

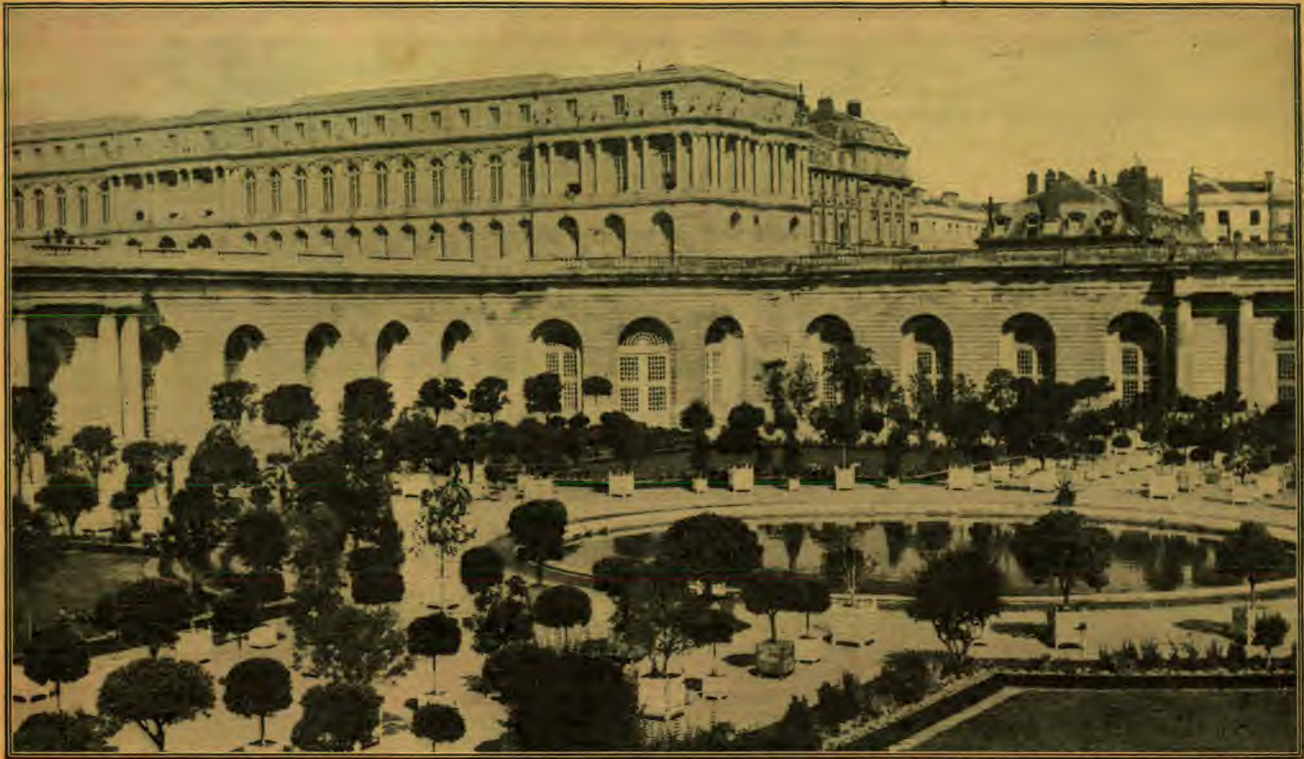
Frank A. Coffin

Signs of the Times

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Above is shown a view of the gardens and palace of Versailles, where the great peace conference will probably be held whose decisions mean a redrawing of the map of the world. Representatives of nearly every nation of importance will meet here to discuss a league of nations that it is hoped will make future wars impossible. It is interesting to note that the palace in which these champions of democracy have gathered was built by one of the greatest autocrats of former times, Louis XIV. Little did this voluptuous monarch dream of the great questions that would be decided within its four walls.

The Crumbling Crowns of Despotism

BY VARNER J. JOHNS

THESE are times of extreme anxiety and uncertainty for the autocrats of Europe. The halo of divinity which, in days gone by, has enveloped the thrones of certain monarchs, has vanished away in the smoke of the fires of revolution. Well may we imagine that the former czar of northern Europe would have gladly exchanged his glittering crown for the spade of the peasant, could that exchange have gained for him a few more years of life. And the fate of Nicholas is but a precursor of the ruin which awaits that other autocrat of Europe. The crown is a symbol of worldly glory. But the golden crowns of autocracy, cankered with the rust of despotism, are fast crumbling away.

Just one crown has served to immortalize the king who wore it. Nineteen hundred years ago a crown of thorns was placed on the noble brow of the Prince of heaven. He bore the shame, but the story of that sacrifice can never die. A crown of thorns no longer pierces the brow of the Son of God. And as He comes the second time "in His own glory, and in His Father's, and of the holy angels,"

that dazzling brightness will illuminate this world with a light it has never known since sin plunged old earth into midnight gloom.

The crown of thorns was gladly accepted by One who was next in authority in the vast universe of God to the Eternal One Himself. He humbled Himself that others might be exalted. The crowns of despots crumble away. Even the crowns of worldly honor prove to be but tinsel paper. The glory of this world soon fades into profound darkness. But there is a crown of enduring worth. Crowns of heavenly glory are promised to the victorious throng, gathered from every nation, kindred, tongue, and people, who have been transformed in character. "Heirs of God, and joint heirs with Christ; if so be that we suffer with Him, that we may be also glorified together," said the apostle, as a realization came to him of the celestial glory that awaited him because of Jesus his Saviour.

Man's most valued treasure in the world is life. Thousands cling to the thread of life with tenacity, even though the remaining moments of that life are spent in poverty,

The Dream of a League of Nations

BY GEORGE B. THOMPSON



WHILE all the efforts of statesmen to end the horrors of war are to be commended, the difficulties are very great. That which commends itself as the most feasible plan to stop the bloodshed and devastations of war is a league of nations.

But through all the ages, the jealousies and ambitions of nations have been very great. There are many dark intrigues and schemes perpetrated behind diplomatic doors. That all this rivalry should end at once is hardly to be expected.

In the *Washington Post* of December 2, the editor says:

"The literal truth is that America has permitted itself to become immersed in a glorious rainbow-colored fog which it calls peace. The cessation of fighting is not the same thing as peace. Unless peace be secured by strong and united agreements based upon the genuine freedom of all governments, the present armistice will be nothing but a pause between wars. The seat of Europe's troubles was in the Balkans and Austria-Hungary. No human being yet knows how the nations can arrange a peace that will insure justice and prevent war in Europe. It is folly to suppose that nations can be killed or

created offhand. It is still worse folly to expect to have all accounts squared with a safe and sane Germany within the next few weeks or months. Americans who count on a peace treaty by next March, settling the world's troubles, are merely deluding themselves, and are not taking into calculation the most obvious difficulties.

"It is superfluous to dwell upon the necessity of cordial and harmonious action at all times by all the nations at the peace table. The allies will do their best to maintain cordial relations. They know that the difficulties inherent in the situation are sufficient to create differences, and they will be compelled at all times to exercise moderation in presenting their own interests."

We feel in sympathy with all the efforts made to put an end to war, with its terrible suffering. But while a league among nations may do good in arranging affairs among the nations, and smoothing out differences that otherwise might be a cause of war, we are confident, from the teaching of the Scriptures, that it will not avert war for all time. Armageddon is still ahead of us. Not until the Prince of peace comes, and sin is put away forever, will there be wars no more.

in suffering, or in disgrace. And how uncertain is that life which we value so highly! Like a flower, which blooms only to fade, so is the life of man.

How excellent, then, is the enduring hope which the word of an everlasting God holds out to the race of men! "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." James 1: 12.

Every one is by nature an alien from the royal family. Man's natural inheritance is made up chiefly of sorrow, suffering, and death. Through the sacrifice of Jesus, however, an opportunity is given each individual to be adopted into the royal family. Through that adoption, we become sons of God, heirs according to the promise, and candidates for the crown of life.

At the second coming of Jesus, the greatest coronation ceremony ever witnessed in this world takes place. The power of death and the grave is broken as the voice of the Life-giver reëchôes through the heavens, awakening the righteous dead. These faithful beings, together with the righteous living, are transformed, and translated to the mansions in heaven. 1 Thessalonians 4: 16, 17. Crowns of victory, of glory, of eternal life, are theirs.

The grandest and most sublime event

of the ages is the coming of Jesus. Yet many people blindly expect that coming to be a secret coming, that resurrection to be an invisible awakening, that crowning to be a silent coronation. The vast universe will sing praises to God when Jesus comes again and then journeys with the redeemed back to the throne of the Eternal One.

A picture of this magnificent event of the future captivates the imagination of every one. But more practical thoughts should follow these bright pictures. Not every one will receive the crown of life. Sin can have no place in the universe of the future, and many perishing souls refuse to be separated from sin. A crown of imperishable victory can be placed only on the brow of the overcomer. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3: 21. A reign with Christ throughout eternity is possible. There is just one way. "I am the way, the truth, and the life," said Jesus. The way to life is open to all who accept Jesus as their Saviour, and walk as He walked.

RIGHT TO THE TREE

The word of God also says, "Blessed are they that do His commandments, that they may have right to the tree of

life, and may enter in through the gates into the city." Revelation 22: 14. Sin is the deadly venom that robs its victim of that which is most precious — his life. "Sin is the transgression of the law." The throne of God is finally established upon the divine, eternal principles found in the Ten Commandments. To reign with Him on that throne, and wear the crown of victory, necessitates an engraving of the divine principles of the law of God upon the heart of man. But only through faith in the transforming and keeping power of God can man in his human weakness keep a divine law.

"Beholding Christ,
And cleansed by Him;
Filled with His Spirit,
And working for Him—
Thus shall we conquer."

Not only do crowns of worldly honor crumble away. It is a fact that in the whirlpool of sin and worldly allurements, many unfortunate people are surrendering their right to the crown of life. A ringing message comes direct to every man: "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Hold fast to the salvation which is made possible through the merits of the blood of Jesus. Hold fast to truth and righteousness. Hold fast to the teachings of that grand old Book which has the mark of life stamped on

(Continued on page 12)

THE SIGNS OF THE TIMES WEEKLY

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"When a poor drug fiend or drunkard lays hold on this mighty power, we praise God, and marvel at His grace."

THERE is a decided tendency, at the present time, to consider Christianity as a creed, a dogma, or a system of ethics. Assent of the mind to a certain dogma is deemed sufficient for a man to lay claim to being a Christian.

Now it must be admitted that in these days when many of our best colleges are teaching infidelity under the guise of biology, evolution, and geology, it is difficult enough to find men who give the assent of their minds to the teachings of the Bible concerning God the Father, and His Son, Jesus Christ; and also that this assent is a prerequisite to the acceptance of the gospel. But that such an assent is of itself the acceptance of the gospel, we would emphatically deny. James tells us that "the devils also believe, and tremble." James 2: 19.

The gospel of Jesus Christ is not merely a teaching. True, it contains much teaching, on various subjects, that should be accepted as the word of the living God. But it is more than that. It involves the acceptance of a Person; and that Person is Jesus Christ, "the power of God, and the wisdom of God." 1 Corinthians 1: 24.

Paul said of the gospel, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1: 16. Our attitude toward the Person, Christ Jesus, determines whether we shall be saved or lost. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." John 3: 18.

