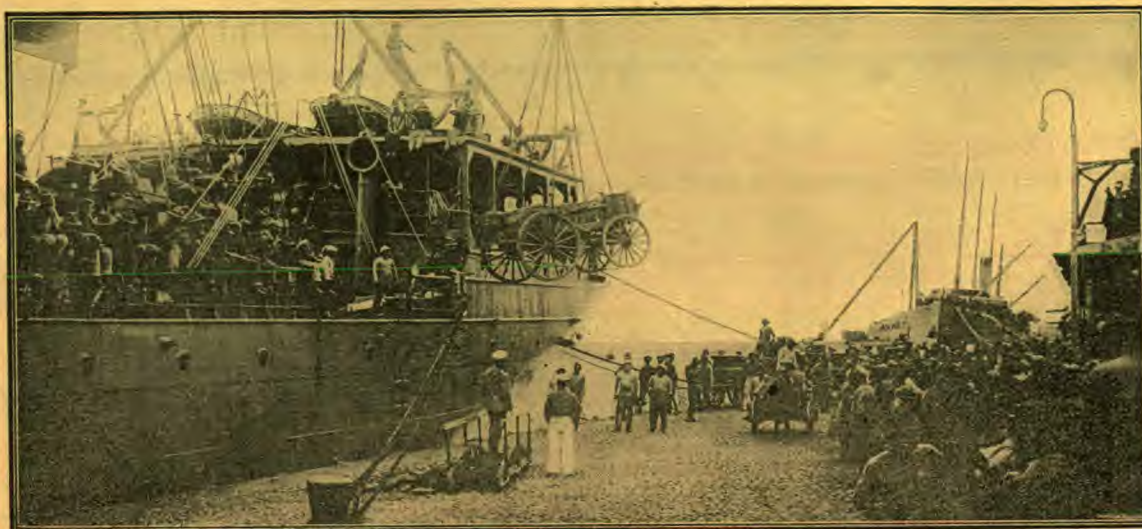


# Signs of the Times

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As conditions in Europe are becoming stabilized, affairs in Russia are receiving greater attention from the allied nations. The picture above is that of the American transport Warren unloading at Vladivostok, the eastern terminus of the Trans-Siberian Railway leading to the heart of Russia. © Underwood

## The Needy Nations Prone at Our Feet

*Much of the World Seeking Our Resources and Imploring Our Aid*

By DANIEL H. KRESS, M. D.



**A**FTER it was announced that Germany had surrendered and the war was at an end, posters were immediately put up in every conspicuous place, saying, "Don't Stop Saving Foods." Naturally the masses would conclude that when the war is over, the need to save food is over. But this is not the case. In fact, for years to come, *should* there be a time of peace, America would have to aid in feeding not merely the allies, but her enemies, Austria, Bulgaria, and Germany.

It is difficult to form any idea of the condition of European warring countries consequent to the war. Russia is disorganized. She has lost about nine million men. France has been plundered. Her greatest industrial regions are a chaotic waste, and the land has been stripped of workers.

André Tardieu, a representative from France, at a reception given in his honor at the Hotel Plaza, New York, appealed to America for help. After telling in detail of the enormous requirements in men, money, ships, and material, he said:

"We have lost 2,500,000 men, some dead, some maimed, some returned sick and incapacitated from German prisons. The fifteenth part of our people is missing at this very time when we need all our material and moral forces in order to build up our life again.

"Our war expenses, 120,000,000,000 francs (\$24,000,000,000), are weighing heavily on our shoulders. To pay off this debt, there are at hand only such limited resources as invasion has left us. . . .

"Of the cities and villages, nothing remains but ruins. 350,000 homes have been destroyed. To build them up again—I am referring to the building proper, without the furnishings—600,000,000 days of work will be necessary, involving, together

with building material, an outlay of 10,000,000,000 francs (\$2,000,000,000).

"As regards personal property of every description either destroyed by battle or stolen by the Germans, there stands an additional loss of at least 4,000,000,000 francs (\$800,000,000).

"This valuation of lost personal property does not include—as definite figures are lacking as yet—the countless war contributions and fines by the enemy, amounting also to billions.

"I need hardly say that in those wealthy lands, no agricultural resources are left. The losses in horses and in cattle, bovine and ovine species, hogs, goats, amount to 1,510,000 heads; in agricultural equipment, to 454,000 machines or carts—the two items worth together 6,000,000,000 francs.

"As regards industries, the disaster is even more complete. These districts occupied by the Germans, and whose machinery has been methodically destroyed or taken away by the enemy, were, industrially speaking, the very heart of France. They were the very backbone of our production, as shown in the following startling figures:

"In 1913, the wool output of our invaded regions amounted to 94 per cent of the total French production; and corresponding figures were: for flax from the spinning mills, 90 per cent; iron ore, 90 per cent; pig iron, 83 per cent; steel, 7 per cent; sugar, 70 per cent; cotton, 60 per cent; coal, 55 per cent; electric power, 45 per cent. . . .

"In the case of our great coal mines in the north, two years of work will be needed before a single ton of coal can be extracted, and ten years before the output is brought back to the figures of 1913. . . .

"Our merchant fleet has lost more than a million tons through the submarine warfare. Our ship—(Continued on page 3)



# SAID IN FEW WORDS

## The Mirror of Fable and Fact

AMONG the ancients was a fable that there fell from heaven a mysterious mirror, endowed with such strange properties that one needed but to turn it forward, and it would reflect all the future; to turn it backward, and it would reflect all the past; to turn it upward, and it would reveal all above; to turn it downward, and it would disclose all beneath; to turn it toward one's own breast, and it would reflect all within. This, we know, was but a fancy. Yet what they pictured in fiction, we possess in fact; what with them was a daydream, is with us a glorious reality.

