

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 3, 1918

NUMBER 47



"Go ring the bells, and fire the guns;
And fling the starry banner out,
Shout Freedom till your lispings ones
Give back their cradle shout."

Peace— Unconditional Surrender

By MILTON CHARLES WILCOX



HOW the whistles blew, and the sirens shrieked, and the bells rang, and the shotguns and muskets banged, and the pistols popped, and the tin horns tooted! And even the old house dog, surprised in his kennel, bowwowed, "Me too," on that early Monday morning hour, November 11, 1918, when the news flashed over the wires that Germany had surrendered, hostilities had ceased, and peace had come. Cities went mad with joy over the end of four years of the most costly, most devastating, most destructive, most agonizing war the old battle-scarred earth has known from Cain to kaiser.

Men and women congratulated one another and laughed, and said again and again all sorts of senseless, glad things they would be expected to say on such an occasion; and pandemonium reigned for a time, while the trumpet blared, the red fire blazed, and people went delirious with joy.

But reaching farther than all this mighty din of noise, piercing the blue empyrean above, and entering even into the ever listening ear of the great heart of Infinite Love, were the fervent thanks to God from wives and widows. The war is over. John and James, and Harry and Preston, and Michael and Paul, and Henri and Tony, and the owners of thousands of other names, will come home. We shall see them again. Even though there be a leg in Picardy or an

arm in Flanders, the boy will return. He may be deaf or sightless, or both; yet he is *our* boy, who made the great sacrifice for his country, and he is coming back to the mother heart who made the greater sacrifice.

Some will not come back. Millions, in the aggregate, from green England, and sunny France, and rugged Canada, and the great isles of the southern Pacific, and "India's coral strand," and beautiful Italy, and the great republic of the West, will not come home; and the mother heart will divide between the moan of sorrow for the dead and the thankfulness that the war is over; and the Great Father who made the mother heart hears them both.

Thank God that the monster Autocracy is crushed; that that system devised of the devil, a damnable perversion of the true, is broken. We may now see what the fruitage of that *Kultur* is which makes machines of men, mere pawns for selfish ambition, slaves to the whims of the master. If left unrestrained, it fills the earth with slaves, or turns it into a bestial slaughterhouse.

We had the lesson in the old Assyrian days, and in the times of imperial Rome, when men were flayed alive, and made torches to light a Neronian festival. Heedless of the principle, men foolishly thought that the same scheme of autocratic power would work out differently under Chris-

tianity. And so we had the Dark Ages as the fruitage of that principle in the church, and the curse of czarism and kaiserism as its fruitage in the state.

NOT CHRISTIANITY

Friends, it is not Christianity that breeds tigers and wild boars, and reptiles and ghouls of power. It is the devil's perversion of Christianity, whether in church or state. Would God that men now—victorious men, liberated men—might learn the lesson for to-day, for the future.

November 11, 1918, is a great day. But greater than that were the days before which gave birth to the mighty principles of freedom.

July 4, 1776, was a greater day, when the great republic of the West was born.

June 15, 1215, was a greater day, that wrested from the autocratic King John the Magna Charta.

It was a greater day in Israel of old when that great proclamation, engraved in part on our own Liberty Bell, first went forth, fifteen centuries before the Perfect Man came: "Proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you." Leviticus 25:10.

GREATEST OF ALL DAYS

But the greatest day of all was when the Prince of peace was born, who made men "free indeed," purchasing freedom by His life and death, and the choir of heaven sang that song over Bethlehem's pasture lands:

"Glory to God in the highest,
And on earth peace,
Good will toward men."

All the dawns and days of liberty since that time were born of that day. Do we know it? If we do not, let us learn it now.

Liberty is the fruitage of the divine principles that dwelt incarnate in the Christ of God. It is not by human might or power that freedom exists, but by the omnipotent working of the Spirit of the Lamb of God.

But great and glad as the best of times of peace in this world may be, there is coming a better peace, a greater day of jubilee, when the souls who have unconditionally surrendered to God shall all come with singing to the Homeland, to proclaim as King of that renewed-earth empire of love, Christ Jesus, King of peace because King of righteousness; and then throughout the ages of ages, "the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity."

Peace and freedom forever!

THERE are some who never seem to feel any spiritual wants, and who, if they have their food and shelter, property, and friends, would probably never ask the question, Is there a God?—*Peter S. Menzies.*

Prepare for Eternal Democracy

THE Roman state, or government, became so exalted in the eyes of its subjects that it was a veritable god to them, and was really worshiped. Its laws were regarded as superior to those of heaven, its subjects superior to the citizens of heaven. All was made subservient to the government, or persecution and death followed.

As this power was transformed into a religious despotism, its supreme ruler actually claimed to be instead of God—*Vicarius Filii Dei*. Thus exalted, its laws became supreme, even above the law of God, and likewise its subjects superior to the subjects of heaven, for they were privileged to put the latter class to death.

No liberty of conscience was realized except that in submission to the papacy—which meant no liberty. Then from those bloody, blackened shores of Europe, made thus by the martyrs' blood and charred bodies, the Pilgrim Fathers sailed for the haven of liberty, America, where they lived, and hoped for a long continuance of this precious boon; but suddenly the baby nation was called upon to fight for its liberty and independence, both civil and religious. This they finally but dearly purchased.

As time slipped silently by, a terrible internecine strife called again for the shedding of precious blood, that the liberty of the black man might be had and preserved. Still the crown was not won, though for a time it seemed to be reposing securely.

Once again, as the eventide of time is approaching, we find ourselves swept into the maelstrom, this time to uphold the rights of smaller nations, as well as to maintain the very existence of our own liberty and democracy; and while as yet not all the world is involved, there surely awaits the crucial test, the individual test, for the cause of liberty is not yet victorious.

The individual who still maintains his duty, who recognizes God as supreme, and civil law, kings, and rulers as ordained by God, and claiming liberty to choose the way his conscience says he shall worship God, will not alone upon these shores, but over the entire world, meet in deadly conflict the higher, greater foe, the enemy of all liberty and righteousness, "that old serpent, which is the devil, and Satan," as he again, through some earthly governments, as through ancient Rome, attempts to destroy the children of God, citizens of that heavenly country. "For we wrestle not against flesh and blood" in this struggle, "but against principalities, against powers, . . . against wicked spirits in high places." Ephesians 6:12, margin.

Then the mighty Conqueror, who left His throne "to proclaim liberty to the captive," will ascend His throne again, the proclamation ringing everywhere, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and

ever," bringing liberty that will be as enduring as His kingdom.

Thus it is plain that the great struggle in which our beloved nation and her gallant allies fight, though a worthy one, can never be fully won "till He come whose right it is." "Of the increase of His government and peace there shall be no end;" for the struggle is more than national, it is universal. But it is also individual, and the way we relate ourselves to it determines our destiny.

M. A. HOLLISTER.

He Comes to Us

THE priest and the Levite passed by on the other side, but the Samaritan "came where he was." I like the expression. I am inclined to think it was not by accident that the story was put into this form, and contains this particular statement. While we may not all concur on verbal inspiration, certainly there is in this simple statement a depth of expression that could hardly be expressed in other words.

"Come where he was"—just what the blessed Jesus did! "He saw me ruined by the fall, yet loved me notwithstanding all." He did not say, "If that poor sinner will get up out of his muddy, filthy, sinful condition, and come to Me where I am, I will do something for him." He came where I was. Since I was a partaker of flesh and blood, He also likewise took part of the same. Since I was compassed with fierce temptations, He also was tempted. Since I was weakened by inherited as well as cultivated tendencies to evil, He subjected Himself to the same handicaps, that He might be a faithful high priest. So now "we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are."

And would you, dear trembling soul, fear to approach into His presence? Never fear. He comes to you, down in the depths of sin and the filth of guilt. Are you wounded? He was wounded for our transgressions. Are you frightened? He was in terror amid the shades of Gethsemane. Do you suffer physical pain? He came where you are in the sad scenes of Golgotha. Have your own friends forsaken you? Neither did His brethren believe on Him.

Oh, yes, He will come to you. He will pour in the oil and wine of His own healing grace; and though the road be stony, He will cause you to ride, tenderly easing you over the rough places in the Jericho road, till the inn of divine grace is reached. He will care for you through the night, and make such arrangements with the host as will insure your constant care, "till He come."

We sing and admire that good old song which recites that "whosoever will may come;" but after all, where is the song writer who has celebrated the blessed fact that when we were sick, and wounded, and ready to die, He came where we were?

T. H. JEYS.

THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a corporation of the Seventh-day Adventist denomination. (Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.)

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

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SUBSCRIPTION RATES: Three months, 55 cents; six months, 90 cents; one year (50 numbers), \$1.50; with "Questions and Answers," \$2.15.



HEAVEN

via the

GRAVE

By STEMPLE WHITE

IF the theory of "universal salvation" is true, then "Judas by a cord, outwent his Lord, And got to heaven first." However, not only did Judas not go to heaven at death, but he never will go there at all; for Jesus declared that "the son of perdition" is "lost." John 17:12. Judas is still unconsciously sleeping in the potter's field, and will be resurrected one thousand years too late to be saved.

If the theory of "heaven at death" is true, then the repentant thief must have preceded the Lord Himself to Paradise. But the thief is still in the grave. The Spirit-filled Peter, at Pentecost, declared even David, the man after God's own heart, to be in the very sepulcher in which he was placed at death. Acts 2:29, 34. When Jesus personally returns to resurrect the dead and set up His eternal kingdom of peace, He will not fail to "remember" the malefactor's earnest request which He pledged to grant, on that dark day at Calvary. Then will also be fulfilled the expectation of the sweet singer of Israel, "I shall be satisfied, when I awake, with Thy likeness."

WHERE IS THE THIEF?

THE Holy Scriptures are self-explanatory, not contradictory. They invariably tell the same truth throughout, from Genesis to Revelation. The Bible is its own interpreter. You unravel a knit garment from the right end, and all goes well; but begin at the wrong end, and the thread is continually breaking. He who would insist on trying to unravel the garment from the wrong end of the string, in spite of sensible advice and intelligent warning, would be unwise, to put it mildly.

The popular spiritual leaders of the day are insistently, persistently, though not consistently, trying to harmonize the devil's first lie to man with the sensible truths of Holy Scripture and the scientific facts of human experience. Did the converted thief go to Paradise at death? Did he even ask to go that day? Has he yet entered Paradise? Will he not go to Paradise when Jesus comes in His kingdom? The Word explains all.

It is only by the word and Spirit of God that any sinner can ever be converted. This is what convicted the malefactor. Witnessing the cruel treatment that the impersonated Word received on Calvary's cross, on which were written, in the three best known tongues of earth, the words, "Jesus, King of the Jews,"—and all in bold mockery as to His having been born to be king; being divinely impressed by the tender, loving, forgiving spirit manifested by the "Man in the middle"; convicted by his own sins, and feeling in dire need of a personal Saviour,—the earnest penitent cried out in the darkness, "Lord, remember me when Thou comest into Thy kingdom." Not, when Thou goest, but, "when Thou comest into Thy kingdom." And in spite of all the circumstances of the hour, which seemed to declare that the whole mission of the crucified Nazarene had failed; and though His closest followers had themselves given up all hope of His being Israel's

king,—Jesus on that very day gave assurance to the repentant thief that his request would be granted. But when will Jesus come in His kingdom?