MANIFESTATION OF POWER

Christ is the manifestation of the power of God to save. He is able to save to the uttermost any member of the human family; but this salvation is not and cannot be compulsory. A man must desire it, be willing to receive it, and it is his. "As many as received Him, to them gave He power to become the sons of God." John 1: 12. "Wherefore He is able also to save them to the uttermost that come unto God by Him." Hebrews 7: 25. "For God sent not His Son into the world to condemn the world; but that the world through Him might be saved." John 3: 17.

Herein is the difference between the gospel of Christ and all other systems of teaching. Confucius, Buddha, and Mo-

Useless Dogma and a Life-Giving Message

BY W. C. HANKINS

ammed may have had very good teachings; but sinful man needs something besides education. Most men know what is good, to a far greater extent than they practice their own knowledge. That is "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7. Now to tell a man that he ought to obey a law which he is by nature utterly incapable of obeying, only adds to his guilt when he disobeys. He may assent that it is good to obey; but he is so made that he cannot live up to its requirements. Every system of man-made teaching goes thus far and no farther. It finds man lost; it gives him some useless advice, and leaves him as lost as he was before.

BRINGS POWER WITHIN US

But the gospel of Jesus Christ is not so. It comes down to man in his lost condition. It admits that of himself he is totally incapable of doing a good deed. It says to him that if he wishes to escape his lost condition, it will open the way. It points him to the Son of God, the way of life. It tells him that He is the one whom God the Father intrusted with the creation of the universe, and that if man so desires, He will exert that wonderful creative power in his behalf, and re-create him in the divine image.

What a wonderful gospel! No one too wicked, too sunken in sin, too much given over to demon control, to receive this divine power and be saved! Saved from the punishment due for past sins, and saved day by day from the power of sin itself; his old sins washed away by the blood of Jesus, new sins prevented because he has given his life into the control of his Saviour.

We marvel when we read of a demoniac, bound with chains, howling like a wild animal, who is cured by the simple prayer of faith, and we call it a miracle. Or when a poor drug fiend or drunkard lays hold on this mighty power, we praise God, and marvel at His grace. We read of Christ healing the leper and the blind man and raising the dead, and many professed Christians to-day are inclined to doubt if the accounts are really true; but we fail to realize that every conversion of a sinner from the error of his ways,—yes, even of a "respectable" sinner who calls himself a moral man,—is the same demonstration of divine power as is seen in the casting out of devils or the healing of the incurably sick. All sin is from Satan, and all sinners will be finally destroyed in the lake of fire unless they accept the salvation so freely offered them.

SPURIOUS WISDOM

Paul tells us that "after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Corinthians 1: 21. It has always seemed as though the apostle were writing especially about the present generation when he wrote the above. Truly, to-day the world by wisdom knows not

God. Instead of telling of the God who created the world by His word, and upholds all things by His power, the wise men to-day are telling about the nebular hypothesis, evolution, biology, geology, *et cetera*, and have no place for a Creator, a mighty miracle-working God and Saviour.

Even preachers are tainted with this heresy. These men seem to think that merely preaching will save men, without regard to what they preach. But Paul had a specific subject to preach; and the preaching on that subject, accompanied by the power of the Spirit of God, was "the power of God unto salvation" to them that heard it. In 1 Corinthians 2: 1-5, he says: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

PAUL'S GREAT THEME

Christ, the Son of God, Son of man, crucified, risen, and ascended into heaven, where He acts as our high priest, and ministers to us the Holy Spirit,—He was the theme of Paul's preaching. All the message Paul had was included in that one subject. Does he speak of the law of God, it is not as a moral code to be obeyed on pain of death, but as the revelation of the Father's will, which is fulfilled in a man when he has received Christ, the living law, into his heart. Does he talk of works, it is not of a man's being justified by his own works, which are as filthy rags in God's sight, but of what God works in us through His Son.

He is Emmanuel, God with us; and the whole of Paul's teaching was of Him. Redeemed from the hands of the enemy by His death, purchased by His blood, and washed from sin in its life-giving stream, re-created by His power, we become new men in Him; and He promises to dwell in our hearts if we will but open them up to Him, and so to impart to us His divine character that we shall be pure in heart, and fit for a home in His eternal kingdom.

"Thou shalt call His name Jesus: for He shall save His people from their sins." Matthew 1: 21. It is ours to choose whether we really desire to be saved from sin, and to be like Him in all things; but the power is all His. There is no such thing as failure on His part; the only chance of failure is in our failing to yield our lives to Him. "Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Was the Burning Supernatural?

A Freakish Fire, Spreading Destruction and Death over Many Towns, Villages, and Country Districts

BY STEMPLE WHITE

ON the evening of October 12, 1918, Minnesota was visited by the most awful holocaust in its history, when forest fires, driven by a hurricane, laid a large portion of the northeastern part of the state in ashes, taking a toll of nearly a thousand lives, rendering thousands of people absolutely homeless, with the loss of all earthly possessions, and completely wiped out many villages.

The city of Cloquet, of nine thousand population, the home of Minnesota's "lumber king," was quickly and almost completely destroyed. Many of the townspeople escaped on special trains made up of coaches, box cars, flat cars, coal cars, and iron-ore cars, while hundreds thronged the public highways, some speeding away in automobiles and other vehicles, while many more were fleeing afoot and carrying what little they could seize from their homes as they left.

Some forty miles to the south lay the beautiful little village of Moose Lake, nestled between the second-growth timber and the lake. Announcement had been made, that on Saturday night, the biggest community dance ever given in that region would take place at the lake. The whole town, of over eight hundred inhabitants, did assemble at the lake—and in the lake—that evening; but their assembling was a confused one, and it was not for the purpose of dancing. Brush fires, fanned by a hurricane that suddenly arose, got beyond control, and, whipping down through the Kettle River district, with tongues of flame a hundred feet high, struck the village from the west, and quickly reduced it to ashes, save a few houses at the extreme south end. Then it jumped the lake, which is about half a mile wide; and for another

death. The bodies of many were afterward taken from wells into which they had plunged, one upon another, in their vain efforts to escape the flames. Others were cremated in root cellars and caves to which they had dashed for safety. Fifteen, including a mother and her babe, were found dead in one cellar. Hundreds perished in various ways all through the fire district. The writer officiated at a funeral where sixteen were buried in one large grave.

Duluth, at the head of the Great Lakes, with its more than one hundred thousand souls, had a very narrow escape. If fire had started in the city proper, thousands of lives would certainly have been lost by fire and water. While dense black smoke and cold cinders blew over the city that dark evening, hundreds left their homes, and made for the lake, whose shores were washed by high, angry waves. Just out of Duluth a few miles, on the Pike Lake road, many refugees perished. One big automobile raced toward the city safely, landing twenty-seven persons, some of whom rode the radiator, while others piled the fenders and the running board on either side.

RELIEF MEASURES

Immediately after the fire, the state military authorities took charge of the situation, sending relief parties, doctors, nurses, coffins, food, and clothing. They also gave protection and succor to live stock, which roamed certain districts, in company with wild deer, looking for forage. The military patrol maintained splendid order. The Red Cross, with headquarters at Duluth, did noble work in dispensing funds and clothing, which were sent in from all over the state.



One of the many automobiles that were overtaken by the fiery-winged demon. On the rear side of the machine, by the front fender, the body of a man was found, and in the rear seat, the bodies of two small children. The machine was evidently overtaken while attempting to escape.

mile in the open clearing, it licked up houses and outbuildings with a heat so intense that live stock fell dead in the fields.

TRAPPED IN THE COUNTRY

It was in country places that the great loss of life occurred. Trapped so suddenly by the sixty-mile speed of the flames, which overtook even many an automobile madly racing for safety, with its load of human cargo, the settlers resorted to every imaginable thing for safety, but often to meet a most horrible

The hospitals in Duluth and Superior were filled with injured refugees; while the Y. M. C. A., Y. W. C. A., and Commercial Club rooms, and many churches, were freely thrown open in the "good Samaritan" work. Villages and hospitable homes also did their "bit."

Hearts of steel were touched and tendered as the dead were brought in, many burned beyond recognition. Pathetic indeed were the scenes of identifying at improvised morgues, and the anxious inquiries of heartbroken unfortunates,



dazed and stunned, to whom the terrible holocaust seemed like an infernal dream.

That was no ordinary fire. There was something supernatural about it. Many were the freaks of the flames. Bodies were picked up from which the clothing was burned off, yet the hair of the head scarcely singed. Coins were melted in the pockets of victims whose clothes were not all burned, and stoves found in ruins were fairly melted down. While barns were reduced to ashes, perchance a nearby straw stack stood untouched.

I saw a large frame house away out in the open, yet in the direct path of the hurricane wave of heat, which was not in the least burned, while all the outbuildings were quickly destroyed. In the cellar of that house, however, was a praying Christian young man whom I well know. In many places, the very soil itself was burned; and a certain forty-acre patch of plowed ground was burned over like a stubble field, so intense was the heat. Many eyewitnesses declared that fire seemed to rain down out of the clouds.

I personally know of a Christian family whose father was fighting fire a mile from home, in defense of neighbors' homes, when the main wave struck. His daughters were milking in the barn that evening, when they were startled by a terrible roaring. Rushing to the door, they saw what it all meant. To throw water was useless; and as the sparks were then falling on the open straw stack near the stock-filled barn, the mother and the daughters fell on their faces before God, and earnestly implored protection. All was saved, and that straw stack still stands, as evidence that our God answers prayer. Malachi 3:10, 11 was again verified.

Centuries ago God said, "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isaiah 29:6.

Seven centuries later, Jesus said, "Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11. This sin-cursed earth is "groaning for her latter day," and "the prince of the power of the air" is working now as in Job's day. Present plagues, famines, pestilences, and fearful sights are but a presage of the seven last plagues of Revelation 16.

Cloquet, Moose Lake, and these other towns will be rebuilt. After the final

fires of the last great day have purified this earth, it will be reconstructed along such lines as no human being could now conceive.

The New Jerusalem mansions, with all the redeemed domain, will eternally remain untouched by earthquake, fire, storm, famine, pestilence, or troubles of any kind. The very cause of tears will have been forever removed. Do you not want a home "over there"? And do you not want it enough to give your heart to Jesus and obey Him?

the things that are God's." Matthew 22: 17-21. In this immortal declaration, the Lord settled forever the relation we should sustain to the church of God and to the governments of earth. If a man is a Christian, he is always loyal to God, and he is also a loyal citizen, and his government can trust him in any place.

PRINCIPLES ILLUSTRATED BY MARTYRS

The principles of liberty as taught by Christ have always been recognized as true, though sometimes trodden down by misguided men. More than twenty-five hundred years ago Nebuchadnezzar was ruler of the world. Daniel 2: 38. In his kingdom, the worship of the people was directed by this king. He set up a great image, and called all the leading men of the world to the dedication. He commanded that at a given signal, every one should fall down and worship the image he had set up.

The church of God was in a state of apostasy at that time, and God could not work through it for the upbuilding of His kingdom. At this dedication, however, were three young men who were loyal to God and who would not worship this image. The king was filled with fury at them, and commanded that they be cast into a burning fiery furnace; but the fire did not harm these men.

When the king saw that they were not burned, he called them to him. Then all the king's princes, governors, captains, and counselors came near, but could not find even the smell of fire on these men who had been in the furnace. Nebuchadnezzar acknowledged that his word had failed, and he granted to all his people the right to render to God the honor due Him as King of kings. Daniel 3.