"The word of God," wrote one, in using the foregoing illustration, "is that marvelous mirror, fashioned and burnished by infinite skill, which has been committed to man in order that it may reveal to us eternity past, foreshadow to us eternity to come, unshroud to us the horrors of the world of darkness, uncurtain to us the splendors of the world of light, and unbare to us the mysteries of the complicated world within us—reflecting a man on his own self, till he is forced to exclaim: 'Come, see a book that told me all that ever I did. Is not this the book of God?'"

What a wonderful book! When we turn to the remarkable disclosures it makes, we are filled with amazement, and we ought to be filled with deepest adoration for Him who reveals such marvelous things. No other book occupies so great a place, exerts so potent an influence, or is competent to produce such important results. Earth's noblest structures are its monuments; the best institutions have originated in its spirit, and are supported by its friends. Even skeptics and critics, much as they sneer at its age, and confidently as they predict its overthrow, are constrained to acknowledge, in their candid moods, that "this book has taken such a hold on the world as no other."

An eloquent English writer bears a noble testimony to the universal worth of the Bible, in the following beautiful language: "The literature of Greece, which goes up like incense from that land of temples and heroic deeds, has not half the influence of this book from a nation alike despised in ancient and modern times. In all the temples of Christendom is its voice lifted up, week by week. The sun never sets on its gleaming page. It goes equally to the cottage of the plain man and the palace of the king. It is woven into the literature of the scholar. It borrows from none, yet lends to all. No ship of war can go to the conflict but the Bible is there. It enters the home, mingles in all the grief and cheerfulness of life. The greatest and the lowliest men and women bow before the majesty of the Book. It attends them

in their sickness, when the fever of the world is upon them. The aching head finds a softer pillow when the Bible lies upon it. The mariner, escaping from shipwreck, clutches this first of his treasures. It blesses us when we are born; it gives names to half Christendom, rejoices with us, has sympathy for our mourning, tempers our grief to finer issues. It lifts man above himself. It is man's guide, companion, and comforter."

Dear friend, make it yours. "When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee." Let us not rest content with a naked assent to its truth; we must have a living faith in its power. It is one thing to admit that it is divine; it is another thing to hide it in the heart. "The entrance of Thy words giveth light; it giveth understanding." ERNEST LLOYD.

## A Gibraltar Tunnel

SPEAKING of the last days, the prophet Daniel says: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." While this text doubtless implies a sedulous search of prophecy and the Scriptures in general, it also includes the running to and fro in the earth, made possible by the remarkable and unprecedented increase of knowledge.

As an item in the great awakening along this line, and the drift of men's thought in this direction, the following taken from a contribution in a recent issue of the *Nation* is to the point:

"Students of international politics should be interested in M. Bressler's project for a submarine tube under the channel of Gibraltar, for the purpose of connecting Europe and Africa by railway. In an article on this subject in the Paris *Excelsior* of July 11, M. Chabanier states that the railway company of Orleans has applied to the French minister of public works for the concession for building the Paris-Daker railway via Gibraltar. If this tremendous project should be realized, it would be possible to go from Peking and Petrograd to Morocco and Senegal by railway. One could go from Brussels to the Congo in five days; from Paris to Senegal in three; from London to the Transvaal in seven."

These are the most momentous hours in the history of the world. They are freighted with stupendous responsibilities. The church of God is facing a crucial hour. Those who believe that these are the last movements in the history of the world must awaken and put on the armor of righteousness. All

these agencies of quick transportation are being developed that the warning message of God's everlasting gospel may be quickly carried to the world.

G. B. THOMPSON.

## "Her Soul Was in Departing"

OF the death of Rachel we read, "It came to pass, as her soul was in departing, (for she died) that she called his name Benoni: but his father called him Benjamin." Genesis 35:18.

This is one of the "scriptures in which the term 'soul' is supposed to be used in a manner to show that it is a separate entity in man, immortal in its nature, and able to exist as well out of the body as in" it.

The Hebrew word here translated "soul" is *nephesh*, and is defined by Dr. Parkhurst thus:

"As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Genesis 35:18; 1 Kings 17:21, 22; Psalm 16:10, seem fairest for this signification. But may not *nephesh* in the three former passages, be most properly rendered *breath*, and in the last, a breathing, or animal frame?"

In agreement with the foregoing facts, others translate the passage in part thus:

"It came to pass in her giving up the ghost (for she was dying)."—Septuagint Version, Greek and English.

"She breathing out her life—for she was dying."—Fenton's Translation.

On this passage, others remark:

"Before her death, Rachel gave birth to a second son. With her parting breath she named the child Benoni."—"Patriarchs and Prophets," page 206.

"As her soul was in departing," Hebrew, . . . in the going out of her soul, or life. Greek, . . . in her sending out her life. The language legitimately implies no more than the departing or ceasing of the vital principle, whatsoever that be. In like manner, when the prophet Elijah stretched himself upon the dead child, 1 Kings 17:21, and cried three times, saying, 'O Lord my God, let this child's soul come into him again,' he merely prays for the return of his physical vitality."—Professor George Bush's Notes, New York, 1852.

It would seem that these facts ought to settle it forever in the mind of the unprejudiced reader, that the expression, "As her soul was in departing," does not teach that there is in man a separate entity, immortal in its nature, and capable of an intelligent existence apart from the body. And there is no inspired scripture that does teach such a doctrine. ARTHUR L. MANOUS.

