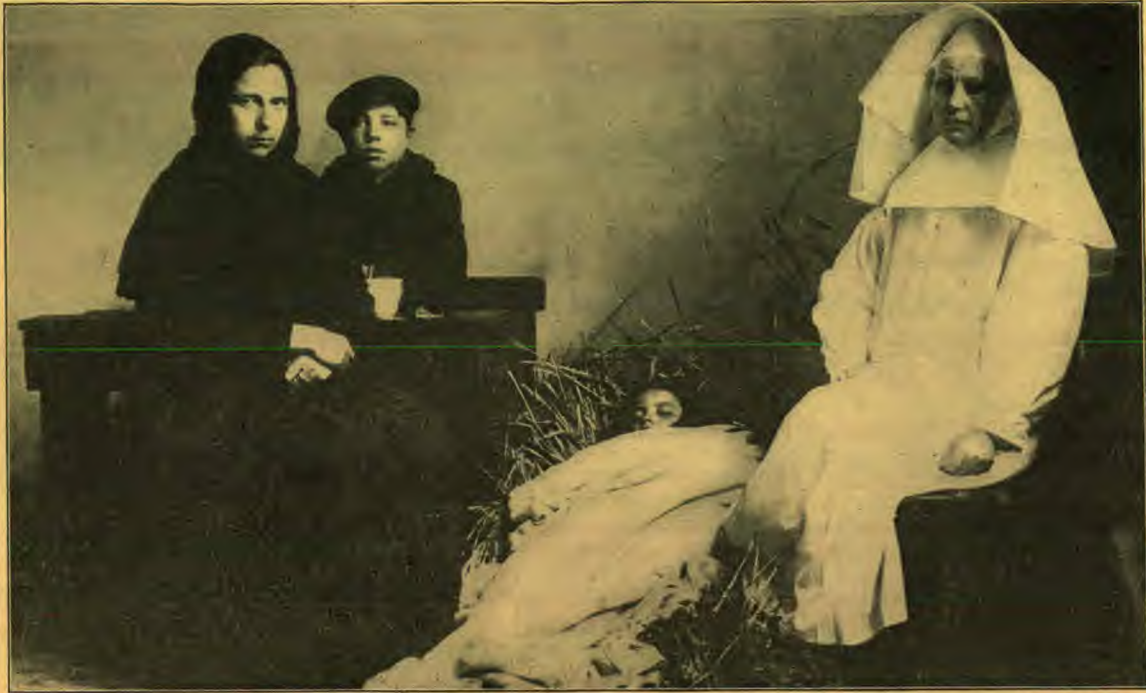


# Signs of the Times

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*Sad indeed are the pitiful tales of want and waste that still linger from the great conflict. This generation will not forget some of the fearful outrages committed by a supposedly civilized Germany. This particular incident is but typical of thousands, and scarcely a side light on the great contest. Fleeing from Douai, France, with her children at her side, this mother walked all the way to Holland, most of the time bearing her dying daughter in her arms. In Holland, the Red Cross took them in and rendered help to the utmost. The photograph shows mother, son, and the little daughter, who is dying as a result of the journey. The Red Cross nurse is there to do what she can.*

## How Much Is the World in Debt?

By JOHN W. CHRISTIAN

IT is usually conceded that figures and statistics generally constitute dry and uninteresting reading. An exception to this opinion, however, is found in a statement recently made public by Mr. R. E. Whittlesey, chief statistician of the Equity Trust Company, of New York. Among other things, he tells us that while the war flag flies over practically the whole of the inhabited world, ninety-six per cent is under the control of the allies, while only four per cent belongs to the central powers. He further informs us that twenty-two nations have been actively engaged in the world struggle, with a total population of 1,349,561,000. Of this population, we are told, 1,207,870,000 are members of the allied nations, while 143,721,000 belong to the central powers.

He continues: "In national wealth the five main allies possessed before the war \$406,000,000,000, a sum nearly four times as great as the national wealth of the two central powers, the latter being \$105,000,000,000. As to man power, the allies could command on the battle field 88,000,000 effectives, as against 26,000,000 of the central powers, a proportion of about three to one. The money expended by the seven leading belligerents for purely war purposes during four years has been estimated at about \$134,000,000,000. It has been said that this sum is greater than all combined money expenditures for all other wars since the beginning of recorded history. The

total cost of all the wars fought since the American Revolution, the aggregate fighting period covering 60 years, was only \$23,000,000,000, making the expenditures of the present war for only four years six times greater. It is about one third of the total national wealth of the chief belligerents. The combined average daily war cost, computed on a four years' basis, is about \$107,500,000, or \$4,479,000 each hour of the day."