More than forty years later the king of Persia signed a decree denying to all men for thirty days the right to worship God. Daniel was his most trusted president. Even the enemies of Daniel could find no fault with the service he rendered to the government. And while he was faithful to his earthly government, he was also loyal to God. Though he knew that the decree had been signed by the king, he exercised his right to pray to the Ruler of the universe. For this, he was cast into the lions' den. But God kept him, and he came out without harm. The king

Some Principles with Their Warnings

BY BAXTER L. HOWE

GOD rules the universe. "His kingdom ruleth over all." Psalm 103:19. To rebel against Him is useless, for He rules forever. Psalm 66: 7. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword." Isaiah 1: 19, 20. God is absolutely fair and just with all His subjects "in all places of His dominion." He lets each one have what his life and actions, towards others call for. Matthew 7: 1.

His principle of government is stated in just eighteen words: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." Matthew 7: 12. All that God has ever said by law and by prophets is summed up in these eighteen words. We all recognize their truth, and call it "the Golden Rule."

The angels and all the inhabitants of the unnumbered worlds throughout the immensity of space live by this rule. Our world is the only one that is out of harmony with it. The reason for this lack of harmony is that we are in rebellion against God. This rebellion began in heaven; and as no place was found there for the rebels, they were cast out.

The leader in this war against the government of God succeeded in infusing his spirit into our first parents in the Garden of Eden; and with untiring energy, he works everlastingly to do the same for all their sons and daughters. God is giving this archrebel ample time to demonstrate to the universe just what he can do. At the same time, He has provided a plan in Jesus Christ whereby we may be brought into harmony with "the Golden Rule."

MUST HAVE CIVIL GOVERNMENT

One who has not the spirit of Christ cannot do to others as he would have others do to him. The natural mind "is enmity against God." Romans 8: 7. So there must be some power to compel men to regard the rights of their fellow men.

God fully recognizes this necessity. Hence during this time of probation, civil governments are provided. Of these the Lord says: "Rulers are not a terror to good works, but to the evil. . . . He is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil." Romans 13: 3, 4.

While the place of the civil government is fully acknowledged and clearly set forth in the Scriptures, the position of the church is also definitely outlined.

THE CHURCH A NECESSITY

It has pleased God that in Christ should dwell "all the fullness of the God-head bodily" (Colossians 2: 9); and when Christ had made the atonement for sin possible, God raised Him from the dead, and set Him at His own right hand in heaven, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church." Ephesians 1: 21, 22.

Although Christ is head over all to the church, He does not assume to meddle in civil affairs. When He was on earth as a Saviour of men, one came to Him and said, "Master, speak to my brother, that he divide the inheritance with me." This was a matter that came under the jurisdiction of the civil court; and the Lord answered, "Man, who made Me a judge or a divider over you?" See Luke 12: 13, 14. Then He went on teaching that man and all others present the principles of true Christian living.

On another occasion, the Pharisees and the Herodians called a council, and

One settler hastily loaded some household goods onto his wagon, and after hitching the team to a tree that was out in the open field, where he thought all would be safe, he and his family left, barely escaping with their lives. But the fire and the hurricane caught the giant cedar, taking it to the ground and destroying horse, wagon, and all.



planned to trap Christ on the question of paying taxes. They came to Him, and after a few words of flattery, said: "What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not?" Jesus knew their hearts, and He said, "Show Me the tribute money." They brought Him a penny, and He asked, "Whose is this image and superscription?" "They say unto Him, Cæsar's. Then saith He unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God

then wrote to all people, nations, and languages that dwelt in all the earth, acknowledging the God of Daniel. The church had failed, but God had used the king and his kingdom to herald to all the world the principles of loyalty to Jehovah and loyalty to civil government. Daniel 6.

ATTEMPTS TO FORCE CONSCIENCE

Twenty years and more passed into history, and Ahasuerus was king. One

of his officers, Haman by name, persuaded him to sign a decree that on a certain day all the Jews should be put to death. Mordecai, a Jew, was one of those who sat in the king's gate. Queen Esther was a Jewess. Under the direction of Mordecai, the queen showed the king what wicked Haman had done.

When the king understood the matter, he placed his scribes and all his facilities for distributing decrees, under the direction of Esther and Mordecai. They prepared a counter decree, and sent it to all people, calling on men everywhere to arise and vindicate the honor of God. Esther 3-9.

In each of these illustrations, it will be seen that the men who tried to force the consciences of others were not willing to live by "the Golden Rule." They assumed the honor that is due to God only. In each case, God vindicated the principles upon which His kingdom stands, and the men who sought to execute the unrighteous decree were destroyed. During this time, there was a union of the church and the state, with the state directing in matters of worship.

When we come down this side of A. D. 538, the union of the religious and the civil is still maintained, but the church has become dominant. For more than twelve hundred years, she directed in all matters of worship, using the civil power to enforce her teachings and dogmas, and dictating to it the punishment that must be meted out to all dissenters. During this time, thousands of faithful martyrs witnessed to the power of the gospel, and kept before the world the princi-

"God is absolutely fair and just with all His subjects 'in all places of His dominion.' . . . His principle of government is stated in just eighteen words: 'Therefore all things whatsoever ye would that men should do to you, do ye even so to them.' Matthew 7: 12."

ples of God's kingdom. God had decided, however, that all men should have an illustration of the right form of government. In this, the church and the state must each act in its proper sphere.

A NEW ORDER OF THINGS

Accordingly, on July 4, 1776, there was heralded to the world the eternal truths, "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Here men took their stand on the gospel principle, that "there is no respect of persons with God." Romans 2: 11. Later they said, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is what Christ taught when He said, "If any man hear My words, and believe not, I judge him not." John 12: 47.

On these immortal principles was launched a state without a king, granting absolute freedom to a church of which

(Continued on page 12)

What Lucifer Did Not Know

BY TYLER E. BOWEN

WHEN Jesus Christ, the beloved and only-begotten Son of God, yielded up His life on Calvary's hill, Satan's grave was prepared then and there. The last cord of affection on the part of the angelic host for Lucifer, their once honored commander in heaven, was on that day severed. As they beheld the malice and hate heaped upon Jesus, suffering upon that Roman cross; as they beheld sin's awful unfolding in the agony and death of Jesus, their beloved Prince and heavenly Commander,—then they understood fully the nature of sin, and its awful consequences for those who cherish it. Thus was vindicated the truth of what the Father in His love had told them in the beginning of Lucifer's rebellion in heaven.

Satan and all his host were allowed to pour forth through human servants the hatred they had so long cherished and desired to manifest against the Son of God. This was their hour. Well did they improve it. But in doing so, they were making history and establishing facts—which history and facts were to prove their utter undoing. They thought they were triumphing over God, but they awoke to the fact that they had been outgeneraled—as the expression goes in warfare—by a wisdom infinitely beyond all their shrewd machinations. The entire host of darkness learned that they were utterly defeated. There were qualities in the character of God which they little understood. In apparent defeat, the Son of God had most gloriously triumphed, and that, too, before all the on-looking universe of God.

LUCIFER'S DOOM SOUNDED

Yes, on that day, Lucifer's grave was dug. It was broad enough and deep enough to accommodate not only the wicked prince of darkness, but all who had ranged themselves or should range themselves under his black banner, against the government of God. Hear what the prophet Nahum says about this: "What do ye imagine against the Lord? He will make an utter end. . . . There is one come out of thee, that imagineth evil against the Lord, a wicked counselor. . . . I will make thy grave; for thou art vile." Nahum 1: 9-14.

Where did Lucifer fail in his calculations? Where did he underestimate Jehovah? What were his evil imaginations "against the Lord"? One thing is very sure,—he was not well acquainted with God's only-begotten Son. In his envy of Him, in his mad covetousness to rival Him in being worshiped,—for the Father had expressed His will that all the angels should worship His Son, when Lucifer's rebellion in heaven was as yet but little known or understood (Hebrews 1: 5, 6),—Satan supposed that Christ, like himself, would grasp this honor and power and glory, and fight to maintain it. He knew of no other way for Him to retain it.

It was here that he was greatly disappointed. Neither in heaven, nor at any subsequent period, did Christ desire this worship and honor unless His Fa-

ther willed it. See John 20: 17. Satan underestimated immeasurably the wonderful love Jesus had for fallen man. He knew nothing of the meekness of God's anointed. He understood not Jesus' loving obedience to His Father's just requirements. He could not fathom the motive of Christ in His decision to yield up His place beside the throne, yea, even though that should mean eternal separation from it, that repentant sinners might take it in His stead.

LOVE'S INFINITE DEPTHS

Of these infinite depths of love and compassion, Lucifer knew nothing. He had not then seen in writing this wonderful revelation of Christ's love as expressed by the apostle Paul when he wrote to his Philippian brethren these words: "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He [yet] humbled Himself, becoming obedient [to His Father] even unto death, yea, the death of the cross." Philippians 2: 6-8, A. R. V.

In contrast to this wonderful revelation of the character of the Son of God, we have the character of Lucifer depicted in these words: "How art thou fallen from heaven, O day-star, son of the morning! . . . Thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God; and I will sit upon the mount of the congregation, in the uttermost parts of the north; I will ascend above the heights of the clouds; I will make myself like the Most High." Isaiah 14: 12-14, A. R. V.

WARRING OBJECTIVES

These two objectives are as divergent and opposed as are the east and the west, height and depth, light and darkness. The word of God does not leave us in ignorance as to the results of the two purposes, the two choices of these two heavenly beings. To him who aspired to exalt himself "above the stars of God," assuming for himself the place of the Most High, this word is given: "Yet thou shalt be brought down to sheol [the grave], to the uttermost parts of the pit. They that see thee shall gaze at thee, they shall consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and overthrew the cities thereof; that let not loose his prisoners to their home? . . . Thou art cast forth away from thy sepulcher like an abominable branch, clothed with the slain, that are thrust through with the sword, that go down to the stones of the pit; as a dead body trodden underfoot." Isaiah 14: 15-19, A. R. V.

How about the Son who chose to humble Himself, even to death on the cross, for us? "Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth,

and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philipians 2: 9-11.

THE BURNING QUESTION

The living, burning question for each one of us to-day is, Which of these two characters shall I choose to make my own? It must be one or the other. Shall we choose our own way, selfishly grasping that which we think will build us up, so as to secure the honor, the praise, the adoration of men? We may do so, and "for a season" enjoy what may seem wonderful "pleasures of sin." But at best, they are only "for a season." And then what? Oh, forget not the terrible

ending of it all! See that pit just yonder into which Lucifer is to go in "shame" and "everlasting contempt"! This must not be lost sight of.

On the other hand, we may choose with Christ to humble ourselves now, counting all that the world might give us as loss, that we may become like Him, whom, though we have not seen, we love, being willing with Him now to suffer shame and reproach of men for a little season, that when Jesus shall be revealed from heaven in flaming fire, we may receive "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for us. The choice is left with each of us. Whose shall we be, and whose fate or reward shall we share?

(verse 7), and then, after a brief intermission, until break of day, when he departed (verse 11).

According to the Bible method of reckoning time, the day ends at the setting of the sun. (See Genesis 1: 5, 8, 13, 19, 23, 31; Leviticus 23: 32; Mark 1: 32.) Therefore, as this meeting was in the dark part of the first day of the week, it could not have been at the close of that day, but must have been at the beginning, or what is popularly designated "Saturday night."

Now let us note what followed that "Saturday night" meeting. Paul's companions had already proceeded by ship, at the close of the Sabbath, on their way to Jerusalem; and on Sunday, Paul himself went overland, joining the company at Assos. The distance from Troas to Assos by boat was about sixty miles, but by land it was less than twenty miles; so Paul could easily have reached the place before the ship did.