JESUS, A NON-EARTHLY KING

ISAIAH had long foretold the birth of a male child who, as Prince of peace, was destined to sit upon David's throne in an endless kingdom. His birth in Bethlehem had long been announced. Before the birth of Jesus, a holy angel notified Mary that her first-born Son would sit upon David's throne, and that "of His kingdom there shall be no end." Luke 1:32, 33.

Later came divinely led wise men from the east, first to Jerusalem, then on to Bethlehem, anxiously inquiring, "Where is He that is born king of the Jews?" In the midst of His life's work of loving ministry for poor sick souls, He utterly refused to be made a king. His reason for such wise refusal, we find in His words to Pilate, "My kingdom is not of this world." John 18:36, 37. Yet He was born to be a king. What only logical conclusion can be drawn?—Simply this,—His eternal kingdom of peace will be set up *in the world to come*. And has He not Himself long published this to all the earth?

In His own parable (Luke 19:10-13), the Lord would have all see the beautiful truth that Jesus is the nobleman who went into a far country to receive a kingdom and to return. To his servants he said, "Occupy till I come." Jesus is still our great High Priest, and He cannot receive to Himself the kingdom until He finishes His mediatorial work in the heavenly sanctuary. But when He finishes His work as priest, probation is closed, and all human destiny is sealed by the final decree of Revelation 22:11, 12. Then Jesus will shortly come as "King of kings, and Lord of lords." Revelation 19:16. While the Bible has capitalized what was written in mockery over Jesus' head on Calvary's cross, it has also capitalized the glorious name that will appear on His person at the second advent,—"**KING OF KINGS, AND LORD OF LORDS.**"

THE GRAVE BEFORE PARADISE

BUT when will Jesus come in His kingdom? In Matthew 25:31, we find His own answer: "When the Son of man shall come in His glory, and all the holy angels with Him, *then* shall He sit upon the throne of His glory." No wonder that Paul connects "His appearing" with "His kingdom." 2 Timothy 4:1. Jesus has not yet come in His kingdom. When He does come, the sleeping saints will be resurrected from their long but unconscious sleep (1 Thessalonians 4:16-18; 1 Corinthians 15:16-23, 51-57; John 5:26-29; 2 Timothy 4:6-8; Revelation 22:12); and among them all will stand the repentant malefactor, glorified with immortality.

"But," asks one, "doesn't the Bible teach that the converted thief went to Paradise with Jesus that very day?" I answer most emphatically, No! Many church catechisms teach it, and very popular theologians say it, against both

Scriptural truth and all human experience. The word of God is not both "Jekyll and Hyde" in its statements. Jesus Himself did not go to Paradise that day, but to the grave instead; for the third day after, He said to Mary, "I am not yet ascended to My Father." John 20:17. The throne of God and the tree of life are in Paradise. (Revelation 22:1, 2 with Revelation 2:7.) It was forty days after the resurrection before Jesus Himself ascended to Paradise to remain at the Father's right hand. (Acts 1:1, 2; Hebrews 1:3; Ephesians 1:20; and Revelation 12:5.) Still ten days later, at Pentecost, Peter declared of Jesus, that "His soul was not left in hell [the grave], neither His flesh did see corruption." (See Acts 2:27-34.) So Jesus Himself did not go to Paradise that day.

SOJOURNING IN THE GRAVE

THEN again, it is a question whether or not the malefactor even died that day. The day ended at sunset; and death by crucifixion was a long, lingering torture. One thus nailed to a cross on which to hang, eventually died not quickly,—since no vital organs were directly affected,—but rather, after most excruciating pain with thirst, one at last died from sheer exhaustion. It was the sum total of the sins of the whole world which fairly crushed out the life of the Lamb of God so soon. Since Jesus was dead, the soldiers did not break His legs (John 19:30-37); but when the two thieves were taken down from the cross, their legs were broken to keep them from escaping.

So neither Jesus nor the converted thief went to Paradise that day; Jesus has not yet come into His kingdom; and the dead are not to be raised until Christ comes as King of kings to wake the sleeping saints. (1 Thessalonians 4:16-18; 1 Corinthians 15:16-18, 51-53.) Bear in mind the thief's request,—“Lord, remember me when Thou comest into Thy kingdom.” Jesus answered, “Verily I say unto thee to-day, shalt thou be with Me in Paradise.” The assurance given that dark day will be fulfilled at the second personal coming of Christ; and since the dead are absolutely unconscious of passing time (Ecclesiastes 9:5, 6, 10), it will seem to all resurrected saints at that day, as though they were awakened immediately after death and transported to Paradise. Yet all are to-day still at rest in their graves. How sensible! How consistent!

THE STRATEGY OF A COMMA

“WELL, but,” says another, “you misplace the comma in Jesus’ answer.” Let us see. In the first place, punctuation is comparatively modern, and is not at all inspired, any more than Bible bindings. The punctuation of the King James Version was inserted when that translation was made, in 1611 A. D. The original languages from which the translators worked, the Greek and the Hebrew, contain but little that is analogous to our modern system of punctuation. In this particular instance, the comma was placed according to the doctrinal belief of the translators; and they, being believers in the “immortal soul” theory, placed it after “thee,” but the grammar of the original is indeterminate as to the proper position. Several versions, including Rotherham’s, have the comma placed where only it can truthfully be placed. Only by the sense of the written Word can one know where any punctuation should be. The written Scripture is inspired. To misplace the comma and inject it before the word “to-day” not only makes the entire word of God pertaining to the subject self-contradictory, but it makes Jesus tell a falsehood in harmony with the lie of the adversary who injected the word “not” into the Lord’s solemn warning to man back in Eden. The whole “Paradise at death” theory is but the outgrowth of the devil’s lie to man, “Ye shall not surely die.”

The misplacing of a comma often turns sense into nonsense, as in Acts 19:11, 12 (King James Version), where it appears that “handkerchiefs” and “aprons” were sick,

instead of “persons,” though the exercise of common sense in the reading of the narrative makes one understand otherwise. Ofttimes in public prints, a misplaced comma produces dire results. For instance, in writing up a news item about two young men who were drunk one evening after having visited two estimable young women, a certain village editor got it into the paper like this: “Messrs. So and So visited at the popular home of the Misses Blank Sunday evening, and after they left, the girls got drunk.” You may know that the friends of those girls were up in arms against the editor who carelessly allowed a misplaced comma to bring scandal upon the girls.

A public speaker passed along eloquent eulogies on womanhood in general; but a careless compositor injected a comma in the wrong place in the published report of his speech, and it read thus: “Woman—without her man, is a demon.” The comma should have been after “her.” That misplaced comma would tend to send every unmarried woman on the warpath against both speaker and newspaper.

No, the converted thief is not in Paradise to-day. He is in the grave. When Jesus comes in His kingdom, all the saints will be translated to Paradise, where they will eternally have access to the tree of life. The word of God never contradicts itself. It always tells the truth.

Friends

RARE and exalted is the honor that Abraham has in being called “the father of the faithful,” “our father Abraham”; but more exalted and honored, because more beautifully tender, is the name he bears of “the friend of God.” James 2:23. This precious privilege may be ours; for we read, “Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends.” John 15:15. So close does our blessed Saviour wish us to be to Him, that He will not be content with our being the “servants” of religious duty and doctrine; He would have us as “friends,” members of the inner circle, who know by soul experience how to walk with their God, as did Enoch of old. And what a friend is Jesus! He will walk with us in adversity as well as in prosperity; for He never fails us, but is everlastingly true. Napoleon, in the heyday of his fame, had legions of friends; but when on St. Helena’s island, he had but very few. Ah, the world’s friendship evaporates before the rising sun of adversity! But not so with Jesus; He “sticketh closer than a brother.” Let us be sure we can number among our friends this greater Friend.

W. G. WIRTH.

Unfaithful Guides

SHOULD we pass a large office, and notice the sign “Physician and Surgeon” conspicuously displayed, we would be surprised to find the office occupied by a dress-maker; or if we should see the sign “Groceries” over a store, we would surely be surprised to find that it was a hardware store. Immediately we would feel like saying to the manager, “Why do you not remove this sign which misleads the people, and put up one that represents your work?”

Our profession is the signboard that we display to the world; and if we hang out the Christian signboard, we should keep nothing but Christian goods inside. A man may profess to love the Lord, and may speak about the wonderful love of Christ to his friends and neighbors; but if he scolds and frets and never speaks a pleasant word at home, he does not deal in “lovable goods,” and his signboard will not amount to much.

N. P. NEILSEN.

THE only basis of hope for the human family for life beyond the grave is found in the Bible; and the only hope in the Bible is in the fact that Jesus Christ is the Son of the living God, and as such paid the penalty for our sins upon the cross of Calvary.

G. W. REASER.

Accountable for Our Course of Action

*An Appointed Day When Accounts Must Be Rendered—
Called Whether Ready or Not*

BY WILLIAM MAYHEW HEALEY

THE existence of mind, thought, like life, is a scientific mystery, but an axiomatic truth, a self-evident fact. Its manifestations are seen in very low forms of animal life, and in varied degrees of strength and power up to the highest type of mankind.

The creatures in the sea, the animals of earth, and the birds of the air all think within the confines of their own sphere of life. The honeybee maintains a superiority over all, even man, in the art and power of making honey and honeycomb. The fish in the sea has no need of our cumbersome submarine. The eagle soaring so quietly above the clouds puts to shame man, with his noisy flying machine. As winter approaches, the stork leaves her home in northern climes, and wings her way thousands of miles over sea and land to a more congenial winter home, returning, with the springtime, to her former nest, making the journey with neither chart nor compass—a feat that no man would attempt to perform.

All the animal creation, aside from mankind, have fixed natures, which we call instinct. They have no choice of thought or habit. Man differs from all these in that he has power to choose a character for himself that may differ widely from the nature he possesses. He only, of earthly creatures, can comprehend the rules that govern a moral life, and understand the principles of right and wrong. While all animal intelligences have a love of life and a fear of death, man alone thinks of a future life; and this idea is inherent in the mind of all classes of mankind in all ages of the world.

A GREAT SOURCE SOMEWHERE

The explorer standing on the bank of the Nile knew that the wonderful river had a beginning somewhere, though he knew nothing of its source. In like manner, the wonderful stream of thought that reaches to a life outside of its own sphere, that sees what human eyes have never seen, a consciousness that there is a right and a wrong, and power to choose between them, that yearns for God, when unpolluted, as naturally as the true mother yearns for her child, yet possessing power to turn away and forsake God,—all this shows that somewhere there is a great source of intelligence and strength, whence comes life, thought, and all power, an all-wise, infinite God.

