven to earth (Revelation 21:1-3), thus carrying out His original plan of making Jerusalem the city of the great King, the praise of the whole earth.

Even as Israel of old were very anxious to go into the promised land at once, after being told that because of

their unbelief they could not go in, so now thousands are anxious that old Jerusalem shall be made the city of the great King, and that from this earthly Zion, Christ shall rule the whole earth. This was His plan once, but it is not His plan now.

This world will lie desolate one thousand years, with Satan and his angels incarcerated in it, despite all the rosy-tinted pictures men may paint to the contrary; for God has spoken this word. Revelation 20:1-9. Yet in God's own time, the earth shall be re-created, and reinhabited by the meek of the earth, with Jesus as its literal King, reigning forever and forever. But this will not be until all the nations now occupying the earth shall as such have ceased to be.

T. E. BOWEN.

## Two Syllogisms

*Major:* "The Son of man is Lord . . . of the Sabbath." Mark 2:28.

*Minor:* "The seventh day is the Sabbath." Exodus 20:10.

*Conclusion:* The Son of man is Lord of the seventh day.

*Major:* The day of which the Son of man is Lord is the Lord's day.

*Minor:* The Son of man is Lord of the seventh day.

*Conclusion:* Therefore the Lord's day is the seventh day.

M. A. HOLLISTER.

## A Child of Intolerance

ONE of the strongest arguments against any form of religious legislation is the results obtaining in the lands where such laws have been put on the statute books. Religious laws have always been secured through agitation on the part of a class of people who desired to make others conform to their ideas of religion. During such agitation, the argument has been made by the proponents of the law, that no one would suffer as a result of its passage. No sooner, however, is the law in force than these same proponents begin to see that it is enforced. Then good people of opposite religious views have to suffer. The careless, unconcerned, who have no particular convictions, but are satisfied to follow the crowd, are not inconvenienced. Those who have definite ideas as to right and wrong, and who have the courage of their convictions, are the first to get into trouble.

All religious legislation is born in religious intolerance. About the middle of the sixteenth century, the Spanish Inquisition held almost supreme control in the Netherlands. The religious element dominated the civil, and the ideas of the pope and his counselors were drafted into law. The result was one of the bloodiest periods of the world's history.

Philip of Spain, Catherine de Medici, and Cardinal Granvelle dominated the bodies and souls of men and women. The bloody scenes of persecution would fill volumes if narrated in full. Some were suspended by hooks over a slow fire till roasted to death. Others were buried alive. These things lasted as long as the church dominated the state and intolerant bigots possessed the power to administer oppressive religious legislation. God, who created the mind free, and reserves to Himself the right to regulate His worship, never has delegated that right to another.

W. F. MARTIN.

## The Protective Mantle

GOD would have His children rejoice in the truth of present salvation. The protecting mantle of heaven is thrown around His children, to save them now, and to save them in eternity. "Your life is hid with Christ in God," is the glorious promise given to us.

The Spanish government once condemned to death a man of American birth, who was a citizen of Great Britain. The American and English consuls declared that Spain had no right to put to death an English subject. However, the Spanish government gave no heed to their protests, and the victim was led before a firing squad. When protests no longer availed, the representatives of England and America came forward with the Union Jack and the Stars and Stripes, and wrapped them around the condemned man, then said, "Shoot if you will, and insult the nations that stand back of those flags." Needless to say, not a shot was fired, and the man was set free.

So it is with the child of God. The banner of Prince Emmanuel waves over His church, and individually we are "hid with Christ in God." Let us rejoice, then, in present salvation, and the assurance that God will finally save us in His kingdom.

ELMER L. CARDEY.

SOME people let their unworthiness keep them from coming to Christ, hoping for a time when they will be better and more worthy to approach Him. The throne of grace is for such. A usual definition of grace is "unmerited favor." Then those who do not merit, or are unworthy, are the ones who are bidden to "come boldly unto the throne of grace," and "obtain mercy, and find grace to help in time of need." Christ sits on this throne. Those who know they are unworthy can come to Him here. There is no throne and no Christ for worthy sinners. "They that be whole need not a physician, but they that are sick." He came not "to call the righteous, but sinners to repentance." L. A. HANSEN.

## THE SIGNS OF THE TIMES WEEKLY

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# Did a God of Love Make an Eternal Hell?

By A. R. BELL

**W**ILL you read the following, and then try to reconcile the statement to God and justice?

"The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. Though they hear you groan, and sigh, and gnash your teeth, these things will not move them at all to pity you. After your godly parents have seen you lie millions of years, or ages, in torment, day and night, they will not begin to pity you then. The torments in hell will be immeasurably greater than being in a glowing oven, a brickkiln, or a fiery furnace."—Jonathan Edwards.