Few if any commentators differ in the view that Paul took this journey on Sunday. The following, from Conybeare and Howson's "Life of Paul," is to the point: "Strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring, among the oak woods and the streams of Ida." (Chapter 20, paragraph 11.)

STRICTLY A PRIVATE TRANSACTION

One more text completes the list of references to the first day. It is found in 1 Corinthians 16: 2, and together with the preceding verse, reads as follows: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." The literal teaching of this would be, Let each one of you lay by himself at home, treasuring up in store as God hath prospered him.

It is evident that Paul had reference to private store, and not to a public collection, from the language employed, from his reference to former counsel given, and from what he wrote in his second epistle, in which he says, "I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness." 2 Corinthians 9: 5.

These are the only texts in the New Testament that speak of the first day of the week, and not one of them intimates that there is any sacredness attached to the day. Indeed, no one in the world, at the time the New Testament was written, ever thought of "the day of the sun" as a sacred day. The heathen world regarded it as a wild festival day.

In this connection, a striking point to note is that throughout the New Testament, the seventh day is called the Sabbath—the same title given to it in the commandment. This is not because it is Jewish, for the writers of the New Testament were Christians, and wrote under the inspiration of the Holy Spirit. If the seventh day were not the Sabbath for Christians of all times, then the Holy Spirit would not have given it that name.

What the Apostles Did on Sunday

BY JOHN W. CHRISTIAN

A CAREFUL, unprejudiced study of the Bible shows clearly that the seventh day is the true and abiding Sabbath of the Scriptures. Nevertheless, the existence of Sunday keepers in the church, and the persistent claim that the apostles sacredly observed Sunday, make demand for a brief examination of the scriptures which mention that day, to see what we can find; for if there is any sacredness attached to the day, we should be able to detect at least an intimation of such teaching.

The task will not be great, for the first day is mentioned but eight times in the New Testament, and six of these instances have reference to the same "first day," the day on which Christ rose from the dead. These texts are Matthew 28: 1; Mark 16: 2, 9; Luke 24: 1; John 20: 1, 19. They read, in order, as follows:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

"And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils."

"Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

"The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

NO HINT OF SACREDNESS

In none of these scriptures is there the least hint that the day was sacred, and henceforth to be observed as such. They simply state that Jesus met with His disciples on the day of His resurrection. It would seem that these incidents were mentioned to show that Christ really rose

from the dead the third day, as He had promised His followers. It would be very natural that He should appear to His disciples at once, to relieve their sorrow.

The meeting referred to in John 20: 19 was not a religious meeting, not a gathering for prayer, not a celebration of His resurrection, but just such a meeting as He had with Mary in the garden, and with the other Mary, and with the two disciples on the way to Emmaus, being one of the many "infallible proofs" of His resurrection.

Moreover, they were not engaged in prayer, in singing, or in bearing witness, when Christ appeared; for the Scriptures plainly declare, "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16: 14. They could not have commemorated His resurrection when they did not believe He was risen. They were simply eating their supper at their common home.

When Jesus met with His disciples, He did not command them thenceforth to observe the first day of the week in honor of His resurrection; nor is there the slightest intimation that it was to be regarded as a sacred day. In fact, He made no reference to the day at all. To the disciples, He said, "Peace be unto you." Breathing upon them, He said, "Receive ye the Holy Ghost." But that was a blessing pronounced upon them, and did not affect the day in any sense.

The seventh reference to the first day is found in Acts 20: 7. This is the only place in the Bible where any religious exercise is mentioned directly in connection with the first day. And this is no argument in favor of Sunday sacredness. More than a religious meeting is required to give sacredness to a day. The Sabbath of the Lord rests upon a better foundation than that, even the unchanging law of God.

But what about this one meeting on the first day of the week? First, we note that it was at night, for "there were many lights in the upper chamber, where they were gathered together" (verse 8); and that Paul preached until midnight

Relief or Death, Which Shall It Be?

ONE of the greatest tragedies, if not the greatest, of the world's most awful war, is the suffering that has been entailed upon the Armenian and Syrian people of western Asia. A nation-wide campaign has been instituted for their relief, and President Wilson has issued the following proclamation concerning it:

"For more than three years, American philanthropy has been a large factor in keeping alive Armenian, Syrian, Greek, and other exiles and refugees of western Asia.

"On two former occasions, I have appealed to the American people in behalf of these homeless sufferers, whom the vicissitudes of war and massacre had brought to the extremest need.

"The response has been most generous, but now the period of rehabilitation is at hand. Vastly larger sums will be required to restore these once prosperous but now impoverished refugees to their former homes than were required merely to sustain life in their desert exile.

"It is estimated that about 4,000,000 Armenian, Syrian, Greek, and other war sufferers in the Near East will require outside help to sustain them through the winter. Many of them are now hundreds of miles from their homeland. The vast majority of them are helpless women and children, including 400,000 orphans.

"The American Committee for Relief in the Near East is appealing for a minimum of \$30,000,000 to be subscribed January 12-19, 1919, with which to meet the most urgent needs of these people.

"I therefore again call upon the people of the United States to make even more generous contributions than they have made heretofore to sustain through the winter months those who, through no fault of their own, have been left in a starving, shelterless condition, and to help reestablish these ancient and sorely oppressed people in their former homes on a self-supporting basis.

"(Signed) WOODROW WILSON.

"The White House,
"29 November, 1918."

Dr. Samuel T. Dutton, chairman of the executive committee of the Near East Relief, said concerning the President's proclamation:

"This appeal of President Wilson to the American people asking their support in the attempt of the American Committee for Relief in the Near East to raise in January at least thirty millions of dollars, gives a national character to that effort.

"The President has spoken several times to the entire world in favor of such wise and beneficent reconstruction as will make the world safe for all peoples. The present appeal is made in the face of the greatest tragedy of the war. It is beyond Europe, in the Near East, that human wretchedness at present centers."

The figures given in the President's proclamation are appalling—four million sufferers in the Near East, and four hundred thousand orphans!

Concerning the authenticity of these facts, there can be no question, because they have been gathered through the

American embassy at Constantinople. One of the workers in that field, reporting to Dr. Dutton, says that they have reached the point where they cannot bring relief to all, so they are now under the necessity of picking out the ones they can save from perishing through the general lack of everything needful to sustain life.

In view of the urgent demands of this time, no one should think of indulging in luxuries. We should confine ourselves to the actual necessities, which will keep us in the best possible condition to render the service that is so urgently demanded by the suffering world.

Our hearts full of sympathy for suffering humanity should open our purses wide, so that we may each do our utmost to provide the needed relief.

America has done nobly in providing means for the Red Cross, and in response to previous calls for the Armenian and Syrian Relief and other philanthropies. Certainly, in view of the needs, no one will feel right until he has had a part in giving toward the raising of this thirty millions for the Armenian and Syrian Relief.

He Was Cursing

THE following very interesting incident has been passed on to us by the Rev. R. T. Wilder, director of the religious work of the Y. M. C. A.:

"The air was 'blue' with cursing as the troop train sped along. Presently a

said, 'I don't know why it is, but I never did such things at home.'

"Well, why do it now, fellows?' demanded the secretary earnestly. 'Can men who know better justify things that are beneath them in the army any more than at home?'

"Let's pledge ourselves to help one another do better,' was his next word, a suggestion which the soldiers in the group followed, signing a pledge to that effect as a bond of unity."

Incidents of this character—and there are thousands of them—make us feel like giving to the limit for the good work of the Y. M. C. A.; and it is well to bear in mind what this association will be called on to do in the work of demobilization, and continue to assist it with our influence and our means. Each individual should have an ambition to have a part in it that will measure up to his or her ability to serve through giving to this worthy enterprise. No nation has ever before organized an army that has been kept so clean and strong as the United States troops, and the Y. M. C. A. has been a mighty factor in accomplishing this work. It should be supported without stint.

Haste That Is Not Speed

A PERSON who thinks that he hasn't time to care for his health—to take the sleep he needs, to eat deliberately, to take physical exercise if his work doesn't furnish it—will lose time eventually because of loss of health, and probably even premature death.

Likewise a person who thinks that he cannot take time to care for his spiritual health, by thoughtful, unhurried study of



Just a few of the children whom two of the nurses of the Armenian and Syrian Relief have gathered up to care for. There are literally thousands of these orphans made homeless by war's awful devastation. This great relief committee is doing all in its power to care for them.

'Y' man, an old friend among the soldiers, approached a noisy group and sat down. 'What was that you said?' he inquired pleasantly of one vociferous curser.

"The lad looked shamefaced, then tried to laugh. The conversation took a new tack, immediately dealing now with swearing itself. Presently the lad, sobered now, and speaking earnestly,

the Word, with prayer, and the various spiritual exercises enjoined on us in that Word, will meet a similar fate—he will lack spiritual strength, and not improbably suffer spiritual death; and in the meantime, he will waste, on matters of trifling or even negative value, more time than would have been needed for the vital interests he has neglected.

ADELAIDE D. WELLMAN.

Is a Dead Man Alive?

BY A. R. BELL

THERE are several questions that naturally arise in the mind when we hear the utterances of some men concerning death. A prominent minister has made the assertion that "death is life." Another asks the question (and it is the question of inspiration), "If a man die, shall he live again?" And he answers it with "No, because he shall never die." This is that man's answer to this Bible question propounded by himself. Then he asks further, "Can you believe that memory and heart treasure and soul culture perish?" In all this, he faces the statements of the word of God with a flat denial, as stated above, and then adds, "Nothing is ever destroyed."

The word of the living God tells us that "the living know that they shall die." Ecclesiastes 9: 5. Here it is plainly stated that the living shall die, and that this is a truth they know. This man therefore takes issue not only with God, but according to this text, with his fellow men; for he says, notwithstanding what God says, and what his fellow men know, that man shall not live again, "because he shall never die."

He asks, "Can you believe that memory and heart treasure and soul culture perish?" Let us read further on this matter: "The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy [all matters of soul culture] is now perished." Their memory has perished, it is forgotten, all their soul culture is perished, because the soul is dead. The Bible says, "The soul that sinneth, it shall die." Ezekiel 18: 20. This man says, "Nothing is ever destroyed." Will you hear the word of God still further? "The Lord preserveth all them that love Him: but all the wicked will He destroy." Psalm 145: 20.

DOESN'T MEAN THAT

What can be the trouble with this man, and with so many who take the same position? The writer, conversing with a man on the subject of the Bible, asked him if he believed the whole Bible. He replied in the affirmative. The scripture, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 12), was quoted, and he was asked if he believed it just as it read. He replied very forcefully that he did. Another scripture, "The soul that sinneth, it shall die," was quoted, and he was asked if he believed this. He replied, "But it doesn't mean that." Then the question was put to him, "If God does not mean what He says, upon whose shoulders has He laid the responsibility of telling men what He means when He does not mean what He says?"

And this is really the vital question.

A ministerial writer declares, "In the New Testament, the first day of the week was made the Christian Sabbath by divine appointment." This statement is in line with the one already quoted, that man "shall never die."

A noted evangelist was advertised to "expose" Seventh-day Adventism. He posed as a defender of the Bible; yet in reference to the teaching of Seventh-day Adventists on the nature of man and the state of the dead, he told his audience that this teaching was based upon Ecclesiastes 9: 5, and then said, "There are many lies in the Bible, and the book of Ecclesiastes is full of them."