From this truth, "Christian Science" has made a most fallacious deduction and fatal blunder, teaching that because all mind, or power of thought, comes from God, and God is good, therefore all thought is good. In this, however, "Christian Science" contradicts itself by teaching that "there is evil only when it is thought to be evil," thus admitting that there are thoughts sufficiently evil really to produce evil itself.

To say, "The water in the ocean is salt," would be stating a well-known fact. To say, "Therefore all water coming

from the ocean is salt," would contradict an equally well-known fact, as the water of the ocean ascending in mists and fogs falls in rain and snow free from salt. A cup of water may be very pleasing and refreshing to the thirsty traveler, while another cup, taken from the same fountain, is extremely offensive, *because of the unclean cup*. The Himalaya Mountains furnish the purest of water for the Ganges River; but that same water is far from clean when it reaches the Bay of Bengal, being polluted by the thousands of Hindu people who bathe in it, as a religious duty, to wash away their filth of body and soul.

SOURCE OF THE IMPURITY

It is so with thought, which has its origin in a pure source, but is often made unclean by the impure human vessel that retains it, corrupted in the channel of a wicked heart through which it flows.

That the impurity is in the human, and not in the divine source, is proved by the fact that some men think evil while others think good; and a change from bad to good, or from good to bad, often takes place in the same individual, *according to his choice*.

This power of choice by which man is distinguished from all others of the animal creation, it must be remembered, is not because of education, but of organization, his plane being high enough to place

A judgment of character demands a standard, a rule, a law, by which to determine all cases. Such a law has come to us in the Decalogue, or Ten Commandments. As a standard, it reaches the highest conception of justice and right to which the human intellect can attain. This law was, according to the reasoning of the apostle Paul, known in Eden; for death was there, and death comes from sin, and therefore sin was there; and "sin is the transgression of the law," and therefore the law was there, because "where no law is, there is no transgression." See Romans 5:12-14; 4:15; 1 John 3:4.

THE OPPORTUNITY FOR SIN

All beings in the moral realm of God are commanded to obey this law. God, wanting only a willing service, permits disobedience in those who choose it. This necessarily gives opportunity for sin to enter. If man had been made so that he could not sin, he would have been on a level with the brute creation, with his character unchangeably fixed. To maintain liberty, and have in the kingdom of God only a willing service of love, cost the Son of God His life. Wonderful sacrifice, that we might have our choice of service!

There is but one way to obey the law, and that is to obey it as God made and commanded it. One duty is not discharged by the fulfillment of another one. The scribes and the Pharisees were not doing their duty by the poor widows they had robbed, by making long prayers. Matthew 23:14. Christ taught that children were not free from duty to their parents, though they gave their money to Him. Matthew 15:3-6.

When Jesus was asked if it was lawful to pay tribute to Cæsar, he replied, "Render . . . unto Cæsar the things which



The Himalaya Mountains furnish the purest of water for the Ganges River; but before reaching the Bay of Bengal, it is polluted by the thousands of people who bathe in it as a religious duty. Even so a thought pure in its origin is often made unclean by impure human minds.

him under responsibility for the course he pursues. This truth, though often denied in theory, is admitted in fact. No greater insult can be offered an intelligent man than to tell him he is irresponsible, and not accountable for his acts.

Responsibility brings with it rewards and punishments. The status of our future life, it is admitted the world over, depends upon the conditions here. This necessitates a judgment, some means of deciding from the present what the future shall be.

are Cæsar's; and unto God the things that are God's." It is God's command to render due service to the individual neighbor, and equally so to a body of neighbors organized into civil government. Yet God's word is supreme; and if man demands that which is contrary thereto, then "we ought to obey God rather than men." Acts 5:29.

Human intelligence is compelled to acknowledge the justice and the perfection of this law of God; for while men may disregard it in their own conduct,

they readily demand the observance of its every precept relating to them, on the part of others. They condemn as decidedly wrong any one who would kill their loved ones, to steal their property, or bear false witness about them.

Man may do as he pleases now; but in the Judgment, all things that have been connected with his life will be considered. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9.

The Judgment must take place before Christ comes; for at His coming, the righteous will be separated from the living, both among the dead and among the living. (1 Thessalonians 4:13-18; Revelation 20:4, 5.) "He hath appointed a day, in the which He will judge the world." Acts 17:31. This shows that the Judgment is to be at a set time, the day "appointed." "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the Judgment of the great day." Jude 6.

REMOVING RESPONSIBILITY OF SIN

When God called Moses up into the mountain, He showed him a representation of the plan of salvation, which was to be acted out before the children of Israel each year. For this purpose, a tabernacle was built and furnished. It had two apartments, called the holy and the most holy. The law of God was deposited in a chest overlaid with gold, with a cover called the mercy seat, and placed in the most holy place. Exodus 25:10-21. Offerings and sacrifices were made every day in the holy place. To complete the annual round of service, on the tenth day of the seventh month, two goats were taken, and one of them, selected by lot, was called the Lord's goat, and was killed. The high priest, taking its blood, entered alone into the most holy place, and sprinkled it upon the mercy seat, over the law, representing the final offering of Christ for the removal of all record of sin against His people, thus cleansing the sanctuary. Leviticus 16. The fact that sin had been committed still existed; but the people of God had forsaken sin, and ceased to be responsible for its continuance.

The goat that was left outside the sanctuary was called Azazel, or scape-goat, and represented Satan, who originated sin and continued therein. Upon its head the high priest confessed the sins of God's people, and then sent it away into an uninhabited wilderness. The wicked, who continued to sin, made themselves responsible for its continuance. No offering was made for them in the most holy place. This day was called "the day of judgment," because it was a figure of the final decision as to who shall be saved and who lost.

The eighth and ninth chapters of Hebrews inform us that all this was "a shadow," "a pattern," "of heavenly things." Daniel had a vision of the Judgment scene in heaven, with "the Ancient of days" seated on the throne, and "thousand thousands" and "ten thousand times ten thousand" glorious beings there to assist Him; and "the Judgment was set, and the books were opened." Daniel 7:9, 10.

John, in describing a like vision, said: "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." Revelation 20:12.

The eighth chapter of Daniel contains a vision that was given to Daniel. This vision was all explained to Daniel by the angel Gabriel, except one expression given in verse 14: "He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Some time after this, the same angel appeared to Daniel in a vision, and told him to "understand the matter, and consider the vision," then informed him that seventy weeks, four hundred and ninety days, were allotted to his people, the Jews, and that seven weeks and threescore and two weeks, sixty-nine weeks in all, would reach from the going forth of the commandment to restore and build Jerusalem to the coming of Messiah the Prince. Daniel 9:21-25. The decree to rebuild and restore Jerusalem was given by Artaxerxes to Ezra B. C. 457, and is recorded in full in Ezra 7:11-26. The vision being given to Daniel in prophetic symbols, evidently the days are symbolic days, each day being used for a year. See Numbers 14:34; Ezekiel 4:6.

THE SUPPOSITION ESTABLISHED

This supposition is readily established by observing the subdivisions of the time. Four hundred eighty-three years beginning in 457 B. C. bring us down to A. D. 26, or the beginning of A. D. 27, and there we find Jesus being baptized of John in Jordan. (Mark 1:9, date A. D. 26-27 in margin.) After preaching three years and a half, He was put to death "in the midst of the week," according to the vision—that is, in the middle of the seventieth week allotted to the Jews. From B. C. 457, twenty-three hundred years would reach 1,843 years this side of Christ, or into 1844, as part of the year 457 B. C. had passed when the decree was issued. The sanctuary on earth had long been in utter ruin. There is but one sanctuary to which the angel could have referred, and that is the one in heaven, "the true tabernacle, which the Lord pitched, and not man."

THE APPOINTED TIME

Thus we learn that in A. D. 1844, the appointed time had come for "the Judgment of the great day." John says that when the Judgment had come, he heard it proclaimed, in his vision, to all the world. "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.

The world to-day is hearing just such a message as the prophecy calls for,—that the Judgment is come, and to worship the Creator of heaven and earth, and observe the Sabbath that He gave as the memorial of His creative power. Shall we send our sins "before to judgment" (1 Timothy 5:24), that when Christ comes, it may be "without sin unto salvation" (Hebrews 9:28)? or shall we allow Him to finish His work in the heavenly sanctuary, the Judgment to close, and when He comes, our sins "follow after" (1 Timothy 5:24)?

NEITHER

By JOHN W. CHRISTIAN

SALVATION is of grace, not of works. No man can earn eternal life. It is God's gift to man, be he rich or poor, good or bad. Neither money nor social standing offers advantage to man. Jesus declared, "No man cometh unto the Father, but by Me." John 14:6.

All our worthiness is in Christ Jesus, for by Him are we made acceptable to God. He has paid the price. He has purchased our redemption, and through Him only do we have access to life eternal. It is difficult for the natural heart to admit that salvation is all of God, through the blessed Christ. But unless we are willing to accept peace and life in that way, we shall deceive ourselves, to eternal damnation.

"I cannot understand why a man who has tried to lead a good moral life should not stand a little better chance of heaven than a wicked man," said a woman in conversation with others about the matter of salvation.

"Simply for this cause," answered one: "Suppose you and I wanted to go into a place of amusement where the admission was a dollar. You have half a dollar, and I have nothing. Which would stand the better chance of admission?"

"Neither."

"True. Likewise the moralist stands no better chance than the outbreking sinner. But now suppose that a kind and rich person, who saw our perplexity, presented a ticket of admission to each of us at his own expense. What then?"

"Then we could both go in alike; that is clear."

"When the Saviour saw our perplexity, He died, and obtained eternal salvation for us; and now He offers you and me a free ticket. Take good care that your half dollar does not make you proud enough to refuse the free ticket, and so you be refused admission at last."

The natural heart would deceive a man into believing that by means of some good works, some noble act, some self-denying experience in his life, he earns his way to eternal life. The Lord has paid the entire admission price. You and I have nothing but a poor polluted heart to bring to God, to be cleansed and purified through the efficacy of the blood of Jesus Christ. In our simplicity, and with all assurance of God's willingness to help, may we cry out as did the publican of old, "God be merciful to me a sinner."

THE FREEDOM OF CAPTIVITY

BY CHARLES H. KESLAKE

BABYLON was a great and mighty kingdom, greater than any that had previously existed. So great was it that God, in speaking of it, described it as being "the glory of kingdoms, the beauty of the Chaldees' excellency." Isaiah 13: 19. No less great was its monarch, Nebuchadnezzar. Before him there had been none greater. Between him and the greatness of Babylon there was a close connection, for He said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" Daniel 4: 30.

But little did Nebuchadnezzar realize that there was one in his realm, and he a captive, who was greater than he. This captive was Daniel, of the seed royal of the house of Judah, who had been brought to Babylon after Jerusalem had been besieged by the king of Babylon.