Note the following from another great preacher:

"Imagine a creature, nay, imagine numberless creatures, produced out of nothing, . . . delivered over to torments of endless ages, without the least hope or possibility of relaxation or redemption. Imagine it you may, but you can never seriously believe it, nor reconcile it to God and goodness."—Bishop Newton.

Contrast this with an excerpt from a revered expositor of the Word, Benson by name:

"He [God] will exert all His divine attributes to make them as wretched as the capacity of their nature will admit. . . . God is therefore present in hell to see the punishment of these rebels. His fiery indignation kindles, and His incensed fury feeds the flame of their torment, while His powerful presence and operation maintain their being, and render their powers most acutely sensible, thus setting the keenest edge upon their pain, and making it cut most intolerably deep."

## DOES THE BIBLE CORROBORATE THIS BELIEF?

Can you reconcile such a hideous caricature of God with the following scriptures?

"Love ye your enemies, and do good, . . . and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil." Luke 6:35.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5:8.

"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 sins of the whole world." 1 John 2:1, 2.

"He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His only-begotten Son into the World, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4:8-10.

These divinely inspired statements cannot be reconciled with these teachings of men about God.

The writer once heard a great tabernacle evangelist preach on the subject of hell and the punishment of the wicked.

From beginning to end of his discourse, he neither read nor quoted a single passage of Scripture. He certainly painted a terrible word picture, finally telling his hearers that hell was a bottomless pit; and he said that the wicked were continually sinking, and never getting to the bottom, because there wasn't any bottom to it.

The Bible speaks clearly on this matter. We will read a few of its statements:

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 37:20.

The commercial term for the fat of lambs is "mutton tallow." Candles are made of this. Place a tallow candle perfectly perpendicularly in a candlestick and light it. There will form just below the flame a hollow filled with the tallow melted by the heat. The candle will burn with not one drop of the melted tallow running over, until it burns down to the candlestick and goes out, and you will find nothing whatever of the tallow, and only the last bit of fine ash from the wick. The fat has all been consumed; "into smoke" has it "consumed away." So with the wicked.

Another scripture: "As a snail which melteth, let every one of them pass away." Psalm 58:8. The psalmist is

*Many pulpits teach that the saved will visit their unfortunate brothers and friends in hell at intervals during the eternal millions of years.*



speaking of the destruction of the wicked. Just as a snail in the hot sun is dried up, and ceases to exist, so with the wicked.

Again we read: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Malachi 4:1, 3.

This scripture tells us, in language not to be misunderstood, not that the wicked will be burned, but that they will be burned up, and that all that is to be left is ashes.

Another scripture reads, "The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3:7.

## ANNIHILATION NOT PRESERVATION

In this scripture, we are told that the world which once was destroyed in water (see verses 5 and 6), is waiting for its destruction in fire; and we are told that this day of fire for which the earth waits is "the day of judgment and perdition of ungodly men." The dictionary defines the word "perdition" as meaning "total destruction." This is the fate of the wicked. Surely you would not think of fire as a preservative agency. It is the most destructive agency known to men.

Here is another scripture that bears on the subject: "The Lord preserveth all them that love Him: but all the wicked will He destroy." Psalm 145:20.

Here we are told whom God preserves, and whom He destroys. He preserves all them that love Him. Does He preserve the wicked also, in the most destructive agency known, so that for millions of years and more, their godly parents may look upon them writhing in the flames, and not have any pity for them? The Lord deliver us from such a heaven, and such a condition of heart as this teaching attributes to God. No; "all the wicked will He destroy." In that fearful hour, every sinner among men, and the devil, and the angels that sinned, and every work and mark and stain of sin, will disappear forever; every vestige of the curse will be consumed in the fire; and then out of the earth purified by fire, out of the ashes of the old, will the new appear. See 2 Peter 3:3-13. Then will be fulfilled the promise of the Saviour, "Blessed are the meek: for they shall inherit the earth." Matthew 5:5.

In all this, the love and wisdom of God are manifest. Man's probation will not end until every working of the Holy Spirit upon the heart has been rejected. To continue an impenitent race after they have rejected the Holy Spirit, the only agency in the world to save them, would only be to perpetuate sin. This God will not do, and, being true to His own word, cannot do.

Out of all the wreck and ruin of sin, God, by the gospel, saves a race. To them, as their reward, immortality, eternal life, is given. In love, God blots out the wicked. The earth will be returned to its Edenic beauty; and then again and forever the whole universe will be in harmony, and a race redeemed from sin by the blood of Christ will yield a loyal service of obedience to God because they love Him.

We are rapidly approaching the end of probationary time. Our Advocate still lingers at the bar of judgment. The only argument at that bar is His blood. Does He plead that blood for you? Which will it be, immortality, or destruction in fire?