A compilation of financial figures bearing on the conduct of the war reveals the astounding fact that the world's debt has increased more than six times over what it was at the beginning of the war, notwithstanding the increase in taxes, and has reached the enormous sum of \$129,000,000,000, and the end is not yet.

Touching the loss in shipping to the allies and neutral countries, chiefly caused by the unrestricted submarine warfare carried on by the unscrupulous Hun, the report further states: "The total losses in shipping to the allies and neutrals up to August 1, 1918, are estimated at 15,000,000 tons. This is about one third of the world's 48,500,000 tons of pre-war shipping. The cost of the lost tonnage at pre-war value is estimated at \$1,050,000,000. Of the \$250,000,000 fire losses in 1917, about \$43,558,000 is estimated as probably due to enemy incendiarism."

But greater than the waste of money and the loss of shipping, is the fearful loss of human life, (Continued on page 4)



# AS IN "YE OLDEN DAYS"

Wherein are described customs and practices of India which constitute a challenge to every Christian

By STERRIE A. WELLMAN

WHILE the nations of the West have moved far from the customs and conditions of the ancient past, there are parts of this old earth which still retain the customs, costumes, and traditions of the time when Greece was at her zenith and Rome was at the height of her glory. Surprising as it may seem, after a century in which she has been ruled by the European, her educational system patterned after the English order, her laws modified by her British conquerors, and her peoples brought into daily contact with the missionaries, the educationalists, and the ruling classes from the West, India, ancient, with a civilization as old, perhaps, as China's, is but little changed, in her manner of living, from the conditions of ancient times.

To-day, as then, the farmer tills his land with a wooden plow, on which a light iron share is placed, this being drawn over the surface of his fields by oxen; his harrow is a rough plank; his sowing method, the broadcast system of Bible times. And as then, some falls on good ground, some on the beaten paths, thousands of which traverse every square mile of India, and some in stony

generations of mankind, has stamped itself upon village life in its daily operation through all the centuries, and in the larger towns and cities only can the transforming power of Western thought and life and education be to any great extent discerned.

## THE WEAVERS, POTTERS, AND SHEPHERDS OF ANTIQUITY

Were we to turn aside from the highways of travel, and go a few miles from the beaten track, we would find the weaver still there, with his primitive loom, his feet in a pit in the ground, his warp fastened to a post at a distance to give the needed breadth to his cloth, and he toiling wearily in heat or cold to make the coarse cloth or blankets of the olden day. True, these are being supplanted by finer goods imported from abroad or manufactured in the manufacturing towns that are slowly but surely developing in the country; still, after all the years, the hand-woven product finds a ready market, and is much preferred in the village bazaars.

The potter, with rude wheel, plies his trade by the village highway; and as



The patient ox or the unambitious man is the motive power, and the sweep is often the machinery by which the reviving stream is brought to the thirsty land. In some parts of the country, the Persian wheel, with its earthen buckets, is in use; but by far the greater part of the work of irrigation on the plains of India is done in the more ancient and laborious way.

Some years, the monsoon rains fail to appear. The ground becomes parched and dry (it is dry enough in the best of seasons), and then the only hope of the poor cultivator is his wells or the sink holes of the dry stream from which he has been accustomed to draw his supply of the life-giving fluid. If the drought is too severe, the battle is lost, and in despair he faces the worst—famine and oftentimes death; though these latter conditions are not so frequent now as before the British government had the situation so well in hand.

In some portions of India, peculiar customs in regard to bringing rain in time of drought have in the past prevailed. In "Holy Himalaya," E. S. Oakley tells of the practice of some of the hill tribes as follows:

"Though prohibited by government in recent years, much to the regret of the younger part of the population, for centuries a curious custom prevailed in Kumaon called the *badi*, which was resorted to when there were apprehensions of a bad harvest. The villagers of a valley or countryside used to unite in celebrating this quaint ceremony, with the help of a *badi*, or 'wind-flyer,' one of whom resided in most subdivisions of the province. It was supposed that drought,

## NATIVE WEAVER, NORTH INDIA

The weaver in the picture is at work on a native blanket. These are woven in strips eighteen to twenty inches wide, and later spliced, making a finished blanket from thirty-six to forty inches wide, and usually from three to four yards long. Hand weaving of the very finest muslins is still done in some parts of the Indian empire, notably East Bengal.



soil, or among the thorns. And at the time of the harvest, the grass hook and sickle in the hands of both men and women reap the scanty crop, while the ox treads out the grain on the threshing floor, usually in the shade of some mango grove hard by the village. Winnowed by hand, the grain thus sown, harvested, and cleaned, is ground, to cheery singing, by the women of the household, on the crude stone mill of which our Master spoke when He said, "Two women shall be grinding at the mill; the one shall be taken, and the other left." Not a material change, except for the

you watch his labors, you are unconsciously led to think of the prophet's lesson of the clay in the hands of the potter.