It had been decided by the king that Daniel, with others, should be educated in all the learning of Babylon; and that he might be placed as advantageously as possible, there was appointed him a daily provision of "the king's meat, and of the wine which he drank." Daniel 1: 5. "But Daniel purposed in his heart that he would not defile himself" with such food, knowing that it was offered to idols before it came to the king's table. Then, too, it was of a nature not suitable for the development of the mental and physical powers, to say nothing of the spiritual. This was the first step that made him, a captive, greater than the king; for "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Proverbs 16: 32.

THE KING DREAMED

In course of time, Nebuchadnezzar had a dream that troubled him greatly. While this dream made a deep impression upon his mind, yet upon awakening, he was not able to recall a single detail of it. Surrounded as he was by a class of men who pretended to be able to explain dreams, he thought that he had but to call them before him and tell them the situation, and they would immediately clear up the mystery; for he rightly concluded that the power by which they could explain dreams, would enable them to tell what the dream itself was.

But to the king's amazement, the whole crowd of them practically confessed that their pretensions were fraudulent and their claims utterly base. In his anger and disappointment that he had been so grossly imposed upon, he commanded that all the wise men of Babylon should be put to death. As all were alike to him, Daniel and his companions were included.

But here began the separation of the chaff from the wheat. An experience was now in store for the king which he little dreamed of. When the officers came to Daniel to execute the sentence upon him, he asked the meaning of it all. Upon being told, he begged for time,

promising to make known the dream and to give the interpretation. The time being granted, Daniel and his fellow captives immediately sought the Lord, who, in the night season, revealed the thing to Daniel. Daniel 2: 19-23.

Now was Daniel prepared to go before the king. By the grace of God, he was master of the situation. He could stand before the king as one greater than the king himself, for he would stand before him as the ambassador of the King of kings.

GOD GIVES WISDOM

Fearless and dignified, as becomes a servant of the Most High, Daniel appeared before the king. In response to the king's question, "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered:



"The secret which the king hath demanded cannot the wise men, the astrologers, . . . show unto the king. But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; As

for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass. But as for me, this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." Daniel 2: 27-30.

A FEARLESS AMBASSADOR

He then tells the king his dream: "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

"THIS IS THE DREAM"

Is Daniel mistaken in any of the details of the dream? Is there a frown upon the king's face, indicating that he considers himself as being again imposed upon? Does Daniel's life hang in the balance or upon a slender thread? Does he manifest a nervous demeanor?—Nay, none of these things. Ambassadors do not tremble before kings to whom they are accredited, especially when the sovereign whom they represent is far greater. And so with Daniel. As ambassador of the King of kings, he was delivering his Sovereign's message, surrounded by a bodyguard more brilliant and more mighty than that of any earthly monarch. Perfectly composed, he exclaims, "This is the dream; and we will tell the interpretation thereof before the king."

Daniel then goes on to explain the dream. He tells the king that the gold represents his kingdom; and that the silver, the brass, and the iron, respectively, represent the kingdoms that would follow, Medo-Persia, Grecia, and Rome. Rome, however, was not to pass away in the same manner in which the others would. Continuing for a much longer period than any of the others, it was then to be divided. This was done between the years A. D. 356 and 476. From that time, it could never be welded together again, and become one empire, as formerly, any more than iron can be mixed with clay. This divided state of the Roman empire was to continue down to the end, at which time, and in the days of these kings, the God of heaven was to set up a kingdom, which should never pass away. That kingdom is to continue through all eternity. See Daniel 2: 44, 45.

Although a captive, humanly speaking, in that mightiest of empires, Daniel really stood unfettered before the king, in the freedom bestowed upon him by his heavenly King; and in that freedom, he was greater than the king himself.

JESUS IS SOON COMING

Prophecies and Promises Point to the Event — Predictions That Have Been Most Marvelously Fulfilled

By GEORGE B. THOMPSON

ON the day of Christ's ascension, angels left this cheering promise concerning His return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

The Master Himself said to His disciples: "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.

It is belief in these Scriptures which makes one an Adventist. So if you believe these words, you are an Adventist, no matter what church you are a member of, or even if you are not connected with any church.

Nothing could be more certain than the return of our Lord. It is based on the "sure word of prophecy." All the holy prophets from the foundation of the world have spoken of the coming of the Lord and the final restoration of all things.

SINGULAR FULFILLMENT

The words of God's spokesmen will be fulfilled. When Jesus was entering into Jerusalem on one occasion, the people brought their garments and spread them in the way, and exclaimed, "Blessed be the King that cometh in the name of the Lord." When the Pharisees asked that

One has but to call to mind the singular accuracy with which the predictions of the prophets have been fulfilled in the past, to be assured that the lines of prophecy which reach into the future will be accomplished.

The dreams of prophets, and their interpretation, are sure. "Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Daniel 2: 45.

The Lord spoke to Abraham on one occasion, in a dream, and told him that his seed should be strangers in a land not theirs, for four hundred years, but that at the end of this period, they would come out. When the time came for this to be fulfilled, Pharaoh and all his host tried to hinder it, but they were not able. The words of the vision were stronger than the armies of Egypt.

In the journey of the Israelites through the wilderness, the Amalekites fought against them. Because of their rebellion, the Lord said He would blot out the remembrance of Amalek from under heaven. Exodus 17: 14. He has done even this. There are no Amalekites on earth to-day; they are not a field for missionary operations.

Egypt was once "the granary of the world," rich and proud. But a prophet

told in the warning of the prophet have come to pass.

The Jews were once the chosen nation of the Lord; yet, because of their sins, the Lord said the time would come when they would be scattered from one end of the world to the other, becoming "an astonishment, a proverb, and a byword, among all nations." Deuteronomy 28: 64, 37. To-day this nation, to whom were committed the holy oracles of the Most High, are a fulfillment of the words of the Lord. The pitiless storms of hate and persecution have beat upon them through the centuries, and they are truly a proverb and a byword in all lands. Nothing could furnish more positive proof that the Lord will fulfill the words which He sends by the mouth of His prophets.

RISE OF KINGDOMS FORETOLD

He foretold the successive rise and fall of Babylon, Media-Persia, Grecia, and Rome, and the divisions that were to be made in some of these universal empires. And it all came to pass as the Lord had said it would.

The prophecies of the first advent of Christ were numerous, and scattered through the writings of many prophets; but all were fulfilled to the very letter. One writer has reviewed these lines of prophecy in the following language:

"The fashion of the world material, as far as man has altered it, is also passing away. Babylon, once the lady of the kingdoms, diademed and throned, the mistress of the ancient world, is now reduced to a mound of molten bricks, dissolving in the rains, or plundered by the inhabitants around it. Persia is but the shadow of what it was when its legions shook the world. Tyre is now a rock, on which a few poor fishermen bleach their nets. Jerusalem, once the joy of the whole earth, is disrowned and dethroned; and her inhabitants are exiles—a nation without a land to live in, families without a home; a people that have no rule, no laws; and yet preserved, till they return again to Palestine. Athens is the merest shadow of what that proud capital was in the days of Pericles. Rome retains but its name; and it shows the force of a name when that miserable place, sinking if not sunk, so awes the nations by its very word. Thebes and Palmyra have disappeared; and gorgeous Nineveh lies in the grave from which a Layard digs it up stone by stone, and fragment by fragment.

"A mysterious curse, created by sin, not part and parcel of the original creation, wastes down and wears out all the workmanship of man's hands; and time rushes along a resistless stream; and floating down its bosom, like driftwood, are palaces and hovels; are scepters, and scythes, and crowns; and every voice that



The ruins of the temple of Zeus Olympius. These lonely columns tell, in unmistakable language, the truth of the Bible prophecies. Greece, once a universal empire, rose and fell as the Bible foretold that it would.

they be rebuked, the Saviour said, "I tell you that, if these should hold their peace, the stones would immediately cry out." Luke 19: 40.

The reason was that a prophet centuries before had said that when the Saviour should enter Jerusalem, the people would shout. This prophecy was "sure," and it would have been fulfilled even if a voice had to be given the very stones of the street.

of God long ago said she would become "the basest of the kingdoms," and no more exalt herself among the powers of earth. (Ezekiel 29: 15.) To-day Egypt stands as a striking fulfillment of the words of the prophet.

The city of Tyre was once called "the mistress of the seas." But her doom was spoken by a seer of God (Ezekiel 26: 13, 14); and although centuries passed after the word was spoken, yet the events fore-

we hear, and every scene that we witness, only authenticate and impress the solemn aphorism, "The fashion of this world passeth away."

The long lines of prophecy in the Scriptures all focus their rays on the second coming of our blessed Lord, and show that we are living near the end of earthly things. And the startling and accurate fulfillment of the prophecies relating to

nations of the past, gives us confidence that the prophecies which relate especially to the coming of the Son of man to reap the harvest of the earth will be as accurately fulfilled as those of the past. So while well knowing that the exact time of the Saviour's return is not revealed, we know from the prophecies, and the increasing signs about us, that His coming is near at hand.



Substantial Sympathy for the World

Are You One of the Organization?

HENRY P. DAVISON, chairman of the War Council of the American Red Cross, sends out this word to our nation:

"At Christmas time we shall ask the whole American people to answer the Red Cross roll call. It will constitute a unique appeal to every man, woman, and child in this great land of ours to become enrolled in our army of mercy.

"It is the hope of the War Council that this Christmas membership roll call shall constitute a reconsecration of the whole American people, and inspiring reassertation to mankind that in this hour of world tragedy, not to conquer but to serve is America's supreme aim."

The thought of this roll call is to secure every man, woman, and child in our great America as members of the Red Cross Society. What a splendid accomplishment this would be, and what untold good would come from it! And surely if we will but take the time to acquaint ourselves with the world-wide work done by the Red Cross, we will feel like renewing our membership to this organization; or if we are not already members, like joining it, and then doing everything in our power to get all others to go with us.

On May 1, 1917, just before our nation appointed the War Council of the American Red Cross, this organization had a membership of 486,194, working through 562 chapters. But on July 31, 1918, this membership had grown to 20,648,103 annual members, besides 8,000,000 members of the Junior Red Cross, or a total enrollment of over one fourth the population of our nation.

The 562 chapters of May 1, 1917, have grown to 3,854 chapters, and these are again subdivided into some 30,000 branches and auxiliaries through which the chapters are working. These chapters have coöperated with the War Council in conducting two War Fund Drives and one Membership Drive, in addition to the campaign in behalf of the Junior Red Cross. More than \$115,000,000 was received as a result of the first War Fund Drive; the subscriptions to the second War Fund Drive amounted to upwards of \$176,000,000; and from membership dues, the receipts are approximately \$24,500,000. To this money that has been given outright must be added the very large contribution of materials

and time by the 8,000,000 women of the country who have been giving a large portion of their time to the service of this worthy organization. Up to July 1, 1918, these 3,854 Red Cross chapters had produced 490,120 refugee garments, 7,123,621 hospital supplies, 10,786,489 hospital garments, 10,134,501 knitted articles, and 192,748,107 surgical dressings, or a total of 221,282,838 articles, of an estimated aggregate value of at least \$44,000,000.