# THANKSGIVING

## A CONSTANT EXPERIENCE



*With many, Thanksgiving means only a holiday on the last Thursday in November each year; but the Christian celebrates as many Thanksgivings as there are days in the year.*

By ALMA E. McKIBBIN

**"O** GIVE thanks unto the Lord," because "He is good," good to you and to all the children of men, not only now, but always, "for His mercy endureth forever."

In the history of almost all nations, there are records of days or periods of special thanksgiving—a custom "old as the world," we truly say; but to him who knows that God is always good, every experience of His goodness is an occasion for the giving of thanks to Him. The true child of God celebrates as many thanksgivings as there are days in the year; for it is a saying true as it is trite, that "we have always something for which to be thankful."

Gratitude is a cardinal virtue, and should be cultivated not only for its own sake, and the resultant happiness, but because it is the least that we can do for Him who has done so much for us. No man can possess true nobility of character who does not feel and often express appreciation to his friends, and to his God.

The responsive soul, by every acknowledgment of benefits received, becomes more capable of receiving and appreciating, and there results that largeness of heart for which Solomon prayed. A thankful heart is a glad heart; for who can be sad when enumerating his blessings, or mourn over losses while counting his gains?

### HAPPINESS ALIEN TO INGRATITUDE

The ungrateful soul is small and mean and narrow. He can never know true happiness. He cannot see or realize the blessings showered each day; for his "eyes are holden," blinded by self-centered desires and plans.

Too many see only man, the creature, his purposes and deeds, and do not discover the Creator, the supreme Ruler, behind and above all, planning, directing, and accomplishing for the good of His creatures. What wellsprings of gratitude would burst from many hearts could they but comprehend the beneficent purposes of God for man, and the infinite pains that Heaven exercises to sustain and protect his life upon the earth!

The promise that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease," is fulfilled, notwithstanding the malevolent designs of the great adversary to defeat every work of God and to prevent the fulfillment of every promise and prophecy.

We sow our fields and plant our orchards, and expect as a matter of course that the rain will fall, and the sun will shine upon them, and that in

due time we shall reap an abundant harvest; and because "He is good; for His mercy endureth," we realize the desire of our hearts. But do we turn again to thank the Giver of the rain and the sun, the Protector of our fields and orchards? Who, as he walks over his fields, and sees the tender sprouts piercing the sod, thinks of the life and power displayed there, or placing his hand over his own beating heart, realizes that it is because of the ever present thought and care of God that heartbeat follows heartbeat, and life, precious gift of God, is his to render back to his Creator in praise and honor and glory?

### THANKFULNESS A PART OF GODLINESS

Moses warned the children of Israel of the danger of ingratitude, of failing to recognize God as the giver of every good and perfect gift. He said to them, "When the Lord thy God shall have brought thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities, which thou buildedst not, and houses full of all good things, which thou filledst not, and wells digged, which thou diggedst not, vineyards and olive trees, which thou plantedst not; when thou shalt have eaten and be full; then beware lest thou forget the Lord."

But they did forget—forgot to be thankful; and there followed the same result that Paul says caused men in the beginning to lose the knowledge of God: "Because that, when they knew God, they glorified Him not as God, *neither were thankful*; but became vain in their imaginations, and their foolish heart was darkened." Many a sad spirit might be glad and the darkened mind illuminated with the knowledge of God if the soul would only heed the exhortation, "Be ye thankful."

In the ritual of ancient Israel, there was provision not only for sin offerings and trespass offerings, but also for thank offerings. Thus was Israel taught not only to come to God with the burden of their sins and to petition pardon and grace, but to offer praise and thanksgiving to Him for blessings of heaven and earth.

### SINGERS LEAD AN ARMY

There is at least one example of thanksgiving for a blessing, a victory, anticipated. This is the remarkable experience of Jehoshaphat's army which went to battle with singers in the van singing, "Praise the Lord; for His mercy endureth forever." This seems the climax in the matter of thanksgiving. To what sublime heights must the soul have reached who thanks God for a bless-

ing as yet his only by faith! Yet how very pleasing to our heavenly Father is this expression of confidence in His power and wisdom! Surely "whoso offereth praise glorifieth Me."

The harvest festival of Israel, called the Feast of Tabernacles, was the special period of thanksgiving of that nation. A very joyful occasion it was, and impressive as well, when the whole people assembled in their national capital, and spent eight days in rejoicing before God and thanking and praising Him for the mercies of the year. By type and symbol were brought again to the minds of old and young the great evidences of God's favor to them as a nation, particularly their deliverance from Egyptian bondage and the wonderful experiences of their fathers in the wilderness, the life in tents, and the miraculous provision of food and water. Thus were both the individual heart and the national conscience educated to respond with grateful appreciation to the goodness of God as manifested in past and present blessings.