The hireling still leads the flocks of goats and sheep and the herds of cattle from the shelter of the village folds to the pastures in the jungles. The tradesman sits in his diminutive shop and barterers, as did his forefathers; and the simple needs of a simple people are amply supplied from the limited stock he carries.

The fields are watered from streams and wells, the water being drawn, as of old, in leathern buckets or reed baskets.

## THE SIGNS OF THE TIMES WEEKLY

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barrenness of land or of cattle, destruction due to rats or other vermin, and all such untoward accidents of agricultural life, were caused by the displeasure of some local god; in order to appease him, the *badi* was called in to perform his perilous task.

"First of all, the neighboring villagers visited all the temples near and made offerings; then a prodigious amount of singing and dancing was indulged in, probably with the object of attracting the attention of the god or demon, who-

wooden seat used to give out dark volumes of smoke during its passage, and would have burst into flame but for the oil with which it was drenched.

"The transit, if successfully achieved, was accepted as a good omen by the villagers. Should the *badi* fall, however, he almost certainly lost his life; and in ancient days, if he reached the ground alive, he was dispatched with a sword, and his head was cut off as an offering to the offended deity. The performance being ended, the cable was cut up into

and women who, having heard the word gladly, are still in name only the disciples of the Master. Lack of instruction, or in many cases, lack of depth, as in other lands, has left their lives barren and unfruitful. Yet the leaven of godly, faithful men and women who have learned to know the Master as He is, has had its influence; and to-day, as never before, the call for instruction concerning Christ, the desire to break away from the superstitions of the past, and to grasp that which they see of life and hope in the lives of Christians, is taking possession of many thousands. The greatest problem that faces the church to-day in the Indian mission field is to care for, to instruct, to develop fully the many who are knocking at the door of the church and desiring admission to its fold, that they may have part in the hope set before the Christian.

On the Indian plains, in the hill country from which our illustration of ancient customs is taken, from all parts of that land of darkness, hands are stretched forth for help. Doubtless many know not, comprehend not, what it is for which they reach. They know only that it is something higher, something better than they have; but the very desire, the mere reaching forth, is a call, imperative, irresistible, to the Christian church to-day. It calls for greater sacrifice of means; it demands more of our sons and daughters for service; it insistently sets before us the need of a more complete consecration of our all to the accomplishment of the commission to the gospel church, "Go ye into all the world."

You may not be able to answer the call. How about your son or your daughter? You may not be able to take the message of salvation. Have you yet made the sacrifice of full consecration of your life, of your money, of your time, so that if you cannot go, some one else can take your place? There is a wide field waiting. Thousands perish for lack of teachers. The church is decades behind its privileges in the mission fields, yea, in companionship and communion

#### A WAYSIDE RESTAURANT

By the roadside on many of the main thoroughfares of the Indian cities, sights similar to the above will be seen by the traveler. A few simple cooking pots, a supply of earthen dishes, and a mud fireplace, with the low table which serves also as a seat, constitute the furnishings, a friendly tree the roof, a water pipe the consolers, and the wayfarers the customers. Flies are his constant and innumerable companions, and the dust of the road his table spread.



ever he might be, who was threatening the place with his wrath. The *badi* then set to work on making a huge rope, nearly two inches thick, of strong bhabar grass. As his life was to depend on the strength of this cable, he always made it with his own hands and in the most careful way, testing every few feet of it with the aid of the crowd of people who usually gathered day by day to watch his operations. The cable at last reached a vast length, sometimes as much as three thousand feet. It was carefully measured by the headman of the village or villages concerned, the acrobat being rewarded at the rate of a rupee (thirty-two cents) for every hundred feet of rope.

#### RIDING FOR HIS LIFE AND FOR WATER

"Then it was made fast to a stake at some distance from the foot of a steep mountain or cliff, and a number of men carried it up the face of the opposite ascent and tied it to a rock or strong pine tree, after passing it through a running block of wood. The rope was made as tight as possible by the united exertions of the crowd. The *badi* had then to slide down the rope to the bottom. He was placed on a wooden saddle which had a deep groove underneath to keep it on the cable; and to each of the *badi*'s legs were tied heavy bags of sand to preserve his balance. After the sacrifice of a kid and various other ceremonies, not forgetting the very necessary precaution of plentifully greasing the saddle to prevent its taking fire, the *badi* was seated, and started off on his aerial flight amid wild acclamation. The rope being stretched at a sharp angle, he would shoot down it at a tremendous speed, which was somewhat stayed by the bend in the heavy rope near its lower extremity, so that he would reach the end of his course at a moderate rate and tumble off on a soft place prepared for his reception, apparently none the worse for his dangerous descent. The

lengths, under the headman's superintendence, and the people would take home pieces to hang up on the eaves of their houses for luck. The *badi* was feted for the rest of the day, and portions of his hair were begged, to keep as charms. The cause of prosperity to others, it was believed that he could never secure fertility to his own land. He had forfeited the good fortune he had conveyed to others, and no grain sown by his hand would ever grow."