Says Mr. Davison: "These articles were largely the product of women's hands, and, by the same token, infinitely more precious than could have been the output of factories or machines. These articles going to the operating rooms of hospitals, to homeless or needy refugees, and carrying comfort to our own boys in the field, convey a message of love from the women of this country entirely distinct from the great money value attached to their handiwork."

Through our Red Cross Society, the American people, during the first eighteen months after this nation entered the war, brought relief to suffering humanity in cash donated and materials furnished of a net total of at least \$325,000,000.

The eighteen men and women that constituted our first Red Cross Commission to France have grown to over 5,000. The society now has active commissions in France, in England, in Italy, in Belgium, in Switzerland, in Palestine, and in Greece. A shipload of relief supplies has followed our soldiers to Russia, to assist in relieving the suffering people there. A commission has also been dispatched to Siberia, to work behind our armies there. Special representatives have also been sent to Denmark, to Serbia, and to the island of Madeira.

In view of the eventualities that loom before us in our stricken world, Chairman Davison says, "The cry of Macedonia to come and help will probably prove one of the most appealing messages to which the world has ever listened."

The aged governor of one of the battered provinces of France affirmed that they had long known America's greatness, strength, and enterprise, but he said, "It remained for the American Red Cross in this war to reveal America's heart."

Our beloved land has not been invaded by any devastating armies. We have all of our resources intact. Want and famine have reared their hideous heads in no part of our nation; but millions of men, women, and children in other parts of the world are suffering and dying because of a lack of the sheer necessities of life. This great Red Cross organization is managed by some of the wisest and most experienced executives and organizers the nation has produced, and they look to the membership of the society as one of the great sources of income to enable them to supply "the greatest mother in the world" with the needed means in caring for destitute and suffering children. Wherever there is destitution, distress, or calamity, there you will find the agents of the Red Cross hastening to bring relief. We should esteem it a high privilege as well as a sacred duty to be a part of this worthy organization.

Under some one of these various chapters or their auxiliaries, the campaign for membership will be organized in your neighborhood. Become a part of it, and promptly join in the work and the sacrifices of making every man, woman, and child in the nation a member and an active supporter of this worthy organization.

As President Wilson said before Congress when announcing the terms of the armistice, "To conquer by arms is to make only a temporary conquest; to conquer the world by earning its esteem is to make permanent conquest."

The Red Cross is one of our best avenues through which to make good the President's suggestion.

Hunger Breeds Ugly Distempers

IN announcing before Congress the terms of the armistice, President Wilson made mention of the provision of the allies for supplying food to the central empires, saying, "Hunger does not breed reform; it breeds madness and all the ugly distempers that make an ordered life impossible."

The Food Administration at Washington, in calling attention to the needs of the Old World, says, "Every table should be spread and every meal should be eaten with the wants of the world in mind, eaten with war conscience to guide."

Not only does all Europe and the greater part of Asia face a food shortage, but in many localities there is actual famine and people are starving to death. Mr. Hoover, accompanied by some of our other most able men, are now on their way to Europe to assist in the great problem of supplying food for these starving nations; for as suggested by Mr. Wilson, it will be difficult to bring about any semblance of law and order while the madness of hunger and destitution is raging in so many places.

Millions of tons of foodstuffs must be supplied by this nation; and while there is no immediate indication that we may not have a plenty of everything to live upon, yet it is our duty to exercise the utmost economy and the most careful conservation, so that we may save for our fellow men who are starving in the Old World. Most literally, in these days, none of us who will live to ourselves can be true men and women.

The Cure for the H. C. L.

The most independent man of the future will be the man with the country home.

BY DANIEL H. KRESS, M. D.

FOODS of all kinds are soaring in prices, so that to everything is imparted a metallic taste. But we have stopped complaining, and are trying to adapt ourselves to the changed conditions. It is no pleasure, however, to make purchases for the household. A score of years ago, potatoes could be purchased at thirty-five cents a bushel, apples at fifteen cents a bushel, strawberries at three cents a quart, and other foods accordingly. Those days are in the past. It is impossible for one who made purchases then, to keep from making comparisons in making purchases now. Thus marketing becomes more or less of a painful task. We purchase because we must.

"Why these high prices?" is the question that naturally arises. Many reasons may be given why prices are soaring; but there is one which stands out as the chief, and that is the scarcity of laborers on the land. In other words, there are too few producers for the vast number of consumers. There was a time when each family in America largely produced its own food. Those who were not on farms, had a small patch of land, where potatoes, beans, peas, tomatoes, and other vegetables were grown. In addition, a small orchard surrounded almost every home. Berries were gathered from the back yard or grew wild near by. All this has changed during the past few decades. More and more the rural life has been forsaken. There has been for years an insane rush into the cities, until at present sixty-five per cent of the population is crowded into these congested centers. Even townspeople have got away from the old custom of cultivating the soil. The land near their homes is allowed to lie idle. Not one boy in twenty to-day has ever experienced the joy of planting and harvesting.

We are all consumers, and only a few—a very few—are producers. Among the inhabitants of New York City, with its five millions of people, Chicago, with a population of nearly three millions, and other large cities that might be named, scarcely one producer can be found. All the people in

these centers are dependent upon the few still on the land, for their food supplies.

In the human body, congestion is always an indication of disease. So in social life, congestion is an evidence of a diseased condition.

Mere education will not correct this condition. We know better than we do. Necessity alone will accomplish results. There is no disposition on the part of the average office dweller to work the soil. The youths who spend their time on the street corners, in billiard halls or saloons, smoking cigarettes, can never be induced, except under the pressure of sheer necessity, to forsake this life for the to them monotonous life in the country.

WE LOVE TO LIVE IN SODOM

For many years, there has been a movement on foot to encourage people to return to the soil and the simple life; but little or no headway has been made.

Civilized countries are nearing a famine such as has not been witnessed for centuries.

The existing condition, and what may arise in the future, is a tremendously earnest appeal for all who can, to flee from the cities and return to the soil. It will be as hard for some to do this as it was for Lot to forsake Sodom. His children had become so accustomed and wedded to city life, with its round of excitement, that they could not be persuaded to leave, even though they were warned of the city's doom. The record tells us: "Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law." Even Lot and his wife seemed unable to lay aside their prejudices. "While he lingered," we are told, "the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." They "laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him" where he belonged, "without the city," and said, "Escape for thy life; look not behind thee; . . . escape to the mountain." "And Lot said unto them, Oh, not so, my Lord: . . . I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, (is it not a little one?)" Genesis 19: 14-20.

This indecision on the part of Lot, and his unwillingness to forsake city life, was responsible for the fate of his wife and for the immorality of his daughters later. For years, there has been an appeal for families to forsake the cities for retired places in the country, where opportunity is afforded to till the soil, and where conditions are more favorable for the morals of the children. Little or no attention has been given to this appeal. The time may not be far distant when we shall be able to understand better the reasonableness of it. Possibly like Lot, because of our delay, we shall lose some of our loved ones.

COUNTRY LIFE

The advantages of country life over that of the city are many. The moral atmosphere in the large cities is such that to risk the rearing of children there is unsafe. A quiet home in the country, with land sufficient to produce all the food commodities needed, where the pure, untainted air may be breathed, and the beauties of nature enjoyed, is a blessing conducive to both health and the development of character.

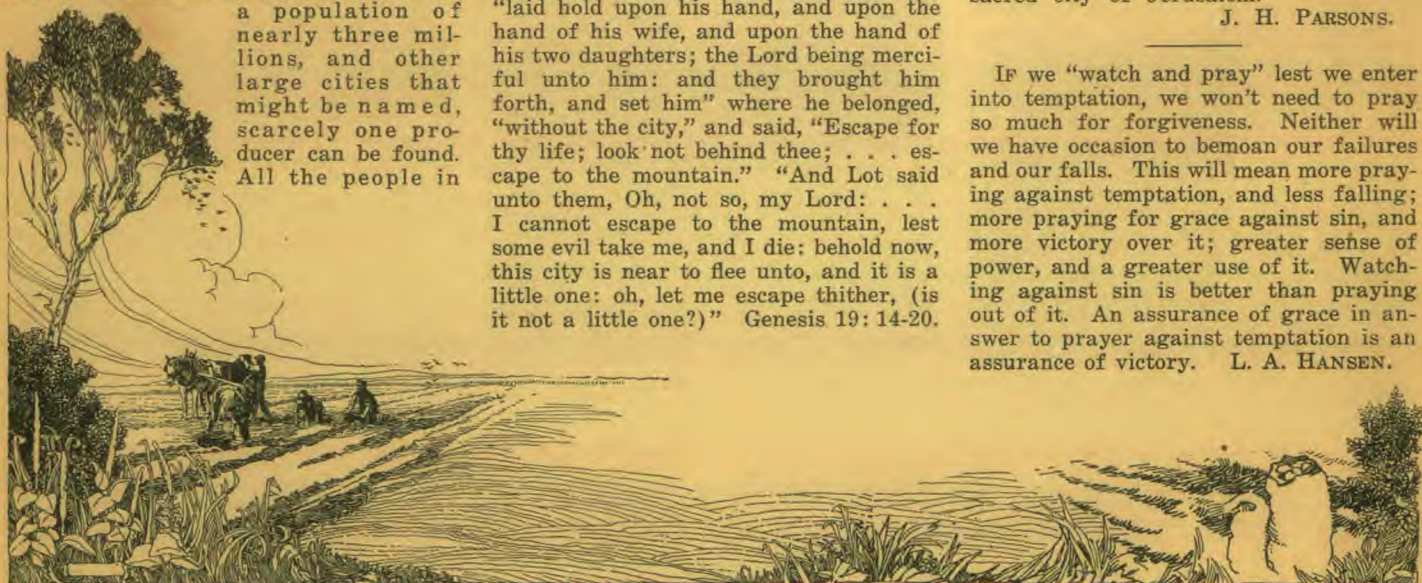
The most independent man of the future will be he who has such a home. He will have food to eat while the city dweller will be on the point of starvation.

The call to-day is like that in the time of Lot, "Up, get you out of this place," not into a smaller city, because "it is a little one," but into the country. All who can possibly do so should heed this call. There are millions in our large cities who are now dependent, who might be independent, and able to supply not merely their own needs, but the needs of the suffering multitudes abroad and at home.

It is difficult to get men to believe the plain language of Scripture, because they have prostrated themselves before the false god of higher criticism, and have allowed their eyes to be blinded to the judgments that an all-wise and merciful God has permitted to fall upon the earth from time to time in an effort to prevent them from overstepping the boundary line where mercy must of necessity commingle with the justice that swept the antediluvian people from the earth, that destroyed the ancient cities of Sodom and Gomorrah with fire, and even brought down a judgment upon the sacred city of Jerusalem.

J. H. PARSONS.

If we "watch and pray" lest we enter into temptation, we need not need to pray so much for forgiveness. Neither will we have occasion to bemoan our failures and our falls. This will mean more praying against temptation, and less falling; more praying for grace against sin, and more victory over it; greater sense of power, and a greater use of it. Watching against sin is better than praying out of it. An assurance of grace in answer to prayer against temptation is an assurance of victory. L. A. HANSEN.