Still these men declare themselves to be "God's spokesmen."

The doctrine of the inherent immortality of man rests upon the same founda-



A poor Moslem girl, sick and emaciated, the day she was rescued from the streets. The children at the right have had the benefit of three weeks in the orphanage. The difference is shown at a glance. This difference alone is an eloquent tribute to the work of the Armenian and Syrian Relief Committee.

tion that the Sunday-sabbath does. There is no foundation for either in the Bible.

In Romans 1: 21-25, we read of a people who, "when they knew God, . . . glorified Him not as God, neither were thankful; but became vain in their imaginations [A. R. V., "reasonings"], and their foolish heart was darkened. Professing themselves to be wise, they became fools, . . . who changed the truth of God into a lie."

Instead of accepting the invitation of a wonderful and merciful God, "Come now, and let us reason together," they have pitted their reasoning against the mind of God and the word of God, and have reached conclusions which, viewed in the light of the Scriptures of truth, have no weight whatever with the humble student of the blessed Book.

TAKES THE WRONG REASONING

They tell us that the body has no life, being only the house in which the soul—the real man—lives, and that death is merely the breaking down of the house for the purpose of permitting the soul, the real man, to go free. But all these theories and conclusions of the foolish heart are out of harmony with what God has stated concerning this very matter.

In the Bible, the doctrine of the resurrection is taught as the great, glad hope of the gospel. Let us look at some of the

teachings of men on the subject of the immortality of man, in the light of the resurrection.

If the body has no life, then it doesn't die. A thing must be alive before it can die. And if the body has no life, and therefore does not die, it is not raised from the dead; for a thing must die and be dead to be raised from the dead. Hence there is no resurrection of the body. On the other hand, we are told that the soul is the real man, and that it is immortal, and cannot die. Now, if the soul cannot die, it cannot be raised from the dead. So, according to this man-made theory of the immortality of man, there is no room whatever for the Bible doctrine of the resurrection.

But there is more to this. The teaching that man is immortal not only destroys the doctrine of the resurrection, but it destroys the doctrine of the second

coming of Christ, renders null and void the hopes of the faithful of God all down through the ages, makes the beautiful teaching in the Bible on this subject an idle tale, and "that blessed hope" of which Paul speaks in Titus 2: 13 a delusion and a snare. To raise the dead is the purpose of Christ's coming. This is plainly taught in 1 Corinthians 15: 51-55; also 1 Thessalonians 4: 13-18.

TAKING THINGS FOR GRANTED

So much is taken for granted these days! Genesis 2: 7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul," is often quoted to prove man immortal. It proves nothing of the kind. It simply tells what sort of soul the man became when God breathed into his nostrils, the word "living" qualifying the word "soul."

We read in 1 Timothy 1: 17, "Now unto the King eternal, immortal." In chapter 6, verse 16, we are told that God "only hath immortality." And in contrast with this, we read in Job 4: 17, "Shall mortal man be more just than God?"

Here is the true contrast. The Lord Himself is the One who makes it. God is immortal; man is mortal.

Immortality is not inherent in man. It belongs to God alone; but in that glad day when Jesus comes (see 1 Corinthians

15: 51-55), it is to be given to faithful men and women as a reward because they have sought for it. (See Romans 2: 4-7.)

In all this is seen wonderfully and clearly the blessedness of Christ in His dealings with a race that chose the pathway of wrong. It was by man that sin came into this world, and death came in because of sin; and death has struck the whole human race, because all have sinned. You can read this story in Romans 5: 12.

SAVED FROM DOOM

A race was doomed to perish; but though "the whole world was lost in the darkness of sin," yet God did not give it up as vile and worthless; He looked upon it in Christ, He saw the possibilities of redeeming love, and He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Though a whole race of men, through sin, have passed under the dominion of death, yet through the love of God and the sacrifice of Christ, death has been

conquered, the grave has been opened, and the time is near when the tomb can no more hold its dead than it could hold the Son of God nineteen hundred years ago.

Job asked the question, "If a man die, shall he live again?" And from the same source the answer comes: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 14, 15. With sublime confidence, he exclaims, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Job 19: 25-27.

That day is near at hand. Jesus is coming. The grave must give up its dead, mortality will put on immortality, and a redeemed race will come forth glorified, each individual a recipient of "a crown of glory that fadeth not away."

And "we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

make his presence known to every "gringo" who passed that way.

I always carry a little Corona typewriter on these trips, and this caught his eye. "You will please bring that to the office," he said. So after all the passengers had been attended to, I went to the office, expecting to get my machine, as I had paid on it before, and had the receipt pasted in the case. He said, "You pay fourteen sols [about seven dollars] for it." "But I have already paid the duty in Callao," I replied, pointing him to the receipt, all covered with revenue stamps. "Where did you pay it?" he asked. "In Callao," I answered. Then he drew a long breath, threw his head back, and with the air of one who wants to "show who is boss here," he said, "That may be all very well for Callao; but you have not paid duty in this port, and you will either pay or leave the machine with me till you return." I remonstrated with him for half an hour, but all in vain, so I left the machine.

From Mollendo, the railroad runs one hundred and seven miles over a waste of sand and desert hills to Arequipa. On the way, we passed the finest field of sand dunes I ever saw. For some twenty miles, these great half-moon shaped piles of fine white sand dot the brown desert, ever marching towards the mountains on the north, at the rate of a few yards a year. The constant south wind lifts the sand on that side, and carries it up over the slope of the dune, letting it fall on the sheltered side, much in the same way that snowdrifts are formed; and this process keeps up continually, till after several years, the dune that started on the south side of the plain has reached the north side, some twenty miles away. When one of them reaches the railroad, it must be shoveled across, and then it begins anew its slow march to its end at the foot of the mountains.

SEEK LIBERTY AND ENLIGHTENMENT

Arequipa is a beautiful little city when viewed from a distance, though parts of it are very properly said to be

Crossing South America's Backbone

BY E. L. MAXWELL

THE journey from Lima, Peru, to Buenos Aires, Argentina, is usually made by steamer from Callao to Valparaiso, thence by rail across the Andes to Mendoza, Argentina, and thence across the great plains on the longest single line of broad-gauge track in the world to the great metropolis of the Latin continent.

But as I was to visit the mission at Lake Titicaca, and also that at La Paz, Bolivia, I decided to take the overland route. Therefore you have this story.

I sailed from Callao on a Tuesday in April, reaching Mollendo, the southern port of Peru, on Thursday, about ten A. M. The sea was rough, and we were unloaded in a basket into the dory that was to carry us to the docks. Fortunately we got aboard the dory all right; and the sturdy, brown, barefoot boatmen took their places, and started across the rolling, foaming breakers for the dock. One minute, we were in the trough, entirely out of sight of land and the shipping that lay all about; and the next, we were riding on the crest of a mighty wave that like a great hoary sea serpent swept shoreward.

AN EXCITED LANDING

Dolphins and sea lions played all about the dory, hoping to get a bite of the food that some unfortunate passenger might be forced to part with because of the rolling of the boat. They were not all disappointed, either, though I was fortunate in having given up all before disembarking from the steamer. Great flocks of gulls and ducks, such as have made the west coast of Peru the richest in the world in guano deposits, swarmed overhead, or balanced to plunge into the foamy shallows in quest of the frightened fishes.

I feared we might never reach the docks. But we did, and then the worst

was to come. To climb the ladder from the boat was impossible. The waves were running twenty feet high against the stone pier. A donkey engine and a crane were brought into use, and we each dared fate by clambering into a clumsy chair and being hauled to the dock above.

Mollendo is said to be the worst port on the coast of Peru, and I think it deserves the unenviable reputation.

Half famished, I sought out a *chola* who was selling *tortillas*, and bought almost her entire stock. She eyed me with a sort of "wonder what's the matter with the gringo" look; but her atten-

The southern port of Peru, from which Mr. Maxwell started on his journey inland. It is of his experience at this place that he says: "By the use of a basket, we were unloaded into a dory that was to carry us to the docks. One minute, we were in the trough, entirely out of sight of land and the shipping that lay all about; and the next, we were riding on the crest of a mighty wave that like a great hoary sea serpent swept us shoreward."



tion to me did not in any way divert me from what was to me the most important work of the day, filling up.

KEPT MY TYPEWRITER

After the landing comes the ever present customs inspection. It seems there had been complaint that the duties collected in this port were not sufficient to pay all the expenses of the government in the southern part of the republic. So another collector was named; and armed with ample powers, and the order to "make the port pay," he swooped down on the city, and began to

the filthiest that any place could well be. The train stops for the night here; and we hunt up some of our brethren, and pass the night with them. Religious liberty has had its hardest struggle for life in Arequipa. But withal it has won, and the gospel is freely preached there now.

Just back of the city is the Harvard College Observatory, whose giant telescopes search the heavens every night for the wonders concealed there. At the time of my visit, Professor Campbell, who was in charge of the work, was very much elated over the discovery of a dis-

tant comet. He showed me the photographic plate where a tiny oblong mark indicated the comet, and then another where the comet was a round dot, while all the stars seemed to be long marks. He explained that the motion of the comet with relation to the fixed stars which were being photographed when the first plate was made, caused its picture to appear like a long mark; while in the second picture, he had held the cross hairs of the instrument on the comet, with the result that the stars seemed to move, and so made long marks.

Just back of the observatory rises the majestic cone of Misti, the most beautifully shaped and symmetrical volcano of South America. On either side of it are others equally majestic but not so perfectly formed.

Leaving Arequipa, the railroad winds around and up through the great black lava beds of a time when even the winters must have been warm around here. All day long we ride, and at last come up to the great tablelands before shooting down into the Lake Titicaca basin. A kind of short grass grows in profusion over these *punas*, and great herds of sheep, llamas, alpacas, and at times, vicuñas, can be seen.

STOP AT NIGHT

By sunset, the blue expanse of Titicaca spreads out to the east, great black peaks rising abruptly from its mirror-like surface. To the east, where the shore is lost from sight in the distance, can be seen the snowy tops of the cordillera of Bolivia. But the vision lingers only a few minutes, as the tropical night closes down all around like a curtain, and the freezing blast of the withering altitude forces us to look out for creature comforts; for we are thirteen thousand feet above sea level.

About eight o'clock the train pulls into Puno, the Peruvian lake port, and there we pass the night. Peruvian trains do not run at night. We find a hotel under a thatched roof, with whitewashed mud walls, dogs and chickens in the dining room, and the ever present blanketed Indians peering in at the doors and windows.

Next morning we start for the mission, twenty-five miles to the southeast along the shore of the lake. It is a horseback journey, and tiresome, as the saddles are not made for the comfort of either horse or rider.

About five miles from the mission, we meet a group of Indian brethren. They carry flags, flowers, songbooks, and Bibles. We are greeted on every side with *Es-koo-char-a-ta-tay*, "Good morning," in Aymara, the language they speak. We ride on, and they shower us with flowers, while the band plays stirring martial selections.

As we advance, their numbers increase, so that when we reach the station, three hundred are running by our side, with fifty flags, two bands, and a mixed choir of two hundred voices. The children even greeted us with a song in English.

HEATHEN TRANSFORMED

These Indians were heathen ten years ago. Through the influence of the mission, they have been converted to the gospel, and have left off their evil habits, such as drinking, dancing, coca chewing,

gambling, and the like; and to-day they bathe, wear clean clothes, are learning to read, attend divine service, and live consistent Christian lives. One of the greatest miracles of modern missions is that of Lake Titicaca, where twelve hundred Indians are baptized into the gospel, and twenty-two hundred children are being educated in the mission schools. The Seventh-day Adventist Church is pouring men and means into this field, in an endeavor to keep up with the constantly and rapidly growing opportunity.