### AMERICA'S HISTORY SWELLS THE PATRIOTIC BREAST WITH GRATITUDE

In what more fitting and profitable way could the Thanksgiving Day of our nation be celebrated than by its citizens' reviewing the history of their own beloved country? It is a marvelous story, one calculated to inspire the loftiest patriotism. When we consider even casually the conditions prevailing at the time of the planting of this nation, the bondage of mind and often of body of the peoples of the Old World, and then note how the founders of our government burst these bonds, proclaimed the equality of man, and placed in the fundamental law of the land those principles of equal and exact justice to all which have made this "the land of the free" and therefore "the home of the brave,"—when we consider this miracle, we must be filled with a deeper, higher emotion even than loyalty to country,—yea, with gratitude and thankfulness to God.

We must sense with a new and deeper conviction the privilege we enjoy of being citizens of the best government now upon the earth, a government which permits to each and every one the full development of all his powers and capabilities, untrammelled by class distinctions or partisan discriminations. If, because of familiarity with these privileges, we are not able fully to sense their value, we have but to reflect upon the condition of men in the autocratic governments of earth. Object lessons are not wanting, in these times, to inspire gratitude for the blessings of liberty.



It would seem also that in material blessings, there is nothing denied that the heart could wish; for has not the Lord given us "rain from heaven, and fruitful seasons, filling our hearts with food and gladness"? The lowing herds on a thousand hills, and the rustling blades of a million fields, answer our question with an assurance of plenty not only for ourselves but for others.

Yes, for others! Lest, because of all these privileges and blessings, our hearts should grow proud and hard, or sordid and mean, we have been led, in our journey, down the road to Jericho, there to find our neighbor weak, wounded, and almost ready to die. Ought we not to be thankful that we have been provided with the wine and oil wherewith to heal our brother's wounds? Grateful indeed should we be that we need not say, "Be ye warmed and filled," and leave him on the road to die. Heart culture is the highest of all culture. Let us then be glad and thankful that we have opportunity to help our brothers over the seas, even if it means to us self-denial, hardship, and sacrifice.

#### WAR CLOUDS CANNOT DRENCH THE THANKFUL MAN

Our table may have upon it at this harvest festival what seems but a frugal meal; still we may praise God that it is so not because He has not blessed us with the fruits of the earth, but because we chose to share with others in their pitiful need. And if, because of the dark war clouds that hang so low over the world, and perchance a vacant place at the table, we cannot be quite so merry as once we were—yes, even if the blue in the flag at the window has turned to gold—yet we may be thankful for unnumbered mercies still our own, remembering that "'tis not all of life to live, nor yet of death to die."

However dark any present time may be to the child of God, there is always a sure promise to him of a glorious future. The joyous harvest festival of ancient Israel was but a type, a dim shadow, of that most glorious time when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." They shall return no more to a world of pain, disappointment, and strife, but to a new earth, "wherein dwelleth righteousness." Let us then "give thanks unto the Lord," remembering that we have our present blessings and our hope of a future reward because "He is good; for His mercy endureth forever."

AN inventor, after months of effort and multitudes of experiments, suddenly attained his object. "Thank God," he exclaimed, "I've made my fortune!" But there were many months yet of working and improving, multiplying and advertising, before the fortune was made. Likewise when we accept Christ, eternal life is assured; but we must still plod onward and upward, faithfully enduring to the end, before we may enter into the full enjoyment of our "fortune." Heaven may be reached by a single bound; but after that, we must come down again to climb, painfully but cheerily, the ladder of Christian experience to the gates of glory.

A. S. MAXWELL.



## UNCLE SAM'S DEPARTMENT

### Heart-Touching Scenes in Persia

THE following very interesting as well as touching information has been passed out from Persia:

"In Teheran, a city of probably 350,000, two thirds of the people are practically starving, day by day, hour by hour—yes, moment by moment almost, our investigators meet the dead and the dying on the streets. Dr. Scott saw a dead man who had lain all day by the English legation, just like a dead dog, and no one seemed to care or to think anything about it. One of our church members came running in a few days ago crying: 'Oh, give me a little money! A woman has abandoned her child in the street, saying she cannot feed it, and another child is holding on to her veil, crying bitterly, and saying, "Oh, don't leave little sister, don't leave little sister!"' People are eating the heads and bodies of dead animals that have died of starvation. Men are turning out their animals on the desert to die, because they have no food for them. Now that the grain is springing up, people are cutting and eating the green blades of the wheat and barley. Dysentery and all kinds of stomach trouble are the result.

#### SELL THE CHILDREN FOR FOOD

"Women are selling their children. Typhoid and typhus are terribly prevalent. The camels that bring in our bags of rice kneel down and eat greedily the raw grains that leak out of the sacks.

"Women who get rice, eat some of it raw. A laborer came to me two days ago and said: 'Please give me some rice to chew. I am so weak!' 'But you get your wages.' He replied: 'I have had nothing since last night. I get thirty cents a day, and I have a wife and children. My wages will only buy a pound and a half of bread. I am faint with hunger.' So I gave him a handful of rice. He put some into his mouth and commenced to chew, while he dug feebly with his shovel."