## THE SIGNS OF THE TIMES WEEKLY

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# Is the Sabbath a Local Institution?

*The statement is often made that the Sabbath was given to the Jews only, and that for a limited time.*

BY JOHN W. CHRISTIAN

THAT we are living in stirring times, all thinking men and women recognize. Great upheavals overturn not only the political world, but the social and religious world as well. Mighty questions—questions fraught with eternal import—arise, are discussed and settled. Chief among these questions is that of the Sabbath. Long since, it ceased to be a mere fireside topic, or a religious ten-pin, to be bowled over with worldly wisdom. It has entered the polity of the community and the state—yes, of the legislative halls of earth's great nations. No longer may we treat it with indifference. It refuses to be ignored. It demands a hearing. It has come in "the fullness of time," and takes a leading place on the program of individual activity, thought, and decision.

## AN UNLIMITED COMMAND

While a careful study of the Bible reveals clearly that no limitation ever was placed upon the Sabbath commandment either as uttered from Mount Sinai or as recorded in Genesis 2:1-3, yet the fact that so many claim that it was limited in its application makes incumbent upon us a consideration of the question, For whom was the Sabbath sanctified? or, in other words, Who were commanded to keep the Sabbath holy? The scripture already mentioned forces us to the conclusion that the Sabbath was sanctified—that is, appointed, or commanded—in Eden. This leads us to accept the position, held by many, that the Sabbath is a pre-rebellion institution, that it was kept by Adam before he fell.

The commandment for Sabbath observance was given to the members of the human family then living. The Genesis account is not anticipative, nor was the Sabbath then sanctified for the use of some future generations only. Every command demands the presence of two parties—the one commanding, and the one who receives the command. A command cannot be made unless some one is present to receive it. In this instance, God gave the command, and Adam and Eve were the persons to whom it was directed. They represented all who should afterward live upon the earth. See Genesis 3:20. It follows, then, as a matter of course, that the Sabbath command embraces all peoples of every age, all who have descended from Adam and Eve.

This conclusion agrees perfectly with the words of our Saviour in Mark 2:27, "The Sabbath was made for man." This can mean nothing less than the whole human family; for the word "man," when used without a limiting word, means "mankind," "the entire human race." When the word "man" is limited, it means "to the exclusion of woman"; but no one will claim that women, of whatever race they may be, or wherever found, are excluded from the Sabbath

command. No one would be so bold as to assert that the word "man" in Mark 2:27 has a different meaning from what it has in Genesis 1:27; 2:7.

## ONE SABBATH FOR ALL NATIONS AND EPOCHS

The Bible speaks yet more plainly, showing that universal Sabbath observance was God's original plan and program for the human race. The inspired apostle tells us that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26. The God who made the round earth, and who made all men to dwell on the face of it, also made the Sabbath. He made it especially for man—all men—to keep as His holy day of rest. This would seem to be sufficient evidence that God designed that all men everywhere should keep the seventh day—the only Sabbath God ever gave to mankind.

Notwithstanding God's clear, unmistakable language concerning the institution of the Sabbath and man's relation to it, some refuse to accept God's word,



Moses gave the law to the children of Israel from Mount Sinai.

choosing instead the cunningly invented phraseology and opinions of men. They speak with assurance of the "Jewish Sabbath." But is the only Sabbath the Bible recognizes, "Jewish"? Concerning the day He ordained at the close of creation week, God declares positively, "The seventh day is the Sabbath of the Lord thy God." Exodus 20:8-11. It belongs to no man nor nation. It is God's property. He claims it as His own.

## A GROUNDLESS CLAIM

If men, disregarding God's explicit commandment, choose to rest on another day, though they call it *their* sabbath, or name it what they please, yet the fact remains that "the seventh day is the Sabbath of the Lord." There is as much

difference between keeping God's Sabbath and keeping man's sabbath, as there is between worshiping God and worshiping man.

The Sabbath command, as given at creation and restated at Sinai, furnishes no foundation whatever for the idea that the Sabbath was a local institution, or that it was given only for the Jews. On the contrary, the Old Testament itself expressly declares that the Sabbath was not designed merely for the Jewish people. We read:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isaiah 56:2, 6, 7.

We make no argument on the physical position or location of the Sabbath command in the law. Its right and authority to demand obedience would be equal were it the first, the fifth, or the tenth commandment in the Decalogue. The force of the commandment lies in the fact that it was spoken by God. To disobey God is, always has been, and always will be sin. "Sin is the transgression of the law." 1 John 3:4. Righteousness is the result of the cessation of transgression; the experience of every regenerated heart. Therefore, rather than attempt to annul the law of God in any particular, let us uphold its sacred, binding claims, and renounce sin through lives surrendered to God.

## The Needy Nations Prone at Our Feet

(Continued from page 1)

yards, during the last four years, have not built any ships; for they have produced, for us and for our allies, cannons, ammunition, and tanks.

## THE URGENT NEEDS

In referring to their immediate needs, he said:

"We need ships, chartered ships as well as ships transferred to our flag. The speedy reconstruction of the country is strictly depending on the revival of our mercantile fleet. The colossal effort put up by the United States in the building of her fleet for war purposes will not be diverted from this sacred end if it, in part, helps France to recover on the seas, for the revival of her forces in peace, the means of transportation which were lost to her on account of the war.

"Speaking to America, I know that I need not add anything to these facts. For you, it is enough to know in order to will."