SOME EXPERIENCES IN THE PORTO RICAN EARTHQUAKE

CONCERNING his experiences in the recent Porto Rican earthquake, William Steele writes:

"Perhaps the greatest seismic disturbance ever known in Porto Rico visited us October 11, at 10:12 A. M. The destruction of life and property in some parts of the island is appalling. As the people are naturally excitable and impulsive, panic has reigned supreme among certain classes in many of the cities, and a number of persons have died of fright.

"The damage done in San Juan, the capital, is slight. Only a few buildings were cracked. None of them will have to be rebuilt. D. D. Fitch and I were down in the commercial section of the city on business, and had just reached the principal corner of the main street when



All that remains of a once happy home in Porto Rico. The earthquake rendered many people homeless.

we saw the buildings beginning to shake, and the people pouring out into the street, filled with fear, and in great excitement. I had had experience with earthquakes before, having been in the great quake that destroyed Valparaiso, Chile, in 1906; and I immediately went to the center of the two streets, the safest place to be found near, and awaited results. As the people crowded out of the houses into the narrow streets, I saw that there would be great loss of life if the quake continued. It lasted, however, only a few seconds, but was followed immediately by another equally great.

STRONGEST ON THE WEST

"On the west side of the island, the shocks were stronger, and a number of cities were practically destroyed. Mayaguez, the third city in size in the island, and the most beautiful of all, suffered the greatest, being now in ruins. It was in this city, in 1901, that Brother and Sister Fisher, the first missionaries to the island, were located. It was here that Brother Fisher died the following year. B. E. Connerly located here, and for five or six years published the *Sentinel of Truth*; and here is where, with my family, I spent my first two years in Porto Rico, while circulating literature.

"The scenes during the quake are beyond description. At once all outside communication was cut off, as all telegraph and telephone lines were down; and it was some time before the rest of the island had a knowledge of what had really happened to the most beautiful and proudest city of the island. It is sufficient to say that not a house of concrete or brick construction except one is habitable. The street car and train service is discontinued, as the streets are

filled with débris; and in many places where the railroad runs near the mountains, great quantities of rock and earth have covered the tracks.

"For several days, the earth has continued to quake at frequent intervals; and with each new movement, panic reigns supreme. Ruins are strewn everywhere, and the people are living under the trees and in the plazas, without shelter. This presents a picture that moves the stoutest heart. As all the hospitals were more or less destroyed, difficulty was experienced in caring for the large number of injured until help arrived.

MANY HOMES SWEEPED AWAY

"A part of the city was built on the beach, where the poor lived in large numbers. The sea receded, and then returned with force, leaving destruction in its wake. More than three hundred houses were wrecked, and many people were drowned—in some cases, entire families. If the destruction had come at night, the loss of life would have been many times greater from drowning; but it being in the forenoon, the people had a better chance of escape. The salt water destroyed a great part of the provisions in the wholesale district.

"The tobacco factory was destroyed; and here the greatest loss of life occurred, and the greatest number were injured. Public school buildings suffered greatly. Some teachers and pupils were killed.

"The monetary loss in Mayaguez is estimated at more than two millions. Eight thousand people are at the mercy of the weather; and as heavy rains have set in, the suffering has been intensified. Those who can do so have taken their families to other places. However, the authorities will soon have the situation well in hand. In this time of war and depression, with high prices, the problem of providing homes for the people is no easy one. Without doubt, the suffering will continue for some time. The government is doing all that can be done to relieve immediate needs, but years will be required for the island to recover from the results of this quake of a few minutes' duration.

AGUADILLA IN RUINS

"Aguadilla, the fifth city in size, is also almost completely ruined. Scarcely a schoolhouse or any concrete building remains habitable. More deaths are reported than at Mayaguez; for as there, the sea entered the city, and swept away three hundred and fifty to four hundred houses of the poor people, a number of persons being drowned. One man was found with a child locked in either arm, all drowned. Women also with children in their arms were found in the same condition. The total number of dead is not known, and probably will not be determined with any degree of certainty.

"The sea entered, and covered two hundred acres of low lands near the city, known as the 'Plains of the Palms,' destroying eight thousand palm trees, and drowning two hundred head of stock. Entire families in this section have disappeared. The inhabitants of the hills

have left their homes, and are living along the main road; and thousands of persons spend their time under the trees.

"Arecibo, Añasco, Aguada, and Isabela suffered heavy monetary damage, but the loss of life was not great.

"In all the island, Roman Catholics are having nightly processions, carrying out the images and pictures of the saints. They hold mass and say special prayers that the quakes may cease. In the processions, the people carry lighted tapers, and all chant their prayers in loud tones, asking the saints to intercede to save them from destruction. It is a notable fact that in all the cities and towns of the island, the Catholic churches have suffered the greatest damage. In many cities, practically the only damage done was to these churches. The loss of images has been great, as they fell to the floor and were broken. This should show the people that there is no help to be obtained from them, as they cannot even save themselves.

"We are planning to get out speedily a pamphlet to contain articles on the earthquake and its cause and the near coming of Christ. We plan for the churches to make a great missionary campaign, and place these publications in the hands of the people, now that their interest is aroused; and we hope that many souls will become interested in the message for this time. This old world is certainly not a very safe place to live in at present, and the people should know that still more troublous times are just ahead of us.

"Surely it will be a happy day when the Lord shall come and bring an end to all this suffering and misery, and usher in that great era of joy and happiness which has been the hope of the church militant in all ages.

"Since writing the foregoing, I have received word to the effect that none of our church buildings have suffered in



In the center of Mayaguez, where more deaths occurred than in any other town on the island.

the least, nor have any of the members been injured or suffered any loss."

Clarence E. Moon tells his experiences and observations as follows:

"The morning of the eleventh of October dawned bright and clear over this beautiful emerald isle. All nature seemed to vibrate with life as the tropical sun beamed over waving cane fields and distant banana and coconut groves, the light green of the cane blending into the darker green of the coconut trees and then the still darker green of a distant mountain range.

"People were busily going about their daily toil and pleasures, street vendors

selling their wares, and boys selling their papers, all unmindful of any sudden peril.

"At 10:12 began the tremors, growing harder and still harder, until consternation took possession of every one. Children fled from the school buildings, tumbling down the stairs over one another. Many people ran to the churches, only to find them tumbling to the ground.

"People were crying to God for mercy everywhere. Some were carrying images of the virgin Mary in the streets, and praying to her for deliverance. In the market place, the wildest disorders prevailed. The buyers and the sellers made one frantic effort to reach a place of safety, leaving their purchases on the counters or in the scales, wherever they happened to be.

"Here in Ponce, many of the best houses in town were so shattered that they will have to be torn down. Six or seven persons were killed outright, or died of fright as an effect of the earthquake. Fifteen or twenty were wounded.

"At Mayaguez and Aguadilla, on the western end of the island, the disturbance was much more severe. At Mayaguez, upward of two hundred buildings were thrown down, and as many lives were lost, while the hospital is full of people wounded by the falling debris. The bodies have not all been taken from the ruins as yet, and it is expected that the number of dead will be much more.

"During the quake, a tidal wave was precipitated against the lower part of town, carrying the houses with it in one mass.

"At Aguadilla, the tidal wave was much more severe, reaching the full length of the town, carrying death and destruction in its wake. Forty or fifty were killed or drowned at this place. Many little children were buried in the ruins of the city hall, a three-story building, which was totally destroyed by the catastrophe.

BLIND MAN CLIMBED A TREE

"An interesting incident happened at this place. An old blind man was in the district where the wave swept in the highest. As the people ran in terror before the oncoming water, crying *El Mar! El Mar!* the old man, left to himself, lurched forward with tottering steps, feeling frantically for support. Then he came in contact with a coconut tree, and embraced it, not knowing what it was; but as he realized, perhaps from childhood memories, that it was his old friend the coconut tree, which he had often climbed to refresh himself with its sparkling drink, he stretched his full length against it, and up he went, out of the way of the death-dealing wave, which carried his friends on to death.

"I thought, as I visited these places, and was on the train speeding toward home, If the spiritually blind could but realize their danger, and lay hold of the soul-saving message of Christ and His coming, they would be safe for time and eternity, up away from the dangers of earth, to enjoy the pure atmosphere of heaven, saved from the ruins of a perishing world.

"Oh that men might know when this day of visitation is near, and seize upon the only one that can bless, even as Jacob held to the angel, and would not let him go till he got the blessing."

Were the Apostles Impostors?

BY JEAN VUILLEUMIER

THE new theology has recently given its view on the old orthodox belief regarding the fulfillment of Old Testament prophecy. This view may be summed up in the following propositions quoted from a religious contemporary:

1. The prophets taught that "the Messiah would sit upon the throne of David, conquer the Romans, establish a Jewish empire over all nations, and make Jerusalem the one place of revelation and of sacrificial worship for the world. . . . This was the view of the Pharisees in the time of our Lord, and they demanded that He conform to it."

2. Jesus "refused to be an earthly king ruling in Jerusalem. . . . He would not fulfill [the predictions of the prophets] by doing exactly what they had said."

3. "When Jesus failed to fulfill the prophets by making Himself a king in Jerusalem and conquering the nations

tion that Jesus of Nazareth had fulfilled the Messianic prophecies; therefore the whole statement is absurd.

Over against this new teaching, we wish to demonstrate from the Scriptures the following propositions:

First: The prophets taught two comings of the Messiah: the first in humility, as a Saviour; the second in glory, as the King of the whole world.

Second: The Jews in the days of our Lord, losing sight of His first coming, only looked forward to the second, viewed by them in a narrowed vision.

Third: Faithfully adhering to the prophets' teaching, Christ and the apostles, and the whole Christian church since that time, have believed and preached that the appearance of Jesus of Nazareth on earth was a literal fulfillment of the prophecies concerning the first coming of the Messiah, who should come a second time, at the end of the world, in glory and majesty, to establish over the whole world an eternal reign of peace and righteousness.

To show the truthfulness of the above propositions, we will quote passages from the New Testament under four different heads:

I. THE PROPHETS OF THE OLD TESTAMENT TAUGHT TWO DIFFERENT COMINGS OF THE MESSIAH

(a) Concerning His first advent the prophets declared: "The Anointed One," the Messiah, shall "be cut off," "to make reconciliation for iniquity." "He was wounded for our transgressions, He was bruised for our iniquities." Daniel 9: 26, 24; Isaiah 53: 5.

(b) With regard to His second advent, the prophets have said: "Behold, a King shall reign in righteousness." "With righteousness shall He judge the poor, and decide with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth." "Then justice shall dwell in the wilderness; and righteousness shall abide in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isaiah 32: 1; 11: 4; 32: 16, 17.