On a Sunday evening, I took the lake steamer for the trip across to the Bolivian side. The moon was shining brightly, and I went out on the upper deck to get a view of the fabled birthplace of the Incas. In the bright moonlight of the high altitude, the distant shores could be seen here and there; but the margins of this truly great body of fresh water, sixty miles wide by one hundred twenty long, were not to be seen on all sides, and we seemed to be out on the ocean again.

The morning was cold and frosty when we disembarked to take the train on the Bolivian side. But we were soon on the way, and were passing through the ruins of the oldest civilization of which the Western World can boast—*Tiahuanaco*, the idol temple where are the ruins of a great stone temple, idols, tombs, massive stones weighing tons, and no quarry within miles from which they

A view of the Harvard College Observatory, where Mr. Maxwell visited with Professor Campbell, who had discovered a comet just previous to the visit. "Back of the observatory," says Mr. Maxwell, "rises the majestic cone of Misti, the most beautifully shaped and symmetrical volcano of South America." It can be dimly seen, enveloped in clouds, on the left of the photograph.



might have been dug. How were they carried there? It is the same question as that regarding a thousand other remnants of the Cyclopean architecture of forgotten ages.

BOTH KINDS OF MINERS

Just after the traveler passes this "valley of a dead age," there bursts on his vision one of those rare glories which can only be associated with the grandeur of the massive and tremendous. From snow-mantled Sorata, seventy-five miles to the north, to frowning and glaciated Illimani on the south fifty miles away, stretch the black, granite, ice-draped peaks of the mighty Bolivian cordillera, her icy fingers reaching upwards as if old earth herself would seek once more the warmth of heaven. Their mute appeal finds voice in the two million superstition-darkened, error-bound, dying men and women who with bowed forms and sad eyes seek their temporal food among the bleak gray stones that cover her sides, and their spiritual sustenance from the bleaker and more somber ritual and dogma of a dead creed.

The doors of the nation are open to the gospel; but Jesus is still a stranger

to the people, and still stands at the door of their hearts and knocks. Yet some are listening, and hearing, and believing, and being saved—a few among so many.

The miners and prospectors who brave the altitude, and cold, and snows, and inconveniences of Bolivia, find in her mountains every precious metal; but it takes hard digging to get them out. May not we who seek "jewels for His kingdom" expect to find them also after having braved those same perils and difficulties? A little group of missionaries up there are working and praying that God may kindle a fire in the cold hearts of Bolivia—such a fire as will burn out the accumulated dross of the ages, and purify the gems that will garnish their crowns of rejoicing.

Here begins the second leg of the journey, which will be presented next week.

My Choice and Appointment

BY HAMPTON W. COTTRELL

ALL men have sinned. To them it is said, "Choose ye this day whom ye will serve." Thus sinners naturally separate themselves into two classes, the penitent and the impenitent. Each receives from God an appointment to service.

The repentant sinner is one who is sorry for his wrong conduct in life, and

by the grace of God, calls a halt in his downward course. That is repentance. He therefore faces right about, and of his free choice, performs acts of the opposite character in the worship of God, with greater manifestation of zeal and fervor than before. This is conversion to God.

After each has made his choice, one to serve God, and another to serve himself, God ratifies the choice of each, and thus it becomes God's appointment, subject to change when the choice is changed.

We read, "God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ," and to "support" others in their endeavor to become strong Christians, and to perform such service patiently. 1 Thessalonians 5: 9, 14. Thus it may be seen that the Christian is appointed of God to serve Him by comforting and supporting weak Christians, and for the uplifting of humanity in general, rather than to wage a carnal warfare against his enemy.

To drop into the lesson one negative thought, we may say that God never appointed a Christian to serve in wrath, to undermine the righteous influence of a brother; nor can such a person be self-

appointed to act in such capacity and still retain his Christian experience.

The unregenerated, being such by his own personal choice, is subject to the call of the carnal mind to serve in wrath against others, at his personal pleasure; and saddest of all, he frequently speaks against his brother in act—or perchance in failure to act—as well as in word, contrary to his better judgment, because he is really devoid of the divine power to resist. Romans 7. So, when it is really in his mind to do good, he indulges in the destructive work of undermining the influence of others for good.

Such a course of conduct is self-worship, and works by far the greater harm to the one who is thus engaged. To be sure, such a course may wound and weaken an inexperienced Christian; but the Christian is privileged to become so strong, by association with the Lord, that nothing can move him from his heavenly anchorage.

True Christians are divinely taught, "In everything give thanks." How can I do that when so many things that are untrue are said of me? The answer comes back, Thank God that the things which are false were said of you rather than of a penitent soul who had never known the power of God's grace. "In everything give thanks: for this is the will of God." Then thank God for everything that comes to you as a Christian, because you know Him, and neither these trials nor the enemies who cause them can weaken or shake your heart's experience.

"In everything give thanks"—that the falsehoods were told of you or me, rather than of a weakling in experience; "for this is the will of God"—yes, "the will of God in Christ Jesus concerning you." Both you and I should do His will. Then let us be constantly at peace with Christ in Christian experience, even though all sorts of trouble, misunderstanding, and false representation assail us without. Let this be your choice and mine, and God's appointment for us. "My peace I give unto you." In every ill that falls to your lot, give thanks that it came to you rather than to some inexperienced one who might have fallen under the load; for such is His will.

The Crumbling Crowns of Despotism

(Continued from page 2)

every page. Hold fast to the divine principles found in the Ten Commandments. Hold fast to the blessed hope of the personal, literal, visible return of Jesus. Hold fast to the crown of life which awaits you. Thus you may say with all confidence: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

THE skeptic who says he hasn't faith enough to believe in anything at all, will go peacefully in a car on a night express train, reasonably sure that the engineer will bring him through all right.—*Somerville Journal*.

Some Principles with their Warnings

(Continued from page 6)

Jesus Christ alone was the head. Under this form of government, every citizen is required to render to the state that which belongs to the state, and is granted the right to render to God that which is God's. The nation that has demonstrated to the world the righteousness and success of this form of government, has during the last year and a half given of the best of its lifeblood to maintain these principles for all men in all the world.

A WARNING

When we are nearing the shores of a world made "safe for democracy," is a time when we should be most vigilant in our outlook for breakers. In Revelation 13:11-17 is a warning of possible breakers ahead. Here we are told of a power that will arise which will seek to



A CROWN OF LIFE

"This world is but a vale of tears,
With sorrow filled,—a few short years,
And then the tomb.
But God has given a promise bright
That turns the darkness into light,
Dispels the gloom.

"A crown of everlasting life,
A home that's free from sin and strife,—
This we would win.
This is our hope, our joy, our song,—
Through Christ to overcome the wrong,
And be with Him.

A CROWN OF JOY

"The tinselled crowns of worldly pleasure
All prove to be but empty treasure,
Of little worth.
Jesus is coming soon in power,
He now proclaims the judgment hour
For men of earth.

"The crown of joy that will endure,
Eternity—a promise sure,
A high renown!
Give up this world, get rid of sin,
If you would reign above with Him,
Hold fast your crown!"

mold the world after the pattern of that which ruled for more than twelve hundred years after 538. This is a church power, for it seeks to control all men in all matters of worship. It is a civil power, for it inflicts punishment for the transgression of its laws. It calls on the people to make its laws, and therefore must be democratic. Revelation 17 suggests more in detail as to how this power may come in.

This union of religious and civil power, with the church dominant, is symbolized in Daniel 7, Revelation 12, and in the first part of Revelation 13, by a beast having ten horns.

A similar form of beast is presented in Revelation 17, with the additional feature of a woman seated on the beast. In prophecy, a woman symbolizes a church. A true woman represents the church of Christ, and a harlot stands for an apostate church.

The beast is uniformly used to represent the union of religious and civil powers, with the religious element in the ascendancy. The woman's being seated on this combination suggests that the church has become sovereign in governmental affairs. This is further suggested in verses 12, 13, and 17, where the horns,

which represent the civil part, agree to give their power and kingdom to the beast.

This is the breaker on which the ship of democracy is in danger of wrecking. God has warned us. He calls this combination Babylon. He says that everything that is joined to it will go down with it. Revelation 18.

Cain's doctrine of force in matters of worship was manifest just outside the gate of Eden. When this doctrine shall have reached its limits in great Babylon, and she goes down, never to rise again, God says that in her is found the blood of all that have been slain upon the earth. Revelation 18:24.

Some one will say, "This concerning Babylon is prophecy, and must be fulfilled."

God sends His messages in advance, that we may avoid the breakers. The book of Jonah tells us of a warning which God sent to the city of Nineveh. From the king to the humblest servant, they repented, and the city was saved. Jesus Christ is the same yesterday, to-day, and forever. If all the world were in perfect harmony with God, Babylon could not exist.

WATCH THE LITTLE THINGS

Our greatest danger lies in our failure to discern the wickedness in little things. "Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes." Canticles 2:15. The most precious thing to mortals here below is their liberty, religious and civil. The right to these is betrayed by very small beginnings. The civil government should never commit itself to the smallest jot or tittle of religious legislation. The church should never ask the state to legislate on matters of Christian faith.

From the ancient records of history, we find Sunday used as a day for worship, first by the pagans, and later by Christians. To-day it is regarded as a sabbath. The Sabbath is a Bible institution. It is essentially religious in its every appointment.

The Sabbath is a living, God-given institution. The life of God is in it. Man can no more destroy the Sabbath than he can destroy God. If Sunday is the Sabbath, give it a chance, and it will rise above all opposing influences, human or satanic, and rest where it belongs, with God.

Who, being God's counselor, shall instruct Him? Shall we enact laws teaching God how to care for His Sabbath? A law enforcing Sunday observance looks smaller to some than the apple did to Eve; but when such a law has been secured, a precedent in religious legislation has been established, that knows no end, and we are on the road to all that is predicted in Revelation 13, 17, and 18.

Let us leave every man free to worship God any day, every day, or no day, as he may choose. This is the doctrine of Christ. "If any man hear My words, and believe not, I judge him not." Let us never put ourselves in a place where we shall be compelled to stand by the fiery furnace or the lions' den and confess our folly. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

Is Old Testament Prophecy a Failure?

BY JEAN VUILLEUMIER

UNDER the general title "The World Crisis and the Manifestation of Jesus Christ," a religious weekly is publishing a series of articles, contributed by leading professors of theology. The seventh article of the series is entitled "Old Testament Prophecy and Its Fulfillment." In this article, the author endeavors to sketch "a broad outline of the prophetic program," and gives us "the main elements of the expectation" of the prophets.

We are sorry to be compelled to call this "broad outline" meager, incomplete, one-sided, biased, and far from impartial. To justify this severe qualification, we will quote the subtitles of this outline, and compare them with a more unprejudiced and fair outline, leaving the reader to judge of the whole matter. Here are the divisions of the prophetic program according to the author we are reviewing:

1. Judgments come upon Israel.
2. A remnant shall survive the catastrophe.
3. The remnant shall repent.
4. A new age of righteousness and peace shall dawn.