This represents the needs of one country alone,—France. Belgium is in ruins. She too is appealing to America for help. Other countries have been so depleted of man power that little can be expected of them. Canada has made tremendous sacrifices. Australia, with a population equal to New York City, has a casualty list of over 54,000 dead and 158,199 wounded. Great Britain's losses



have been great. America alone is able to do much to help. Austria and Germany will need help. America must now feed her enemies.

#### FED THEIR ENEMIES

When the Syrian host who fought against Israel were stricken with blindness, and led by Elisha to Samaria, and placed at the mercy of the king of Israel, the king evidently felt that the opportunity had come for him to be avenged; that God had miraculously delivered his enemy into his hands, and for a purpose.

He turned to Elisha, and said, "My father, shall I smite them? shall I smite them?" "And he answered, Thou shalt not smite them." Instead, he said, "Set bread and water before them, that they may eat and drink, and go to their master." The king obeyed the word of Elisha the prophet. "And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master." "So," we are told, "the bands of Syria came no more into the land of Israel." 2 Kings 6: 21-23.

"If thine enemy hunger, feed him," was practically carried out; and as a result of carrying out this great gospel principle, no longer was Israel molested by the Syrians.

Food conditions will not improve materially in America because war has been declared to be at an end. The need of food conservation will still exist. We must continue to share with those who are more needy than we are, regardless of whether they are friends or enemies. America has now an opportunity to demonstrate before the world the Christian principles upon which the government was founded.

#### HAVE NOT LEARNED TO SAVE

As Americans, we do not yet know what it means to save. We have been gluttonous and riotous eaters in the past. Hard times in America have always been above the good times in Europe. But the time has come when we must deny self in order to feed a hungry and starving world. Do the best we can, there will be great hardships to be endured by the people of Europe. The winter is upon them. Without fuel and food, more will die of starvation than have perished during the war.

No, as Christians, we dare not and will not be extravagant. We will do to others as we would be done by. Pure religion is still what it was when the word was penned, "To visit the fatherless and widows in their affliction."

Unless our hearts go out in a tangible way toward the needy, even our prayers will be unheard and unanswered. "When ye spread forth your hands," God says, "I will hide Mine eyes from you: yea, when ye make many prayers, I will not hear." Then He adds: "Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now,"—after having done this,—"let us reason together," says the great God. It is useless to come before. Isaiah 1: 15-18.

#### BLESSING AHEAD

A great blessing awaits those who take up this self-sacrificing work. Here is the program for the future: "Loose the bands of wickedness," "undo the heavy burdens," "let the oppressed go

free," "break every yoke," "deal thy bread to the hungry," "bring the poor that are cast out to thy house," "when thou seest the naked, . . . cover him." Isaiah 58: 1-8.

Selfishness is a breeder of discontent, unhappiness, and disease. When Chris-

tian principles are woven into the fabric of life, great blessings will be experienced.

For our own sakes, as well as for the sake of the unfortunate, we must continue to give. Giving is living. Denying is dying.

## Satan's First Lie to the Human Family

By W. C. HANKINS

IN a previous article, we learned that Christ, the Son of God, was His Father's Mediator in creation. It is He to whom the Old Testament Scriptures refer when they speak of God's communicating with man. He has always been the Mediator between the Father and all created beings. So it was He who said to Adam: "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But Satan, in the form of the serpent, "said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

Here we have the two statements,—one by Christ, the Son of God, and the other by the enemy of souls. One statement represents man as a creature of God's forming, who is dependent on his Creator for everything, even life itself. The condition on which he was to enjoy the gifts of God was obedience, through faith in His word. If by unbelief, and its resultant disobedience, he became severed from the source of life, he would then die, and return to the dust from which he was formed, while his spirit—the breath of life—would return to Him who gave it in the first place.

#### WHEN THE SOUL GOES OUT

By the combination of dust and the breath of life, "man became a living soul" (Genesis 2: 7); and when the two



Here are Arab women on a long tramp across the Mesopotamian plains. They must needs carry their own provisions and the little ones as well. Many have walked hundreds of miles to reach the relief stations placed there by the Armenian and Syrian Committee.

became separated, the "living soul" ceased to exist: just as the combination of electricity and the light bulb makes an electric light, while switching off the current puts out the light. To ask where the soul goes at death is like asking where the light goes when the bulb becomes disconnected from the current. If we can answer the last question, we have solved the first.

But Satan's answer to Eve represents man as having life in himself apart from God. He directly contradicts the statement of the Son of God, and represents man as being able to become "as gods" by eating of the forbidden fruit. From that time to this, he has zealously kept that doctrine before the children of men; and so pleasing is it to the carnal heart to think that man is really something in and of himself, that the large majority of mankind have readily accepted this doctrine.

#### SATAN SEEMED VINDICATED

After the fall, for a long time, it looked as though Satan were right; for, on account of Christ's promise to come and die in man's stead, no one died immediately. But by and by men began to die. Those hardy frames which had partaken of the tree of life, finally yielded to the seeds of death that had been planted in them on the day of disobedience, and Adam and Eve ceased to be. The current of life returned to its source, and the lifeless bodies returned to the dust from which they had been originally formed. The current of life had been withdrawn; the connection between the body and the breath of life had been broken; the "living soul" ceased to be; the light went out.

Now what would Satan do? Men would no longer believe him. But Satan was prepared for this contingency. He knew that men would eventually die, so he had it all thought out. He started the doctrine that the real man was still alive, only now he had become as the gods, invisible. In fact, he had gone on to a higher sphere of life, and was now a dweller among the gods. And from that, it was only a short time till men were induced to believe that a man veritably became a god at death. Deified heroes, deified emperors, and ancestor worship testify how successful Satan has been throughout the ages in inducing men to believe this doctrine.