II. THE JEWS LOOKED FORWARD ONLY TO THE SECOND COMING

As we agree on this point with our honorable contemporary, we need not stop to give the evidences. Any one can easily find them in reading the four Gospels. It is also true that until the resurrection, the apostles tenaciously clung to the erroneous idea, notwithstanding many efforts made by Jesus to eradicate it from their minds and hearts. See Matthew 20: 21; John 6: 15; 18: 33-36; Acts 1: 6.

III. CHRIST TAUGHT TWO SUCCESSIVE COMINGS

(a) Concerning His experiences during His first advent, we read: "From that time began Jesus to show unto His disciples, that He must go unto Jerusalem, and suffer many things of the



with the sword, the early Christians believed that He would come a second time to accomplish what He had left undone."

From the above statements, three conclusions must necessarily follow:

1. If the expectations of the prophets and of the Pharisees were disappointed by the refusal of Christ to fulfill them, then the prophets were mistaken, and their pretended divine mission was a falsehood.

2. Hence the preaching to all nations by the early Christian church, that Jesus was the Messiah, because He had exactly fulfilled all the predictions of the Old Testament prophets, was nothing but a monstrous imposture.

3. But if the apostles and the early Christian church had shared the false hope of the Pharisees, they could not have filled the world with the proclama-

elders and chief priests and scribes, and be killed, and the third day be raised up." Matthew 16: 21.

"And He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and all the things that are written through the prophets shall be accomplished unto the Son of man. For He shall be delivered up unto the gentiles, and shall be mocked, and shamefully treated, and spit upon: and they shall scourge and kill Him: and the third day He shall rise again." Luke 18: 31-33.

(b) These texts speak of His second coming and the kingdom of glory that shall follow: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." "I appoint unto you a kingdom, even as My Father appointed unto Me, that ye may eat and drink at My table in My kingdom; and ye shall sit on thrones judging the twelve tribes of Israel." "When the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory. . . . Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Luke 12: 32; 22: 29, 30; Matthew 25: 31, 34.

IV. THE APOSTLES TAUGHT TWO COMINGS OF CHRIST

(a) Concerning His first coming: "Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the Scriptures, opening and alleging that it behoved the Christ to suffer, and to rise again from the dead." Acts 17: 2, 3.

"Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that He first by the resurrection of the dead should proclaim light both to the people and to the gentiles." Acts 26: 22, 23.

(a and b) Referring to both first and second advent: "The prophets . . . who prophesied of the grace that should come unto you . . . testified beforehand the sufferings of Christ, and the glories that should follow them." 1 Peter 1: 10, 11.

(b) Speaking of His second advent: "The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: . . . so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

"Looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Titus 2: 13.

"In the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? . . . For this they willfully forget, that . . . the heavens that now are, and the earth, . . . have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men." 2 Peter 3: 3-7.

NEITHER LUNATICS NOR IMPOSTORS

Thus the apostles were neither lunatics nor impostors, any more than was Jesus Christ Himself; and Christianity is not a phantasm, as it would certainly prove to be if the views of the higher critics held good. The prophecies of the first coming were literally fulfilled in the

eyes of the early church; hence its reasonable expectation that they would also be fulfilled in the matter of the second coming of Christ in His glory. This has always been the hope of the church. Through nineteen centuries, true Christians of all persuasions have looked forward to that grand consummation.

The pious men and women who founded the theological schools at Harvard, Yale, New York, and Chicago, for the training of ministers of the gospel, all believed this, and so did the teachers of these schools until a score years ago. The present occupants of the chairs of

theology may have abandoned "the faith once delivered to the saints." So much the worse for them, and for their students, and for those who shall come under their teaching. But prophecy will be fulfilled just the same; and, to use the parallel given by Christ, "as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man." Matthew 24: 37-39.

Maintaining a Christian Experience

BY C. F. McVAGH

MUCH has been said and written about how to start in Christian life, and of the certainty of the knowledge that Christ accepts the sinner and forgives his sin when he confesses it and asks forgiveness. Many people, however, have a very real fear, born largely of observation, that even if they should start successfully, they would not be able to endure to the end.

The Lord has made just as definite provisions for growth in grace as He has for the new birth. If we follow the instructions, there is no reason why we should not go on toward future experiences, trusting God's promises as confidently as we trust Him for the forgiveness of our sins at the beginning of our experience. How do we know that the Lord forgives our sins?—Because of His promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We do not wait to feel that we are forgiven. We believe God's promise and accept forgiveness.

After Christ has forgiven, and cleansed from all the sins that are past, Satan will continue to tempt, and may take advantage of our inexperience, and cause us to stumble and fall. But nothing that can come to us ever takes the Lord by surprise; and He forgives every mistake, except the fatal one of turning away from His promises and spurning the help that He offers.

REACHES OUT FOR US

We are ashamed when we fall; but the Lord remembers our frame, that we are dust. He pities us, and reaches out His hand to help us. He will forgive the sin if we only ask Him. "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out." John 6: 37. Satan will try to discourage by telling us that we have stumbled so often the Lord will not forgive. But Satan is a liar. "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." Micah 7: 8.

God never turns away from the sinner. If there is a failure to realize the help of God, it is because the sinner turns away from God.

A little child, in learning to walk, gets many a tumble; but it gets up coura-

geously and tries again, until finally, by practice, it gains confidence and strength. How foolish it would be for the child to stay down simply because it has fallen down a number of times in succession! How much more foolish it is for the young Christian to say: "I have stumbled so often that there is no use of trying any more. I am just going to stay down, and then I won't fall down any more."

The apostle Paul said that he did not trust in himself, but in God, who raises the dead; and the same God who had delivered in the past, he trusted not only for present deliverance, but also for deliverance in all the things that should come. See 2 Corinthians 1: 9, 10.

REASON FOR FAILURE

The reason why so many people fail in Christian experience is because they want other things more than they want a good Christian experience. If a man wishes to attain to proficiency in any art or profession, he must practice it and work at it. If we want to be Christians, we must work at it. One who would learn a language must study hard and practice what he learns. One becomes a skilled mechanic by studying and practice. Just so, one becomes a strong, helpful Christian by following a definite course laid down in the Word, for our instruction. "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."

Jesus said to the Jews that believed, "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." John 8: 31, 32. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2: 15.

It is our duty, then, to study the Word. We may not seem to remember very much of what we read; but it is our duty to read the Bible faithfully, and to ask God to help us every day. It is the work of the Holy Spirit to bring to our remembrance, just when we need them, the truths that we have read. John 14: 26.

Jesus overcame the temptations of Satan in the wilderness because He could meet every one with "It is written." Read your Bible and pray daily. Go to

church, Sabbath school, and prayer meeting as regularly as possible. Whenever the opportunity is afforded, testify. You may not be able to speak as easily as others, you may not have much to say; but stand up and take part in the meeting. There is real help in telling what the Lord has done for us. Thank Him over and over again for the forgiveness of sins. In Revelation 12:11, it is recorded, "They overcame him by the blood of the Lamb, and by the word of their testimony."

REPETITION FIXES THINGS

The things that we tell repeatedly are the things that fix themselves in our own memory and that affect our lives. Some people tell untruths until they come to believe that they are true. How much more will the truth become a reality in our lives if it is rehearsed at every convenient opportunity!

Have you never noticed that some people always have a story to tell that seems to fit any circumstance that can arise? How do these people remember all the stories?—They remember them because they tell them. Other people never can remember the apt illustrations they have heard, because they do not tell them.

Talk of the truth, and tell of God's goodness, and you will find that it becomes easier and easier, and that you are gaining in Christian experience the longer you practice your profession.

Then work for others. The Lord has given to every man his work. He does not give to every man the same work, but He has something that each one can do just where he is, no matter what the circumstances may be.

Every child of Satan is a personal worker. The one who drinks liquor or uses tobacco is not willing to practice alone the habit he has formed, but seeks to induce others to join him in it. So it is with all who become addicted to the habits of this world. They become agents in inducing others to engage in the same customs they have adopted.

How much more should every child of God be a personal worker, seeking to get others to join him in the practice of life-giving truth! In short, we live a Christian experience and develop skill in its practice just as we do in any profession—by working at it.

As the Babylonian monarch gave Babylonish wine from the sanctified golden vessels of God's holy temple to his thousand lords, representatives of every portion of that great kingdom, making them drunk to their own destruction, so to-day Rome, the modern Babylon, borrows the hallowed sanctity that God has thrown around the true Sabbath, and from it as a golden vessel, offers to the world the wine of false doctrine, even the day dedicated to the sun, and known as "the wild solar holiday of all pagan times." With such wine the world to-day is drunk.

G. A. ROBERTS.

"BEHOLD, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble," says Malachi. According to the theology of some men, the word "stubble" should read "asbestos."

VARNER J. JOHNS.

WHO ARE MARTYRS?

BY F. D. STARR

The first martyr, or witness, to the Christian faith was Stephen. His tragic death occurred in the year 34 A. D., three years after Christ's ascension; and this act on the part of the Jewish nation marked the termination of their probationary time as a nation.



THE three familiar texts in which the term "martyr" occurs are these: "When the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him." Acts 22:20. "I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth." Revelation 2:13. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration." Revelation 17:6.

But in the original, the term "martyr" is used many more times. The word itself is Greek, transposed into our language, with slight modifications, of course. It signifies a *witness*. To illustrate, we find in 1 Peter 5:1 and Revelation 1:5 the very same original word rendered "witness" as is in Revelation 2:13 translated "martyr." In Hebrews 12:1, we have the identical word in Greek translated "witnesses," that we have in Revelation 17:6 given as "martyrs."

NOT NECESSARILY SAINTS

In the scores of places where the words "witness" and "witnesses" occur in our version, we will find, almost without exception, that the original is the same word that is rendered "martyr" or "martyrs." And it is not always applied to Christians either. To learn that those who stoned Stephen are called, in Acts 7:58, by the same term, may be a little surprising. We recognize Stephen as a martyr; but who ever thought of calling his murderers martyrs? The same may be said of those whom the priests secured to bear false testimony against our Saviour, as for instance in Mark 14:55, 63, where we find the original term that is translated elsewhere "martyr." The same usage will be found in the Septuagint, as for instance in Exodus 23:1; Deuteronomy 19:15; etc. The latter text reads thus:

"One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established."

The word here given as "witness" is the one rendered "martyr" in Revelation 2:13. From all these texts, it is evi-

dent that as we learn from Greek lexicographers, the original meaning of the word was simply *witness*. But the martyrs of Christ so generally were put to death for the reason that they were His witnesses, or martyrs, that the word acquired a new meaning, implying the loss of life by violence. However, as South says, "To be a martyr signifies only to witness the truth of Christ."