Under the third head are mentioned ten Messianic prophecies, of which three are of doubtful application, but none of which the writer applied to Jesus of Nazareth. They are interpreted to apply to some "deliverer" in the days of Isaiah. This "deliverer" was to break the yoke of Assyria, and "then inaugurate a wise, just, and peaceful rule." The prophets Haggai and Zechariah are said to "identify Zerubbabel, the prince of the house of David, with Messiah, and expect to see him speedily reestablish the throne of David."

Under subheads 1, 2, and 3, the "day of God" is said to refer to the tribulation, captivity, and desolations that were to follow the invasions of Assyria, Egypt, Babylonia, and the Scythians; while under section 4 is mentioned "a golden age of peace and plenty in the land of Israel."

And now, in contrast to the above, we beg to submit the prophetic outline given in all orthodox introductions to the Old Testament. It embraces the four following divisions:

1. Predictions concerning the Jewish race and nation.
2. Prophecies concerning various nations and empires.
3. Messianic prophecies.
4. Prophecies concerning the great day of God and the future age.

I. THE JEWISH NATION

1. Various predictions found in Genesis 12, 13, 17, 22, 25, 27, 28, 32, 35, 49, correctly prefigured the history of Jacob's and Esau's descendants, the sojourn of the Israelites in Egypt, the elevation of Joseph, the cruel treatment of the Hebrews in Egypt, their exodus from there, and their marvelous fecundity, as shown by the fact that some five hundred years after Abraham, to whom the promises were first made, they numbered about three millions.

2. Ishmael's future as predicted was fulfilled in the history of the Arabs. Genesis 16, 17, 25.

3. As predicted, the posterity of Abraham possessed the land of Canaan for a thousand years before the exile and six hundred years after that.

4. Moses' extensive predictions in Deuteronomy 28 were fulfilled as follows:

(a) Jewish cities were besieged by Shishak, king of Egypt, Shalmaneser, king of Assyria, Nebuchadnezzar, king of Babylon, Antiochus Epiphanes, Pompey, and Titus, the Romans.

(b) During at least two of those sieges—namely, the siege of Samaria, 700 B. C., and the siege of Jerusalem, in 70 A. D., under Titus—as predicted, famine was such that the Jews ate their own sons and daughters.

(c) The Jews were scattered in all the world; they have kept their identity; and Jerusalem has been for eighteen



After the Night

AFTER the night of pain and tears,
The day will dawn, the hope of years,
When ne'er again will anguished hearts
Be pierced by cruel sorrow's darts.

After the night, oh, blissful thought!
How it hath sweet comfort brought,
That soon the fleeting years of sin
Will bring the glad millennium in!

After the night, to souls oppressed,
Will earthly conflicts end in rest.
Signs all portend the gath'ring storm
That heralds the long expected morn.

After the storm clouds pass away,
There'll come an endless, cloudless day.
Oh, day of days, when shall I see
Hope's glad fruition dawn with thee?

After the storm, the sky will clear;
After the reign of sin and fear,
The church shall find a sweet repose,
Beyond the reach of earthly foes.

After the night, the day will come,
And light will gild the eastern dome.
Then eyes that weep will weep no more,
With sin's dark reign forever o'er.

W. R. PATTERSON.

centuries, according to Christ's prophecy, trodden underfoot by their enemies.

II. THE MESSIAH

1. The Messiah was announced in the hearing of Adam. Genesis 3: 15.

2. He was to come through the tribe of Judah. Genesis 49: 10.

3. He was to be born in Bethlehem. Micah 5: 2.

4. He was to be born of a virgin. Isaiah 7: 14.

5. He was to be preceded by a precursor. Malachi 3: 1.

6. Great enthusiasm was to mark His work in Galilee. Isaiah 9: 1, 2.

7. His miracles and ministry were described by Isaiah (61: 1-3).

8. He was to enter Jerusalem in triumph seated on an ass. Zechariah 9: 9.

9. The very year of His death, A. D. 31, was predicted in Daniel 9: 25-27, as that year was the "midst" of the last of the seventy weeks, a period beginning B. C. 457 and ending in 34 A. D. See marginal chronology of Ezra 7: 7. This astonishing prophecy is so clear that the book of Daniel is almost completely discarded by modern Jews, as it is now by higher critics.

10. The prophets minutely predicted all the circumstances of Christ's sufferings and death, such as the betrayal for thirty pieces of silver, the cruel treatment inflicted, the purchase of a potter's field, the vinegar offered Him, the atoning death, the dividing of His garments, the fact that His bones were not broken, His words on the cross, His death in the midst of malefactors, His burial with the rich, and finally His resurrection. No less than two hundred definite Messianic prophecies can be counted. See Isaiah 53; Psalms 22, 69, 34, 16, etc.

III. KINGDOMS AND EMPIRES

1. The overthrow of Tyre, the proud mart of the East. Ezekiel 26.

2. The downfall and abasement of Egypt, once the greatest empire of the world. Ezekiel 29, 30.

3. The doom of such marvelous cities as Nineveh and Babylon, which were to be made "a desolation forever," and whose very sites were unknown until recent years.

4. The succession of the great empires of antiquity, Medo-Persia, Greece, and Rome coming after the fall of the Babylonian empire, with many details, such as the division of the Grecian empire into four parts, and of the Roman empire into ten parts, the elevation and career of the papacy for twelve hundred years—all this is so clear and unmistakable that there is no escape left the higher critic other than to rule the book of Daniel out of court.

IV. THE GREAT DAY OF GOD

The books of the prophets, specially Isaiah 2, 13, 24, 30, 34, Jeremiah 4, 25, Joel 2, 3, Obadiah, Nahum, Zephaniah, teem with references to and descriptions of the great and terrible day of the Lord, when the whole earth shall reel under the judgments of the Almighty. All efforts to minimize the majesty and grandeur of these terrific scenes to the size of calamities on the Jewish nation are doomed to miserable failure. Listen to a few of these utterances:

"The Mighty One, God, Jehovah, hath spoken,
And called the earth from the rising of the sun
unto the going down thereof.

Out of Zion, the perfection of beauty,
God hath shined forth.
Our God cometh, and doth not keep silence:
A fire devoureth before Him,
And it is very tempestuous round about Him.

He calleth to the heavens above,
And to the earth, that He may judge His people:
Gather My saints together unto Me,
Those that have made a covenant with Me by sacrifice.
And the heavens shall declare His righteousness:
For God is Judge Himself." Psalm 50: 1-6.

Compare this psalm and the following with the judgments pronounced upon Israel under Assyria and Babylon, and upon its neighbors, Babylon, Tyre, Egypt, Edom, etc. (Isaiah 39: 6; Jeremiah 25: 1-14; 27; 50; 51; Ezekiel 26; 27; 29: 13-20; 31; 32; 35.)

"The nations raged, the kingdoms were moved;
He uttered His voice, the earth melted.
Jehovah of hosts is with us;
The God of Jacob is our refuge.
Come, behold the works of Jehovah,

What desolations He hath made in the earth. . . .
He breaketh the bow, and cutteth the spear in
sunder;
He burneth the chariots in the fire.
Be still, and know that I am God:
I will be exalted among the nations, I will be ex-
alted in the earth.
Jehovah of hosts is with us:
The God of Jacob is our refuge." Psalm 46: 6-11.

Such is the range of the prophetic program. It includes the history of the Jewish nation until the coming of the Messiah, which it was to identify; then the history of the nations until the day of God, of which they were to mark the approach and the proximity. Thus two great events absorb the attention of the prophets—the first and the second coming of Christ, around which cluster the experiences of the nations called onto

the stage of action for the identification of these greater events.

The prophecies of the Old Testament, thus viewed, are not the "weak and beggarly elements of Judaism," as our writer claims, but the mighty, stupendous mileposts and searchlights pointing toward the accomplishment of God's great plan for this earth and for humanity. They are the hours written boldly on the gigantic clock which marks the progress of the world towards its final destiny. Not one of the events thus predicted has failed to be checked in its own time by the swift and irresistible march of time. And even now, this mysterious hand of the great clock points to the closing hour of the day of redemption and the beginning of the day of reckoning. This day is the ushering in of the kingdom of peace and righteousness under Prince Immanuel, of whose reign there shall be no end. Hasten, blessed day! Lo, thou art even at the door!

Will We Recognize Our Friends in Heaven?

BY MINOS C. GUILD

IN my experience as a minister of the gospel for the past twenty-five years, I have found many persons who have manifested much concern as to whether the saved will be able to recognize their loved ones in the kingdom of God.

Typical of this class was a mother who remained after a gospel service with an anxious inquiry resting heavily upon her heart. She stated that a lovely daughter had been hers, who, at the age of eighteen years, sickened and died. This mother was not a Christian, and her husband was a bartender; but there remained in the mother's heart a love for her dear one, such as only a mother can feel.

"What I wish to know," said she, "is this: Should I become a Christian, would I recognize my daughter in the better land?" After her inquiry was answered in the affirmative, the mother finally decided to give her heart to God, and she became an earnest follower of the Master.

The word of God plainly teaches that the redeemed will assuredly know one another in their beautiful and eternal home.

A GREAT CHANGE

It is true that their bodies will be changed. Philippians 3: 21; 1 Corinthians 15: 51-53. Many have gone down into the grave emaciated and pale, showing the marks of disease, and with deep furrows upon their brow; but they will come forth at the resurrection day in the full glow of health and eternal vigor. They will shine as the sun. Matthew 13: 43. They will be clothed in white. They will bear palms of victory, and beautiful crowns will adorn their heads. Revelation 2: 10; 7: 9-14. Here the natural body of the Christian bears the image of that which is earthy, but over there they will bear the image of heaven. 1 Corinthians 15: 44-49.

Yet, notwithstanding the great change that will take place in the bodies of the

redeemed at the resurrection day, there will be something about them by which they will be able to know and recognize one another. There are at least three ways in which they will be known.

BY THEIR APPEARANCE

God has created each person on this earth somewhat different from every other person. We know our friends here by their personal appearance. In the home of the saved, their identity will be preserved.

On the evening of the day of Christ's resurrection, He suddenly appeared to the disciples, and said, "Peace be unto you." "And when He had so said, He showed unto them His hands and His side. Then were the disciples glad, when they saw the Lord." John 20: 19, 20. Even doubting Thomas was convinced by the prints of the nails in the Saviour's hands. In like manner, there will be something about the appearance of friends by which they will be known to one another there.

BY THEIR INDIVIDUAL MANNER

After the resurrection of Christ, the two who walked with Him on the way to Emmaus did not know Him at first; but the record states that at the evening meal, "He took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight." Luke 24: 30, 31. In relating this wonderful experience to the eleven disciples, "they told what things were done in the way, and how He was known of them in breaking of bread." Verse 35. His manner of breaking bread, and of blessing it, was familiar to His followers, and this made the risen Saviour known to them.

Their manner of doing things here will help us to know our friends "over there."

When the risen Saviour met Mary near the sepulcher, she at first supposed

Him to be the gardener. "Jesus saith unto her, *Mary*. She turned herself, and saith unto Him, *Rabboni*; which is to say, *Master*." John 20: 16.

Jesus had often visited the home of *Mary*; and when He pronounced her name, she instantly recognized His voice, and knew Him as her Saviour.

The voice of the redeemed will be heard in heaven. Each individual voice will be known, and will greatly add to the joy of the place.

A TYPE OF ALL

A deeply spiritual modern writer and Bible student has well said: "The resurrection of Jesus was a sample of the final resurrection of all who sleep in Him. The risen body of the Saviour, His deportment, the accents of His speech, were all familiar to His followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love."