It is an interesting study to trace the history of Satan's lie through the centuries, and to note its conflicts with the truth of God. Both sacred and secular history tell us very little of this doctrine before the time of Moses; but then we find it being dealt with as an old established belief, and the rites of spiritualism being practiced as a result thereof.

#### THE FAMILIAR SPIRITS

In the twentieth chapter of Leviticus is given a list of sins that Israel was warned against committing. The twenty-third verse says, "And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and therefore I abhorred them." Now among the sins enumerated



is the sin of spiritualism. Verse 6 says, "And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people." Also verse 27 says, "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death."

What is meant by consulting with a "familiar spirit" is plainly shown in the record of Saul's consulting a woman who had a familiar spirit, as given in 1 Samuel 28. How God looked upon this act of Saul's is plainly recorded in 1 Chronicles 10:13, which says, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." Notice that here it is plainly stated Saul inquired of a familiar spirit, not of Samuel. He thought he was going to inquire of Samuel's spirit; but Samuel was dead. He had not the power to break the bands of death and return to be inquired of by Saul. He must wait till the great Life-giver calls him forth from the grave before he can answer any one's questions. But when Saul went to inquire of a woman who had a familiar spirit, whom he himself had once given orders to be put to death (1 Samuel 28:9), then a wicked spirit, one of Satan's own host, was allowed to come and impersonate Samuel. Knowing the past and easily guessing at the future of a man who had departed from God, it was easy for that spirit to act the part of the prophet.

#### SATAN DID THE ACTING

There is one statement of special interest in the account of Saul's experience in inquiring of the familiar spirit. In describing the appearance of the alleged spirit of Samuel, "the woman said unto Saul, I saw gods ascending out of the earth." Verse 13. Satan still stuck to his original statement, "Ye shall be as gods." And a careful study of the teachings of modern spiritualism shows that he still teaches the same thing. Can he but get a man to believe that he becomes a god at death, having a soul that cannot be destroyed, he has taken a long step toward his desired goal of keeping that man from trusting wholly in Christ for salvation. It is an easy step from that belief to the doctrine—fast becoming popular—that Christ was only a man like all other men, and no more the Son of God than we are.

In secular history, we find this doctrine of the immortality of the soul appearing first in Egypt. Egypt had had many chances to know the truth of God; so we find here some traces of the truth, but in a perverted form.

The Bible plainly teaches that immortality is conferred at the time of the resurrection of the body, and that there is no life apart from the body. See 1 Corinthians 15:12-23, 51-55; and Ecclesiastes 9:5, 6, 10. So also in Egypt we find the idea of the necessity of a resurrection of the dead body, as revealed in their embalming the bodies of the dead so that they might not be destroyed. They believed that the soul left the body at death, and was forced to pass through the bodies of animals for a period of three thousand years, when

it would once more unite with its original body, which would then be resurrected. In Kitto's "Biblical Cyclopaedia," article "Embalming," he says: "The feeling which led the Egyptians to embalm the dead, probably sprung from the belief in the future reunion of the soul with the body. Such a reunion is distinctly spoken of in the 'Book of the Dead.'"

#### A PURPOSE IN THE MUMMIES

So strong was this belief, and so thoroughly was the necessity of carefully preserving the body believed in, that it led the Egyptians to erect the pyramids and other magnificent buildings for the

was a part of God, a spiritual emanation from God, which in time would be absorbed back into God again.

#### CHRISTIAN PHILOSOPHERS ADOPT PLATO

Plato's school of philosophy was carried on for hundreds of years by his followers, both in Greece and in Rome. In the third and fourth centuries A. D., eminent philosophers of this school accepted Christianity, which they sought to harmonize with the Platonic philosophy, with the result that the doctrine of the immortality of the soul was introduced into the Christian church. And with it came the worship of saints, worship of relics, the doctrine of purgatory and



"Saul inquired of a familiar spirit, not of Samuel. He thought he was going to inquire of Samuel's spirit; but Samuel was dead."

preservation of the mummies of their more noted dead. This belief might be said to have molded the life and policy of the nation. The Egyptians believed in an immortal soul that depended for its future happiness on an immortal body, which immortality they sought to insure by the art of embalming. How near to the truth of God, yet how far from it!

From Egypt, the doctrine of the immortality of the soul was carried into Greece by Perecydes, a Grecian, who had traveled in Egypt. Later, Pythagoras and Plato went down into Egypt, where they too imbibed this doctrine from the Egyptians. Returning to Greece, they started schools of philosophy whose leading doctrine was that of the immortality of the soul. Indeed, Plato might well be called the founder of what is known as "Christian science"; for "visible things were regarded by Plato as fleeting shades, and ideas as the only permanent substances." (Enfield's "History of Philosophy," page 132.) He also taught that "matter is the source and origin of all evil,"—a prominent Christian science doctrine. He also held that the soul

eternal torment, and innumerable other doctrines and forms of heathenism that have cursed the church from that day to this.

At first thought, it may seem a matter of no importance what one believes on this subject. But when we realize that belief in Satan's original lie led to the fall of man, and that from that time to this he has used this doctrine to entice men into idolatry and sin, surely we will begin to realize the importance of studying to know the truth as it is revealed in the word of God. "Ye shall know the truth, and the truth shall make you free."

You have seen people crowd around a stove on a cold, dismal day. Just so will men and women from the cold, sinful, hopeless world crowd around the man whose heart is truly warm with the love of God. M.

CALVARY alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the Sinless One has taken our place; though undeserving, He has borne our iniquity.

MRS. E. G. WHITE.