The Committee for Armenian and Syrian Relief that has been recognized by our government seeks to keep in touch with the conditions in those lands of Bible story. Touching accounts are given of workers who lay down their lives in seeking to relieve the distresses of those needy and unfortunate people.

It would seem as if the sufferings of women and little children in those war-stricken countries were sufficient to touch hearts of steel and stone. Do not these recitals of actual conditions in those lands make us feel the necessity of giving up every luxury, and confining ourselves strictly to the absolute necessities of life, so that every penny possible may be saved for the relief of these sufferers?

Our government recognizes some of the most trustworthy men and women of the nation as a committee to collect funds and assist in this Armenian and Syrian relief work. Men like James L. Barton, the chairman; Samuel T. Dutton, the vice chairman; Charles V. Vickrey, the secretary; and Cleveland H. Dodge, the treasurer, form a part of this committee.

Each community, through our churches and in various other ways, has its opportunity to assist in this relief work. Funds may also be sent direct to the treasurer at the offices of the company, No. 1 Madison Avenue, New York City.

We may rejoice in the present prospects of the cessation of the world's great conflict in arms; but in our rejoicing, we must not forget that there are millions upon millions of our fellow mortals who do not have the simplest necessities of daily food and clothing. Therefore it is our sacred privilege, as well as our Christian duty, to exercise every possible economy, and to render every assistance within our power to these fellow men.

### A Method of Saving Sugar

It is estimated that from one third to one half of all the sugar used in the homes in this country is used in tea and coffee. The Food Administration asks us to use only two pounds of sugar a month for each member in the family, so that our allies abroad may have an average of about a pound and a third a month. It is found that in homes where tea and coffee are not used, two pounds a member is ample for all necessary uses aside from canning of fruits. For this latter purpose, an extra amount may be had by proper application to the Food Administration.

Both tea and coffee are harmful stimulants, as is abundantly shown by some of the best medical authorities. Why not try the plan of dispensing with these things, and thus decrease the apparent need for sugar? You will find, after you have tried it, that you have done one of the best acts of your life.

### Tin Foil and Pewter

THE American Red Cross requests that no one throw away their tooth paste tubes or any tin foil or battered pewter ware. There is a shortage of tin, and the American Red Cross announces a drive for the collection of everything of this nature. The amount that any one individual may have would be of no particular consequence; but if the whole nation will enter heartily into the saving of this material, it will amount to a large sum in the aggregate. Take your material of this character to your local Red Cross.



## "The Keys of the Kingdom"

*Did Jesus form a priestly monopoly of the keys of the kingdom of heaven, or are they a boon freely given to every man who will accept?*

BY WILLIAM A. SPICER

**I** WILL give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Matthew 16: 19.

It was a word to the church, to the believers, and not to any one person in the church; for in speaking of the local congregation of believers acting in the counsel of God, the Saviour repeated the assurance: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven." Matthew 18: 18.

What are the keys of the kingdom? And what is signified by this gift to the church? We are familiar enough with one interpretation of this declaration. The claim is made in behalf of the priestly order, that it holds exclusive possession of the keys of the kingdom. Those who do not acknowledge the powers of this order are supposed to have the door of heaven closed against them. The priest alone holds the key.

A priestly caste had set up the same claim in the days of our Saviour's first advent. Christ rebuked them in the scathing words, "Ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter." Matthew 23: 13.

### LEADERS WERE "DOGS IN THE MANGERS"

How had the Jewish priests and the scribes closed the kingdom of heaven to men in that day? In Luke's narrative of this same denunciation of the Jewish teachers of the law, we are told that Christ said: "Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered." Luke 11: 52.

They shut the kingdom of heaven against men by taking away the key of knowledge. The knowledge of what?—Of the kingdom of heaven, unquestionably.

And what is it that gives to men all the knowledge they have of the kingdom of heaven?—The Holy Scriptures. In the blessed Bible, the Lord has revealed the glories of the kingdom of heaven; and there, too, He has told the way of access to it. As Paul said in his parting word to the elders of the church of Ephesus, "Now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance." Acts 20: 32. The Holy Scriptures, through faith, are the keys of the kingdom.

### TRADITION CHOKES BIBLE TRUTH

"But," some may ask, "how can it be said that the ecclesiastical leaders in that day had taken this key—the Scriptures—away from the people, when the Scriptures were regularly read in the

public synagogue service?" To be sure, the Scriptures were read, and handled with high professional regard. But in reality, they were covered by ecclesiastical tradition. Christ said, "Ye have made void the word of God because of your tradition." Matthew 15: 6. Traditions of the elders, or fathers, and ecclesiastical rules and interpretations, had covered over and made void the word of God, and the Scriptures had been shut away from the people.