LIVE PEOPLE MARTYRS ALSO

It will be noticed that those mentioned in Revelation 17:6 were not only "martyrs"; they were "the martyrs of Jesus." "My martyrs," "Thy martyr," are the other expressions. These were no pseudo-martyrs. Some of the martyrs mentioned in Hebrews 12 escaped violent death. Daniel and his three companions were as truly martyrs as were Abel and Stephen. Martyrs for Christ must be ready and willing to lay down life for His cause. For whatever place in the Lord's work youth are preparing, to be ministers, doctors, nurses, teachers, editors, colporteurs, foreign missionaries, or for other work, they must prepare to be martyrs. The witness of the true martyr is found in Daniel 3:17, 18:

"If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

"Ye must be born again," are the words of Jesus to Nicodemus. Through Jeremiah, the same Christ had said: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Doing good, therefore, is an impossibility without being born again. "A new heart also will I give you" must be fulfilled first, before one can do good or be good. How may this be? It took the breath from the Son of God breathed into the nostrils of Adam to create him into a living soul. "And . . . He breathed on them, and saith unto them, Receive ye the Holy Ghost." And when the Holy Ghost was received a few days later from heaven, whither Jesus had gone, "as of a rushing mighty wind," these same men were filled with it and were born again. They became new creatures in Christ Jesus, and went forth continuing the same work Jesus did while here upon earth. As it was then, so must it be to-day. T. E. BOWEN.

The "Scarlet Thread"

By H. S. ANDERSON

"**B**EHOLD, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by; and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee." Joshua 2:18.

The above is part of the thrilling account of the experience of the two spies who, being sent by Joshua to the city of Jericho, had come under the notice of the authorities of that place. Having sought refuge in Rahab's house, they were soon besieged by the men of the city; but Rahab feared God, and she hid the two men upon the roof of her house, among "the stalks of flax," and sent the searchers on the way toward Jordan.

When the seekers had departed from the city, the gate being shut, she let the two spies out of the city through a window, by a cord, as she lived upon the town wall; and thus she delivered them from the hands of those who sought their life. But before they went, she asked of them a pledge that when the Lord should deliver the city into their hands, her life, and the lives of her household, might be spared.

"Now therefore, I pray you, swear unto me by the Lord, since I have showed you kindness, that ye will also show kindness unto my father's house, and give me a true token. . . . And the men answered her, Our life for yours, if ye utter not this our business. And it shall be, when the Lord hath given us the land, that we will deal kindly and truly with thee. . . . And she sent them away, and they departed: and she bound the scarlet line in the window." Joshua 2:12, 14, 21.

To Rahab, in those days of waiting, it was all-important that this scarlet line should be displayed in the window; for it was a token of the covenant, that hands of wrath should not fall on any soul who had trusted in the Strength of Israel for refuge. There was no protection promised for any of her kindred who might stray outside the house. Only such as remained under the dominion represented by this scarlet thread, could escape the destruction that was to come. To-day the same God is calling to the children of men, and saying, "Come under My banner of love, the banner of heaven; come under the banner of the blood of Christ."

An illustration of the protecting power represented by even the emblem or banner of a nation of men, is given in the story of a man who came to this country from Europe in the early sixties. Becoming dissatisfied, he went to Cuba in '67, at the time of the great civil strife on that island. Finally he was arrested as a spy, court-martialed, and condemned to be shot.

He sent for the American and English consuls, to prove to them that he was not a spy. These two men were thoroughly convinced of his innocence; and they went to one of the Spanish officers, and said, "This man you have condemned to be shot is an innocent man."

"Well," said the Spanish officer, "he has been legally tried in our court, and

condemned. The law must take its course, and the man must die."

The next morning, the prisoner was led out, the grave having been dug for him, and the black cap was put on him. The soldiers were there, ready to receive the order to fire; and in a few moments, he would have been shot, and put into the grave, and covered over. But the American consul stepped forward, and wrapped an American flag around the condemned man; and the British consul followed, wrapping the English flag also around him. Then they said to the soldiers, "Fire on those flags if you dare!" No one dared; there were two great governments behind those flags.

How sweet to "abide under the shadow of the Almighty," who is greater than all earthly governments, and whose banner over His children is love! Have you chosen the blood-stained banner of Prince Immanuel for your covering in the time of trouble that is to come on all who dwell on the face of the earth? God will take care of all who come under His banner.

The Identical Jesus

SHORTLY after the crucifixion, the disciples entered upon their gospel ministry. With longing hearts, they looked forward to the time when Christ would come again, in fulfillment of His promise. They thought of it, they talked of it, and they wrote of it. This was the one star of hope to the church during the first century. The promise of the angels on the Mount of Olives, at the time of Christ's ascension, was, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

Notice the expression, "This same Jesus . . . shall so come in like manner as ye have seen Him go." It is not another Jesus, a different one, that is coming; it is the "same Jesus." He went away visibly; He will return visibly. He went away in His personal, visible body; He will return personally and visibly. He went away literally, and it is a literal Christ that will return. He went away with clouds—"a cloud received Him out of their sight." Acts 1:9. And we read, "Behold, He cometh with clouds." Revelation 1:7. Yes, and "every eye shall see Him." "They shall see the Son of man coming in the clouds of heaven." Matthew 24:30.

It was the great apostle Paul who cheered the church in his day by holding out this hope: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

Comforting indeed is the great truth that "the Lord Himself," "this same

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Jesus," will come again. Then those who have fallen asleep, "the dead in Christ," will be awakened, and come forth in the bloom of health, with the touch of immortality placed upon them; and "we which are alive," and prepared and looking for His appearing, "shall be caught up together with them . . . to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:17.

G. W. WELLS.

EVERY human institution comes under the sympathetic and just consideration of the supreme Ruler. God's way of regarding the national organization is set forth sufficiently and clearly in the book of the man who was set to judge the motives of the nations, Jeremiah. "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up and to break down and to destroy it; if that nation, concerning which I have spoken, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if they do that which is evil in My sight, that they obey not My voice, then I will repent of the good, wherewith I said I would benefit them," runs one of the declarations there. It is well for the ruling autocrat or the ruling cabinet or the ruling party to remember what Daniel told Nebuchadnezzar, emperor of Babylon: "Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule."

JOSEF W. HALL.

Wanted for Missionary Work

Clarence Moon, Ponce, Porto Rico, will appreciate any amount of English or Spanish S. D. A. literature he can get.

Sheet Music

C. P. Whitford, of Orlando, Florida, has recently published a new and beautiful "present truth" song, entitled "We Are Nearing Home." We can most cordially recommend this song to all lovers of good music. It was sung at a number of camp meetings the past summer with telling effect. It can be secured by sending twenty cents to C. P. Whitford as above.

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.



GROUP OF SEVENTH-DAY ADVENTIST MISSIONARIES SAILING FROM SAN FRANCISCO FOR THE ORIENT, ON THE STEAMSHIP NANKING, SEPTEMBER 14, 1918

The list comprises E. E. Andross, the tall gentleman in the center of the front row, vice president of the General Conference. To the left of Mr. Andross in the picture is the smiling countenance of C. W. Flaiz, president of the North Pacific Conference, with his wife standing by his side. At the extreme right of the picture is L. E. Froom, with his wife and child. Mr. Froom, formerly associate editor of the *SIGNS OF THE TIMES*, both the weekly and the magazine, goes to Shanghai to study the native language and take the position of editor of the Chinese *Signs of the Times*. Mr. and Mrs. J. E. Jackson and their two children are en route for the Philippines, where he takes the presidency of the Philippine Conference. Mr. and Mrs. W. E. Strickland, formerly of the Georgia Conference; Mr. and Mrs. L. E. Lutz, of the Mount Vernon Academy; and Mr. and Mrs. Williams connect with our work in China. Mr. and Mrs. Patterson join the workers in Sumatra, in the Malaysian field.

Owing to the necessarily strict government regulations in regard to photographing around wharves and ships, we were unable to secure a photograph of this group when they sailed. The above photograph was returned to us from China, and therefore announces the safe arrival of the party in good health.

WILL INTERESTEDLY WATCH

THE students of prophecy will watch with a great deal of interest the developments in Europe during the next few months. Those who have given careful study to the seventeenth chapter of Revelation have expressed the belief that just before the great climax of the second coming of Christ, there will stand forth in Europe ten conspicuous kingdoms that will ultimately give their unreserved and undivided support to a world-embracing despotism that will unite all contending religious factions under its banner.

Without question, the forces of democracy and freedom have been in a death grapple with the powers of arbitrary rule and despotism. The problem of settling the fermenting, revolutionary, and discontented elements of society throughout much of Europe and Asia is one of the greatest that has ever confronted statesmen in all the history of our race. In the peace councils, there will without much doubt be strong clamors to bring to bear the force and the influence of state religion in settling these turbulent elements. What will men finally resort to in their perplexity and possibly their despair?

Clear visions of heaven will be needed in order that no mistakes be made. How many of the great men of earth will be guided by the unerring principles of Him who holds the forces of the worlds in His hand?

Unquestionably some good and mighty men will bring all their influence and powers to bear in solving the problem; and how will they succeed? Will they be able to meet successfully the grasping forces that are lusting for power, and that are greedy for personal and selfish gain?

God's word enjoins Christians to pray for rulers and men in authority, so that we may lead quiet and peaceable lives. If ever there was a time when Christian people should pray, it is now, while these great questions of international moment are trembling in the balance; and also we should study the prophetic Word as never in the past, in order that as events unfold with such great rapidity, we may understand the meaning, and what also we may further expect in the immediate future.

Every heart should learn how to be calm, through the study of the promises of God, and by placing implicit confidence in the divine guidance. These are days that will try men's souls; and those who personally know the Saviour and are resting on His promises day by day will be kept by His infinite power.

Among the last words spoken by the Master while personally here upon earth were these: "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

By His mighty Spirit, the Master is with each individual, if we will but permit Him; and He will clothe us with courage, with deep, abiding confidence and joy, through the operations of His divine Spirit. Let the Christ communicate His presence through His word and by the operations of the Holy Ghost. We should learn to dwell moment by moment with this heavenly Visitor.

WILL THE PROPHECY BEAR THE TEST?

AN editorial in a Western daily comments upon the university that is about to be established by the Jews in the city of Jerusalem. This editor seems to think that a Jewish state will soon be formed in Palestine, and says, "Even if the establishment of a Jewish republic must bring to naught one of the old Biblical prophecies, its offset in the religious mind will be that it brings the millennium just a little nearer."

This sentence is characteristic of what is in the average mind. Bible prophecy is looked upon as something that is fanciful and may be shifted about in almost any way. When the Israelitish nation was in her greatest depths of iniquity, and Jeremiah the prophet was presenting to her his startling warnings, he was bidden, as recorded in the nineteenth chapter of his book, to break a potter's vessel in the sight of the men. Then he was bidden to say, "Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Verse 11.

Just as broken pottery cannot be restored, says the prophet, when Israel is broken up, she will never be made whole again. Numerous other prophecies throughout the Old Testament are to the same import.

It will be interesting to observe which will stand, the plans and devisings of men, or the prophetic utterances of the inspired Book. It will also be interesting to see which will win out, those who are closely following the manifest wording of the Bible in their interpretations of the prophecies, or those who are seeking to give these prophecies some fanciful, mystical interpretations that the words themselves will not manifestly bear out.