# Amid Mineral Wealth and the Wilds of South America

BY E. L. MAXWELL

IN La Paz, the beautiful capital city of Bolivia, I made inquiries as to the possibility of the trip overland, and was told that from the end of the railroad at Atocha, in the southern part of the country, to La Quiaca, the terminus of the North Argentine State Railway, was fifty kilometers, or about thirty miles, and that the trip was made in a few hours by automobile. The man who gave me this information said he was the agent of the Bolivian Express, the company that operated the auto stage line. He even wanted to sell me a ticket. Fearing some disappointment, I decided to wait until I should reach the village of Atocha, the end of the railroad, expecting to make final arrangements there.

The presidential election had just taken place, and there had been considerable rioting and shooting in the streets in several towns; but things were quieting down, and it was safe to venture out once more. By some freak of luck, I happened to be on the train that was to carry the defeated candidate out of the country (In South America, the defeated candidate usually leaves as soon as the votes are counted, or earlier), and the blundering ticket agent had sold the same seat to him that I had bought earlier in the day. The poor old chap, who was the candidate of the Catholic party, was doomed to defeat again, and had to take another seat, which the conductor assigned him.

## VIA BURROMOBILE

After riding about twenty-four hours, we reached Atocha, a deserted-looking place, about fifteen thousand feet up, bleak and cold. I saw no signs of the automobile, so inquired for the agent of the Bolivian Express, and was pointed to a little shack about twelve feet square. There I found the agent whose name had been given me in La Paz. I asked him the price of a ticket to La Quiaca by automobile. He opened his mouth as though he would eat me, then found his voice long enough to say: "Who ever heard of an auto up here! The only way to get to La Quiaca from here is by burromobile." I enjoyed the joke with him, but not the prospect before me. I then asked how far it was, and learned that instead of fifty kilometers, it was two hundred ten. One hundred twenty-six miles! And across the wildest part of the Andes! Before I had ridden it out, I understood full well why no automobile could ever negotiate such a road.

That night, I found a hut called a hotel, and went to bed in a room that was also occupied by five other men. Three of them were the toughest-looking border ruffians I have ever looked upon, and I was brought up in the Southwest. I did not sleep a wink that night, and was glad enough when morning came, and the voice of the *arriero* I had hired the night before for \$32 gold called me to get up and start. I struck a match, and saw that it was just four o'clock.

One of the "toughs"—he said he was a Greek—had arranged to go along with me, and we were attended by a *Gaucha* of the typical Argentina type. There was a half inch of ice on the river; but we splashed across it, and started up the long slope for the crest, some 17,000 feet high. By noon, we had gone seven leagues, and were at the top. A blinding storm of sleet and snow made travel difficult and very disagreeable.

## TUNGSTEN AND OTHER ORES

We stopped for dinner behind some sheltering rocks, and found that the food taken hot from the pot when we started was frozen hard. We broke it with a hatchet, and gnawed at it for half an



It is along this road that Mr. Maxwell traveled. The agent of the Bolivian Express said that a "burromobile" was the only means of transportation over this part of the Andes.

hour, then decided to go on. The storm cleared away about one o'clock and the sun came out. Its warmth was very welcome.

This whole section is extremely rich in minerals, and only the war stopped the extension of the railroad into it. I kicked out lumps of tungsten ore known as wolfram, right from the middle of the trail. It was selling then at \$2.50 the pound. Silver ore and low grade gold ore abound. Some day, that country will be a new Klondike.

We started down a narrow valley through which runs a small stream fed from the eternal snows farther up. The gorge is so narrow that in many places there is no room for the trail, and the horses had to walk in the water, splashing it onto our feet, which were already tingling with cold. Down, down we

went into the narrow cleft, whose walls rose a thousand feet or more on either side, winding, turning, ever down, like a great twisting staircase.

By three o'clock, the steep walls cut out the westering sun, and the splashing water began to freeze on our feet. When we stopped that night, there were icicles six inches long hanging to each of my feet. A heavy wind blows down these mountain gorges in the afternoon. In my almost frantic efforts to urge my beast along, how I wished for a sail at my back!

## GORGE OF ROYAL GRANDEUR

The strata on either side are twisted and snarled, as if Vulcan might have been angry, and in his wrath stuck his poker into the slag of his forge, twisting it into the fantastic shapes in which it lies to-day. The strata in some places tilt to the west, a short distance beyond they stand perpendicularly, and a little farther on they actually lean to the east—a world turned upside down.

On the sides of the chasm through which we rode, great ice scabs hundreds of yards in extent clung to the dark walls where the perpendicular sun of the tropics never reaches. Icicles a hundred feet high and as thick as a man's body stand like giant columns of this portico of mightiness.

I never felt so small as when passing down that gorge of a thousand grandeurs, wrought by a hand, a word, of the Infinite. "What is man, that Thou art mindful of him?" My hands were so cold that I had little hopes of ever deciphering the shorthand notes I endeavored to scribble on the pad that was tied to my left arm.

We camped at eight o'clock in the hut of an Indian goatherd, and obtained a little hot black drink, which, with our frozen food and some hard black bread, constituted our supper.

The *Gaucha* had become suspicious of the Greek, owing to a difference they had had during the day; so before retiring, he called me to one side, and asked pointedly if I thought the fellow was trustworthy. I told him frankly that I did not; and he promised to watch all that cold night, that I might get a little sleep. But his faithful vigilance was not necessary; for the Greek drank some liquor that he had, and slept like a log, while the cold would not permit me to get the least bit of sleep.