So Jesus came, opening the Scriptures to the people, and showing sinners the way of life. These living oracles, teaching the way of salvation, had been committed to the Jewish church to be given to all men. To those who claim to be the sole interpreters and custodians of the Scriptures, but who were really shutting them away from the people, Christ said: "Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." Matthew 21: 43. It was the nation of



The key given to the disciples and converts by Jesus Christ was the Bible, and we have the key to-day as verily as did the Christians of the first era.

the saved, believers on Jesus, who henceforth were to carry the good word of the kingdom. So Jesus said to His disciples, representatives of all who should after believe on Him, "I will give unto thee the keys of the kingdom of heaven."

### THE KEY IS THE INSPIRED WORD

Here the key is; we hold it in our hands,—the blessed Bible, the book of the kingdom. It came from heaven above, as "men spake from God, being moved by the Holy Spirit." It is God's blessed gift to all mankind; and "blessed is he that readeth, and they that hear the words." Then, in the name of Jesus, let everybody read and every soul hear and receive the blessedness of believing.

The office of a key is to open the way. And to the church of believers God has

committed the keys of the kingdom of heaven. It is for every believer to enter in daily into the kingdom of heaven's grace, and to invite and urge all others to enter in.

Thank God for the key to the heavenly treasure house. Why should any soul be poverty-stricken, or any heart remain in bondage? The promises of the Bible are living words, every one a key to the riches of infinite grace.

Christian and Hopeful were lying in Doubting Castle, giving way to despair. Suddenly Christian aroused himself.

"What a fool," quoth he, "am I, to lie in a stinking dungeon when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle." Then said Hopeful, "That's good news; good brother, pluck it out of thy bosom and try."

And sure enough, the key of Promise slid back every rusty bolt, and the pilgrims were out again in heaven's sunlight and liberty. The key of the kingdom lets us out of bondage, as well as into the righteousness and peace and joy of the kingdom.

### AN OBLIGATION TO EVANGELIZATION

The giving of the keys of the kingdom to the church is really the same as the giving of the great commission to "preach the Word"—the gospel—to every creature. The "power of the keys" is the power of the living Word. The authority is in the Holy Scriptures. By the preaching of that Word is accomplished the binding and the loosing that is recorded in heaven. To those who receive the Word comes liberty, the loosing of the bands of sin, while to the rejecters of it there can be only the abiding still in bondage.

So, accepting the blessed gift of the keys of the kingdom from the Lord Jesus, and "holding forth the word of life," the believing children of God are to go forward proclaiming the gospel that binds up the broken-hearted and loosens them that are bound.

### Eleven Evidences of Conversion

1. A FULL surrender of the will to God. James 4: 7, 8.
2. The removal of a burden of sin gradually or suddenly. John 3: 8.
3. A new feeling of love for Christians and for Jesus. 1 John 3: 14.
4. A new relish for the word of God. Psalm 119: 97, 103, 105.
5. Pleasure in secret prayer, at least at times. Psalm 5: 3; 63: 4, 6.
6. Sin or sinful thoughts will cause pain. Psalm 51: 1, 14.
7. A willingness to confess Christ. Luke 12: 8; Romans 10: 10.
8. Deep humility and self-abasement. Psalm 51: 10, 17.
9. Desire and efforts for the salvation of others. Daniel 12: 3.
10. A growing desire to be holy and like Christ. 1 John 3: 3.
11. A desire to obey Christ in all His commands and ordinances. Acts 9: 6.

OFTEN when we pray for the graces of the Spirit, God works to answer our prayers by placing us in circumstances to develop these fruits; but we do not understand His purpose, and wonder, and are dismayed. ELLEN G. WHITE.



# Sugar Prohibition No Hardship

By H. S. ANDERSON

**G**RADUALLY but surely the present sugar shortage is bringing home to us the fact that we need not be dependent on white sugar for the maintenance of health nor for the supply of the customary sweetening. Sugar is one of several carbohydrates utilized by the body, and is provided in nature in ripe fruits, especially dried fruits, as prunes, raisins, dates, also in honey. All our carbohydrate needs will be amply supplied if we eat generously of starchy foods, such as rice, potatoes, and corn products, even if we should entirely eliminate all sugar substances from our diet.

Cane sugar is quite different from fruit sugar. The former belongs to the grass family, and is found in stems and roots, such as sugar cane and the beet root, while the latter is found in the foods originally given to man. Fruit sugars require little or no digestion, and need practically only to be absorbed. Cane sugar is not digested by saliva, but must wait to be acted upon by the intestinal juices; and because of this delay, it is liable to ferment, especially when mixed with other foods in a meal. The irritant thus formed, aids in bringing about catarrh and other unhealthy conditions.