The nearest and dearest friends who have been separated by the cruel hand of death will meet again; and they will not only know one another, but they will know and enjoy the society of the pure and the holy throughout the eternal years of God. Those who have been misinterpreted and misunderstood here, will be known and valued for their true worth "over there."

"We shall know each other better
When the mists have cleared away."

The Word of inspiration is conclusive on this subject when it says: "Now we see through a glass, darkly; but then



"After the resurrection of Christ, the two who walked with Him on the way to Emmaus did not know Him at first."

face to face; now I know in part; but then shall I know even as also I am known." 1 Corinthians 13: 12.

YOUR DEAREST FRIEND WILL BE THERE

The Friend who is above all others, "the Chiefest among ten thousand," the One "altogether lovely," will be there, and His presence will be a perpetual delight.

He who shed His precious blood for sinful men will know each of His follow-

ers by name. He says, "Behold, I have graven thee upon the palms of My hands." Isaiah 49: 16.

The saved will all know their Redeemer. The melody of His voice and the sunlight of His smile will make the place all over glorious. A great multitude that no man can number out of every nation, kindred, tongue, and people will dwell together in that happy place. Their hearts will be bound together by the Saviour's love. All the righteous who have ever lived upon the earth will then become acquainted, and they will know one another, even as also they are known.

"When we hear the music ringing
In the bright celestial dome,
When sweet angel voices singing,
Gladly bid us welcome home
To the land of ancient story,
Where the dwellers know no care,—
In that land of light and glory,—
Shall we know each other there?"

"When the holy angels meet us,
As we go to join their band,
Shall we know the friends that greet us
In the glorious, happy land?
Shall we see the same eyes shining
On us as in days of yore?
Shall we feel the same arms twining
Fondly round us as before?"

"Yes; my earth-worn soul rejoices,
And my weary heart grows light;
For the sweet immortal voices
And th' angelic faces bright
That shall sing with us the story
Of redemption round the throne,
Are with us the heirs of glory,
And we'll know as we are known."

Proposed Sunday Law Defeated

BY WILLIAM F. MARTIN

CALIFORNIA has stood for some time in a column alone. Every other state in the Union had on its statute books a Sunday law. It is true that these laws varied more or less. Most of them had exemptions, which in many cases freed those who kept some other day than Sunday, from the clutches of these laws.

The conditions in California have been a source of much worry to the Sunday-law advocates. California has by these been listed in the black column. Many efforts have been made to induce California to enact a Sunday law in some form. Time and again bills looking to this have been introduced into either the senate or the house of the state legislature. These have failed to pass.

A few years ago the people of the state voted on a Sunday law, and defeated the measure by a tremendous majority. The church-and-state advocates, however, have not been satisfied. They have been determined to put through their pet measure. Always the claim is made for the proposed law, that it is in the interest of and demanded by the people. The vote has shown otherwise. The latest effort of the kind was made recently in the city of Los Angeles.

CIGARS AND ICE CREAM, BUT NO BREAD

At the earnest solicitation of certain unions, or certain members of these unions, the council passed a Sunday law, closing barber shops, bakeshops, and some other places of business. Under this law, cigars and ice cream could be purchased, but not a loaf of bread, nor

By Its Right Name

To name sin correctly is not impolite, especially if the sin is our own. To speak of a failing, shortcoming, weakness, or fault that amounts to a personal sin, in any other way than as what it really is, is a kind of excuse for the thing. The law of God covers actual sin, and any violation of that law is sin, no matter how harsh the term may sound. Don't let a plea of being nervous cover impatience and anger. Don't mince matters when you mean "lying." Don't underrate the meaning of hatred, impurity, and covetousness. Say "sin" when you know that is what it is.

L. A. HANSEN.

THERE is nothing essentially noble in dying of itself. A self-made martyr demands pity, not admiration. To fulfill one's duty, to save a cause, a soul, a life,—these are the noble things. If the doing of these things demands "the last full measure" of the life, that is the greatest and supreme sacrifice, that is indeed a noble thing. To do these things and die is heroic, yet to do them and live is better.

JOSEF W. HALL.

"WHERE the Spirit of the Lord is, there is liberty." If I then keep the law by "the Spirit of life in Christ Jesus," I am sure I have liberty from sin, and it becomes a law of liberty.

M. A. HOLLISTER.

a pair of shoes. Somehow this did not appeal to a large number of liberty-loving people in Los Angeles. Earnest protests were made to the council. On the other hand, the advocates of the law were strong in its support.

For some time, the council disagreed. Both sides finally consented to leave it to the people. A model law was drafted to be voted on. The vote was taken on November 5. There was considerable interest in the outcome. With scarcely an exception, the great dailies of the city were openly opposed to the law. On the day previous to the election, the proponents had half-page advertisements in the papers, calling on the faithful to go to the polls the following day and vote the proposed measure into a law.

LEAVES ALL FREE

The leading Protestant ministers came out with their signatures favoring the measure. For a while, the issue seemed in doubt; but when the votes were counted, it was seen that the majority of the voters did not care for the measure. The ballots stood for Sunday closing 26,390, and against it 50,586, thus defeating the measure by a majority of almost two to one. This was to speak in no uncertain tones. The advocates of enforced Sunday rest lost their fight.

This works a hardship on no one. It hinders no man from closing his place of business on Sunday or any other day. It robs no one of the right either to work or to rest. It leaves each individual to choose for himself whether he shall work or rest. The unions or members of

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JAMES COCHRAN, *Circulation Manager.*

unions that sought so hard to secure the passage of this measure which would force them and others to close their shops, now have the privilege of closing voluntarily and thus showing their zeal and true convictions for their cause.

Over themselves, these people are and should be sovereign. If they desire to close their shops, no one should be allowed to hinder them. Any one man who wants to close his shop on Sunday has and should have the absolute right to do so. Those who wish to keep open have the same right.

The real worth of a state or a municipality is the worth of the majority of its citizens. A man who wishes to close his place of business on Sunday or any other day, should have the courage of his convictions, and close up. He has no right, however, to compel others to do so. The people of Los Angeles are to be congratulated for their stand on these basic principles of liberty, which lie at the base of true Americanism.

MICAH has a beautiful way of expressing the truth of forgiveness: "God . . . passeth by the transgression of the remnant of His heritage"—as though God strode through the separating barrier of sins, and announced to the penitent sinner that there was now nothing between them. Then the two lives flow on together. M.

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. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

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Light if We Determine to Have It

TH**ERE** has never been a time when men were asking as they are to-day the meaning and the portents of the calamitous condition of our world. Some twenty million persons are said to have lost their lives in one way and another as the direct result of the great war; and in view of recent intelligent estimates that 9,000,000 have perished in Russia alone, the figures probably are too low. The London *Times*, in a late issue, announced that in a recent twelve weeks, some six million people throughout the world died of influenza.

The armistice was signed on November 11, and instinctively and spontaneously the peoples of every continent gave themselves up to the most demonstrative expressions of joy. But everywhere all men recognized that we must meet, even in these brief moments of rejoicing, the gravest questions, and the grimmest specters of difficulty and further distresses still confronting us.

Never in the history of the world were men called upon to grapple with such problems as those which will engage the attention of the men about to meet around the peace table in Versailles.

Men who have been studying the prophecies of the Bible know that the time is due for just such things as we are witnessing. They know definitely what these things mean; and they furthermore know, according to the unfulfilling Word, that perplexity and distress will continue to increase.

A dozen different connected lines of prophecy in both the Old Testament and the New unite in pointing to this generation as living in "the time of the end." Millions of people in the world, as they ever have done, will delude themselves by refusing to give close heed to the divine predictions and forewarnings concerning the meaning of the events that surround us; but there is no reason why those who reverence God and His word should be deceived.

On the day of Pentecost, the apostle Peter referred to the prophecy of Joel as something that should be fulfilled in the last days. A portion of the prophecy was being fulfilled before them then in the mighty Pentecostal outpouring of God's divine Spirit. But that prophecy reaches down to the "great and notable day," even to "the day of the Lord"; for we read: "I will show wonders in the heaven above, and signs on the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: and it shall be, that whosoever shall call on the name of the Lord shall be saved." Acts 2: 19-21, A. R. V.

The Master, speaking in person, said, as reported by Luke: "Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven." Luke 21: 10, 11, A. R. V.

Upon the same topic, the Master said also: "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the

roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27, A. R. V.

There are men who claim to teach the Bible, who say that we cannot understand these prophecies of the divine Book. Many are vehemently teaching that all prophecy is so confusing that we do not



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The American soldier loves children. He loves children because they are children, and the little ones have found it out. Belgian, French, Italian, and even-German children have become devoted to his watch-care and tenderness.

need to give it serious consideration. But God has given us His word. This Word is for each and every individual to understand for himself. It is so given that it speaks to the very soul of him who reads it with a desire to understand its truth and its meaning.

Carefully study the first part of the sixteenth chapter of John, and note that when the Master was returning to heaven from His personal work on the earth, He very definitely promised the Comforter. In some of the marginal renderings of the text, the Comforter is called also the Advocate, or the Helper. Of this "Comforter," this "Advocate," this "Helper," it is said, "And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment." John 16: 8, A. R. V.

The Comforter not only convicts us of sin, of wrong, but He also shows us the right; for, continuing to speak of the Comforter, the Master said: "Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare

unto you the things that are to come." John 16: 13, A. R. V.

God gives us the Comforter—His divine Spirit—to guide us in the study of His word. Be careful to observe that He is to "guide you into all the truth," and also "declare unto you the things that are to come."

Thus in the person of God's divine Spirit, we have an infallible Guide, an infallible Comforter; and He shows us "things that are to come."

If we will permit it, Satan will cheat us out of the great blessings afforded through this Comforter that guides us in the study of the divine Word. But we must resist his satanic influence. We must not heed the voices that would say to us that the prophecies of the Bible are all a myth, and that they cannot be understood. These doubting, skeptical men may not be able to understand them; but your heavenly Father has given you His divine word and His divine Spirit, and also His divine promise that the Spirit acting through the Word will convict you of wrong, will show you the right, and reveal to you the future.

The prophetic Word shows most unmistakably that the conditions all about us to-day portend the immediate return of Jesus. If we heed the wooings of the divine Spirit, and prepare for the event, the future as we behold it is fairly loaded down with joy. But if we turn aside from these provisions given us by our Father in heaven, there is nothing but groping darkness and despair.

It is with each individual to choose for himself where he will stand. The responsibility is with each one as to whether he will be surrounded with bewildering darkness, or stand under the blazing light of God's eternal day.

Through a Doctrine to a Tragedy

NOT long since, on the Pacific coast, a man met another man's wife at a dance, and became infatuated with her. He was an ardent spiritualist, and seemed to get a hypnotic influence over the woman, and persuaded her to enter into a suicide pact with him. He told her that it was not lawful or right for them while in the flesh to court and love each other, because she was another man's wife, but through death, their spirits could be freed, and then they could go together in untrammelled bliss.

What a fatal delusion! Yet it all grows out of a doctrine that is prominently taught by most of the Christian

churches. If men did not believe that we are naturally in possession of an immortal soul, and that this soul survives the body after death, there would be no ground upon which to build such foolish and fatal theories as that which culminated in this suicide pact, wherein the man shot the woman, and thinking that he had killed her, shot and instantly killed himself.

God's word plainly teaches that death is an unconscious sleep until the resurrection, at the second coming of Christ. If we learn to believe the simple teachings of the Bible, we shall be saved from delusions that have such a tragic ending.