## WHAT MADE ME HOMESICK

At four the next morning, we were on the way once more; and at noon, we reached Tupiza, where we lost the Greek, and got a good square meal at the very primitive hotel that the quaint little city boasts. Fortunately the day was bright, and we did not suffer so much from the cold. But we had to cross the Rio Grande a number of times, and that is the reason why autos will never be used on that road. I think we crossed the river seven times in the course of the afternoon.

The last time, the water was swift and deep, and one of the little burros that carried my pack lost his footing and nearly tumbled. He finally managed to pull out all right, and saved the contents of the pack.

That night, as we drew near to Nazareno, where we hoped to find lodging, I had my "farthest south" view of the



"Dipper" in the northern heavens. It looked good. But it was lying close to the ground, its "pointers" indicating that the polestar lay directly below the horizon. At the same time, high up in the southern heaven blazed the magnificent Southern Cross—just the opposite of what I had seen in Louisiana, where the Cross can be seen on the southern horizon at certain seasons, while the "Big Bear," or "Dipper," swings diurnally around the pole, in full view at all times of the night. The sight made me homesick.

The little inn was full, and there was no bed for the "gringo," as the *Gaucha* introduced me. I asked the proprietor to let me spread my blankets on the brick floor, and he kindly consented. I was thoroughly "milled," as our Spanish friends say. But that hard brick floor looked good to me. I had had no sleep in two nights, and had ridden eighty-six miles in two days.

#### CHANGING THE LANDLORD'S MIND

After supper of *charqui* soup and, fortunately, milk, the wife of the host was complaining about the fact that her small, cheap phonograph would not run. I proposed to the host that he allow me to repair it, or at least find what the trouble might be. This he consented to do; and opening the small case of clock tools that I always carry with me on such trips, I went to work on the instrument, with the result that it was working and "squawking" in regulation phonograph style in a few minutes. The joy of the little lady was unbounded, and the job won me such favor in the eyes of the host that he immediately ordered a bed prepared for me—for all the which I silently thanked the Lord.

We hoped to reach the end of our journey the next day, and so started at three in the morning. Our animals were tired, as were we also; and we feared we might not be able to make as good time as on the two preceding days.

A bitterly cold wind was blowing, and this cut right into my already severely sunburned and swollen hands. I had no gloves. The blood was oozing out of a dozen cracks, and I was so cold I could scarcely hold the reins. When the

On Friday, the train left for Buenos Aires; and in two days, I was back in civilization once more.

There are hundreds of thousands of square miles of wild, untrodden territory in South America, which offers splendid opportunities to the business man who desires to secure the riches that may be gained from the earth; and there also are millions of souls for

whom Jesus died, who are hungering and thirsting for the spiritual food and drink of the gospel.

While we devote our energies to the conquest of those material riches, sending miners, stock ranchers, bankers, merchants, and manufacturers, let us also seek to win for Christ the millions who may be won by the careful, earnest work of missionaries.

## A Law Resting on Love

BY ANDREW NELSON

"HE that loveth not knoweth not God; for God is love." 1 John 4: 8.

The most prominent attribute in the character of God is love. The history of the great conflict between good and evil, from the time it originated in heaven until the final overthrow of rebellion, and the complete eradication of sin and its results, is a demonstration of the unchanging love of God.

A law is always the expression of the will of the lawgiver, and is of course an expression of his own character. This is preëminently applicable to the law of God, which is the enunciation of the eternal principles of love. The law is a transcript of God's divine character, and is as immutable and eternal as the throne of the universe.

#### GOD'S ANSWER TO SATAN

The gospel of salvation is God's answer to Satan's charge, that God is not a God of love. Satan claims that God's law is not a law of love, but a law of selfishness, and that to obey it is impossible. Christ's life on earth proved Satan's charge false. As one of the human family, He gave an example of obedience.

The law of God and the gospel are in perfect harmony; for God is the author of both, and in Him is no discord. The same great design pervades both law and gospel. But if the law and the gospel are in harmony, then any person that falls out with the one must fall out with the other. If there is no law, there

mercy. The sum is, that whatever goes to disown or weaken the authority of the law, goes to overthrow the gospel and all true religion.

One great and leading design of our Saviour in His sermon on the mount, was to vindicate the precepts of the moral law from the false glosses of the Jewish rabbis, and to show that in their most spiritual meaning, they are binding upon the whole human family. Those who have the greatest aversion to the law of God as the rule of life, are very willing that others should make it the rule of conduct towards them. Whether they are bound to love their neighbor as themselves or not, if they are treated unkindly or unjustly, even by their brethren, they are as much alive to resentment as any other person. But if they are not obliged to love others, why should others be obliged to love them? And why should they be offended with them for the contrary?

The divine law is wholly included in two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The things that the law requires are the things that God approves, and in which He takes delight.

#### PRODUCED ALL THE MISERY

All the misery suffered here is the effect of sin. Sin blotted out the bliss of Paradise, and established in its place private wretchedness and public suffering. The song of joy it converted into a groan of anguish, the ascription of praise it commuted for the blasphemies of impiety. The smile of complacency it changed into the gloomy frown of wrath and malice.

What, then, must be the evils which sin would accomplish were it let loose upon the universe—were it to invade the kingdom of glory, as it once intruded in Eden, and embittered life in this world! The dark, sad history of sin—the transgression of the law of God—should convince the human family that rebellion against the law of heaven brings disaster, sickness, and death, and that only by coming into harmony with the law of God can we expect to enter into the bliss of heaven and live forever.

The terrible record of six thousand years of sin with its terrible results, should lead men and women to forsake the ways of sin and walk in the way of obedience and righteousness. Christ said: "If thou wilt enter into life, keep the commandments." "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."