The adding of sugar to mushes, or the free use of sugar in puddings, makes them difficult to digest, in proportion to the amount added. With a liberal use of fruits, this desire for artificial and highly sweetened foods will largely disappear. Unripe fruit contains starch, but no sugar. In the process of ripening, the starch is converted into sugar; hence the riper the fruit, the sweeter it becomes.

Raisins, when washed and carefully heated over a slow fire, in a covered vessel, without additional water, or placed on a pie tin, with another pie tin over the top, and heated in the oven until they begin to swell, will answer the purpose for sweetening both for dry grain and for cooked cereal for the morning meal, for most people. If a half cup of cut-up dates be added to each pint of cooked oatmeal ten minutes before serving, no sugar will be required.

## ONE POUND OF SUGAR FOR 120 MEALS

A worthy example in the conservation of sugar was given by the cafeteria of the Food Administration Building, Washington, D. C. For the six thousand meals served during ten working days, only fifty pounds of sugar was used for all purposes. This is at the rate of one pound to 120 meals, and is in glaring contrast to what the Food Administration is asking the American housewife to do to save sugar,—to use two pounds a month for each person, or one pound to forty-five meals.

As substitutes for sugar for cooking purposes, corn sirup, molasses, glucose, maple sugar and sirup, and also honey

come in for their share of usefulness. The question arises in the mind of many a housewife as to how much of these diluted sugars should be substituted in customary recipes. For this reason, the following facts may be of interest:

Corn sirup and maple sirup are not so sweet as sugar, and when used to replace it, should be increased from one half to two thirds. For instance, if a recipe calls for one cup of sugar, use as substitute one and a half to one and two thirds cups of sirup. In this case, allowance must be made for the increase of liquid. Every cup of sirup furnishes one fourth cup of liquid; therefore for every cup of sirup that is substituted for sugar, reduce the original amount of liquid in the recipe one fourth cup. Unless such allowance is made for the liquid that the sirup adds, an extra amount of flour is needed to obtain the necessary thickness to the batter, and a rather poor product is likely to result.

In using molasses and brown sugar, no change need be made as far as amounts for sweetening purposes are concerned, because what these lack in sweetness is largely made up in flavor. However, the same allowance must be made for the liquid as when sirup is used. Glucose is best when used with part sugar, say one third sugar to two thirds glucose by measure. It is suitable for fruit canning, also for sauces.

Honey, one of the most staple and probably the longest used sweetening in the world, has not been in very common



use for cooking purposes. Yet in many articles of food, it may be used to replace sugar. Its sweetening power is about the same as that of sugar, and in a recipe, it should be used in the same proportion as sugar, except that one fourth less of liquid should be used with honey than with sugar. Honey is especially adapted for table use, and for this purpose had better replace white sugar entirely.

With all these sugar-saving sweets at our command, it can be regarded as no great sacrifice to cut down our use of sugar from the pre-war-time amount to the one-ounce-a-day ration that the Food Administration is asking us to make the maximum. (Two pounds of sugar a month for each person means approximately one ounce, or six level teaspoonfuls, a day.)

To many who have been accustomed to a too free use of cane sugar and other artificial sweets, this cooperation with

## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

the Food Administration in a war-time measure, by the substitution of some of the more natural sweets for those formerly used, will be found to work no hardship, but will contribute both to the health of the individual and to the economic welfare of the nation.

### Don't

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston, he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because his home is plain and unpretending. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because he chooses a humble trade. The author of "The Pilgrim's Progress" was a tinker.

Don't snub a boy because of physical disability. Milton was blind.

Don't snub a boy because of dullness at his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice.

Don't snub any one. Not alone because, some day, they may far outstrip you in the race of life, but because it is neither kind, nor right, nor Christian.—*Episcopal Recorder.*

NICODEMUS came by night to Jesus, but the time came when he went by day to Pilate. What changes are wrought by beholding the Saviour's life and death! M.

### Wanted for Missionary Work

Mrs. Myrtle Rogers has changed her address from Nashville, Kansas, to Noel, Missouri, and wishes to thank those who have sent her back numbers of denominational literature. She also desires a continuous supply of clean copies to use in missionary work.

B. H. Palmer, Blackduck, Minnesota, desires denominational literature for missionary work.

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.



## Whisky and Influenza

IN these days when the pestilence of influenza is making its desolating journey over all the globe, the following from the *Union Signal* should be circulated as widely as possible:

"The prevalence of the so-called Spanish grip in many parts of Europe has given the liquor interests an opportunity which they have not neglected, to laud the virtues of alcoholic drinks as a protection against the malady. The government of the canton of Vaud, Switzerland, has issued a circular warning the people against accepting this idea. Dr. Forel and Dr. Hercood, editors of *L'Abstinence*, have recapitulated the historical and experimental evidence showing that alcoholic habits weaken the normal resistance to infectious diseases, and an experience in Thouné supports them in applying the warning to the present epidemic. According to the report, Spanish grip broke out in a school for artillery recruits at Thouné, and all the abstainers escaped. There were twenty officers in the school, and nearly all of these were attacked except three, who were abstainers."