These sand dunes, which look like the waves of the sea, were described in last week's story of Mr. Maxwell's trip. This great level stretch of sand near La Paz is continually changing as the wind shifts and blows the fine flour-like sand.



sun came up, it warmed us up a little, but it made the already painful swelling of my hands worse.

But fortune was with us, and we reached the frontier in time to pass the customs inspection and get across into Argentina and into a hotel. I remained there three days, too stiff and sore to walk, and with just enough ambition left to eat.

is no transgression; and if no transgression, no need of forgiveness. Or if there is a law, but it is unjust or cruel, with respect either to its precepts or to its penalties, to transgress it is no sin, and so far we stand in no need of mercy. Or if there is a just law, but on any consideration its authority over us is set aside, we from that time are incapable of sinning, and stand in no need of



## What Lies Just Before?

IN view of the facts, no one will controvert the statement that the year 1918, just closed, was the most fateful and calamitous in the history of our planet. And as we face the future, the conditions are ominous, as all must admit. And it must be evident to those who are faithfully studying the great Book of books, that the strong warnings of our heavenly Father should be earnestly and urgently placed before the minds of our fellow men.

Carefully and thoughtfully read the following, which is one from among the many graphic and soul-stirring warnings that God has given:

"Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame. Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of His fierce anger." Isaiah 13: 6-13, A. R. V.

The skeptical critics may present before you many divergent and conflicting theories, the tendency of which would be to obliterate such startling warnings, and to keep them from having the effect on our minds that God designs. Some of these critics will undertake to dissect and divide up the book of Isaiah, reminding one of the cold, calculating work of a body of students around a cadaver in an anatomical laboratory; nevertheless there stands the warning. It tells of the mighty day of the Lord that is coming, and of the distresses and terrors that will be incident thereto.

What does this warning say to your own soul? Even the "critics" themselves have to admit that it is a mistake to say that these stirring scriptures met their complete fulfillment in the times of ancient Israel. There is "a great day of the Lord" too clearly depicted, such a day as this world has never yet seen. But if we may be allowed to believe the prophets, the events that are now casting their forms and their shadows across our world are the sure harbingers that the great day is upon us.

But these warnings are not given for the purpose of forecasting our destruction; rather, in order that we may sense the meaning of the events of the hour, and prepare for the great occasion of the Lord's coming. In the King James version, the twelfth verse of the fore-

going quotation is rendered, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Men are precious in the sight of our heavenly Father. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

God has not only forewarned us concerning the destruction of "the great day of the Lord," but He tenderly and ur-



*This little girl was found hungry and trembling with exhaustion at the door of the soup kitchen that has been located in the heart of Jerusalem by the Relief Committee. Since she has been under the kind care of the Girls' Orphanage, she has become transformed, and is now in good health and spirits.*

gently presents to each one of us the protection that is afforded for all who will receive it.

Indescribably rich and enjoyable are the experiences of the one who is facing the distresses of this world in the light of the prophecies and the promises of the inspired Book.

## The "Occasional Drinker"

THE tipplers of the land have from time immemorial laid great stress upon the argument that no harm is done by only drinking occasionally in a social and temperate manner. And the wine interests of California, France, and Italy have stoutly maintained that fermented grape juice has no evil effect on the body or the morals. These assertions, however, are negated in the *American Journal of Sociology*, where certain statistics are set forth. We quote:

"Contrary to what might be expected, the largest percentage of alcoholic criminals is yielded by the 'occasional drinkers,' the next largest by the 'social

drinkers,' while at the bottom of the list are the habitual or 'excessive drinkers.'

"The experience of France shows that the curve of crime rises or falls with the production and consumption of wine. Failure of the vintage in the years 1853-55, 1859, 1867, 1873, 1878-80, 'was attended by a remarkable diminution of crime (assaults and wounding),' while there was an increase of crime in the years when vintage was abundant. Wine, as well as spirits, thus proves to be a serious offender.

"Of the 13,402 convict cases investigated by the Committee of Fifty (1905) in seventeen prisons scattered throughout twelve states, it was found that 6,694 of the crimes, or one half of the total number, were wholly or in part induced by intemperance. In 4,179 cases, or 31.18 per cent of the total, alcohol was the 'first' or principal cause; and in 2,261 cases, or 16.87 per cent of the total, it was the sole cause of the felony.

"During the official year ending April 3, 1913, the Court of Domestic Relations in Chicago disposed of 3,699 cases, of which 2,432 were for family separations. Among the causes of these latter, excessive use of intoxicating liquors held first place with 46 per cent; while but 12 per cent were charged to the next highest cause, namely, immorality of the husband."

## Where Jesus Saw the Golden Rule

ONE of the utterances of Jesus we call "the Golden Rule"; and it reads, "All things whatsoever ye would that men should do to you, do ye even so to them." To this utterance Jesus adds, "For this is the law and the prophets."

The term "the law and the prophets" refers to the writings of the Old Testament. No matter what our estimate of those writings may be, the Master finds in them the Golden Rule. And may it not be that if we have the true spirit of the Master, we shall find in the Old Testament Scriptures many things that are just as rich as the Golden Rule,—things that we are now overlooking?

THE president of the Willys-Overland company says that there are 4,000,000 passenger automobiles in our country, and that their travel each day is equivalent to 1,600 times the girth of the earth.

## NOTICE OF ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation, organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on Monday, the 27th day of January, A. D. 1919, at ten o'clock a. m.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, President.  
H. G. CHILDS, Secretary.