Solomon has warned us that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Proverbs 20:1. Let us accept the part of wisdom and refuse to be deceived by the purveyors of wine and strong drink.

## The Guidebook Rather than Men

A REPORTER from the New York *World* recently had an interview of some forty minutes with the eminent and venerable Cardinal Gibbons. One of the questions the reporter asked was, "Do you think that after the war, there will be any growth of religious fervor and faith?"

To this question, Cardinal Gibbons replied: "I undoubtedly do. I look to see an immense growth of Christianity, and especially of Catholicism, grow out of the conflict. Our faith has always been the object of opposition, but I believe much of that old feeling will have died out when the soldiers come home. We will, of course, continue to have opposition; and I hope we do, for without opposition we are in danger of dry rot. The faith thrives on opposition. In the beginning of things, when a mere profession of Christianity meant death, the church grew and grew until it became the most dominant force in the world."

There seems to be everywhere a deeply settled conviction that the great war is revolutionizing the sentiment and feelings of the world, and that mighty changes will occur when the war is over. Among other things, it is believed that we will either have an unprecedented revival in religion, or else, as many more think, we will have a great revolution in religious matters, that will completely change the old order of things.

In such times, when foundations are shifting, and when men are turning this way and that as they give heed to the various notions that are advanced, it is well that we acquaint ourselves personally with the teachings of the Book of books. The majority even of pro-

fessing Christians do not possess an intelligent faith of their own, but are following some religious leader. But this is a very unsafe course to pursue.

The Master has told us that "many false prophets shall rise, and shall deceive many." Matthew 24:11. And again He says that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

Observe closely this teaching of the Master. Note that He shows that mighty deeds will accompany the teaching of these false Christs and false prophets; and therefore we must go to the living word of God for ourselves, and become so familiar with that divine Book that we can readily know when a teacher is leading astray.

The teacher himself may be deluded, and perfectly sincere in his course;



A prayer siren installed on the roof of one of Washington's lofty buildings. Each day, this sounds abroad its muezzin call at 11:59, and men and women in offices and factories bow their heads and send to the Father in heaven a petition for the success of the allied cause.

hence it is all the more important that we know the Bible for ourselves and follow it closely as our one infallible guide. God would have us know how to follow Him through the teaching of His word; and as we reach that all-important attainment, we learn how to receive the benefits that may be derived from the minister or the religious teacher, and at the same time to avoid being led onto the rock of delusion or deception.

Man is to live "by every word that proceedeth out of the mouth of God." Matthew 4:4. This is the infallible teaching of the Lord Himself.

## A Great Question

AN important question is asked and answered as follows: "Why do ye not understand My speech? even because ye cannot hear My word." John 8:43. Are there not many to-day who are making the same mistake as did those people in the time of Christ? Do they not fail to understand Him because they refuse

to hear His word? God's word should be studied reverently and carefully, for it will answer every longing of the soul and dispel every perplexity and despair of the heart.

## Why Sit Among the Graves?

ISAIAH, in the fourth verse of the sixty-fifth chapter of his prophecy, speaks of those who sit among the graves and lodge in the secret places, or among the monuments.

There seems to be a growing tendency to turn toward the grave, toward those who are dead, to acquire knowledge. And in another chapter, the same prophet asks the question, "On behalf of the living should they seek unto the dead?" Isaiah 8:19, A. R. V.

The prophet expresses astonishment that people should turn to the dead to find out facts concerning the living, and then he enjoins us to turn "to the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Verse 20.

Everything that we need to know concerning the future is revealed in God's word. And there is positively nothing we can learn by consulting the dead; for from the divine Book we learn that "the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9:5.

If we seek to acquire knowledge from the dead, we open the way for Satan to fill our minds with myths and fables and superstition.

Jesus Christ is "the true light" "which lighteth every man, coming into the world." John 1:9. Let us turn wholeheartedly to Him, and we shall find that He satisfies every longing of the soul.

## Rich Prospects Ahead

(Continued from page 1)

may occur in this generation? Have you studied the prophecies that indicate that such will be the case? Have you thought of the sublime moment when the Lord Jesus will appear in the clouds of heaven, when His voice will raise the dead, and when you, if faithful, will have the privilege of greeting Adam, and Methuselah, and Enoch, and Noah, and Job, and Moses, and Daniel, and Paul, and greatest and most glorious of all, the Lord Jesus Christ and the divine Father Themselves? As we contemplate these things, we look forward through the promise of the Father to the time when "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. And He that sat on the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21:4, 5.

The great question for each one to-day is not, What will be the outcome of the perplexing conditions all about us? but, Where will I as an individual stand as related to God when this final, this delightful, and this altogether glorious climax is reached?

A momentous question, indeed, but one that each individual must settle.