#### ONLY ONE IN EIGHT THOUSAND A CHRISTIAN

Thousands of little customs similar in effect to this permeate the life of the people of both the great plains country and the towering hills. The need of the

#### A MOHAMMEDAN VILLAGE SCHOOL

Small schools presided over by the Mohammedan "Molvi" are to be seen in all the Moslem sections of India. The Koran in Arabic and Urdu, and simple stories, constitute the reading, and the most elementary principles of arithmetic only are added. Some few pupils go higher, but in government schools, few higher schools being provided except by the government or the missionaries.



gospel of Jesus Christ to dispel their ignorance and superstition is evident to even the casual traveler.

And a beginning has been made. Of the 320,000,000 souls who make up India's vast population, 3,750,000 are nominally Christians. Less than half of these are professing Protestant Christians. Many, however, of that number are men

with the Leader of the missionary advance. God give us a vision of the need, and a willingness to heed His call to co-operate with Him in meeting that need while we may.

It is better to be alone in a conquering cause than to be with a host that must lose in the end. ALBERT CAREY.



# Inspiration Draws a Portrait; Historians Identify It

By WILLIAM A. SPICER

**T**HE prophetic pictures of Scripture were divinely etched beforehand for purposes of identification. We will note here only a few distinguishing features of one portrait, suggested by quotations from Catholic authorities.

Under the word "Antichrist," "The Catholic Encyclopedia" says:

"After studying the picture of Antichrist in Saint Paul's epistle to the Thessalonians, one easily recognizes the 'man of sin' in Daniel 7: 8, 11, 20, 21, where the prophet describes the 'little horn.'"—Volume 1, page 560.

The prophecy of Daniel 7 indicates clearly the place and the order in history in which this "little horn" was to appear. The prophet had been shown the succession of the kingdoms of Babylon, Medo-Persia, Greece, and Rome, these powers being symbolized in the vision by four great beasts. The fourth beast, representing Rome, had ten horns. These horns, the angel explained, indicated the division of the empire into ten lesser kingdoms.

There is no controversy as to the fact that this fourth beast—"terrible and powerful"—represented Rome. Cardinal Manning said of the Roman empire:

HIPPOLYTUS IDENTIFIES "BEAST" AND ROMAN EMPIRE

"It was 'exceeding terrible,' according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations."—"Temporal Power of the Pope," page 122.

Saint Hippolytus, one of the early Catholic fathers, lived in the Roman empire before its division. He said that by this "dreadful and terrible" beast, "the Romans who hold the empire now are meant." And by the ten horns, he understood clearly "the ten kings that rise out of that kingdom."—"Ante-Nicene Fathers," volume 5, page 178.

The division was yet future in his day; but by the prophecy, he saw clearly that the ten kingdoms were to rise out of the Roman empire, according to the prophecy. The tribes of Goths and others came down from the north and took possession of the empire. The next thing, in the vision of the prophet, was the rise of the "little horn" among these horns that represented the kingdoms of the divided empire.

"I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 7: 8.

CATHOLICS SAY THE "LITTLE HORN" IS ANTICHRIST

This "little horn" says "The Catholic Encyclopedia," is the Antichrist. Saint Hippolytus paraphrases the text:

"As Daniel says, 'I considered the beast; and, lo (there were) ten horns behind, among which shall come up another little horn springing from them;' by which none other is meant than the

Antichrist that is to rise."—"Ante-Nicene Fathers," volume 5, page 178.

The place of the "little horn" is clear—the antichristian power was seen by the prophet rising in the field of the Roman empire. It was to appear after the division of Rome, rising up amid the kingdoms formed in the break-up of the empire. There we would naturally look to see its appearance in history.

The prophetic picture suggests a religious power claiming also kingly authority; for it is represented as one of the "horns," or kingdoms, among the other kingdoms.

We look to that period in Roman history following the division of the empire by the barbarian invasions from the north, and what do we see? We see a power rising that is described thus by a Catholic writer:

STEPPED TO THE THRONE OF CÆSAR

"Long ages ago, when Rome through the neglect of the Western emperors was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."—The Rev. James P. Conroy, in *American Catholic Quarterly Review*, April, 1911.

Erelong this bishop of Rome, who had stepped to the throne of the ancient Cæsars, was given the title of universal bishop. But when, a little earlier, the bishop of Constantinople assumed this title, Saint Gregory the Great, head of the Roman papacy, denounced the assumption as a sign of Antichrist. In a letter to the empress Augusta concerning this John of Constantinople, who "with new presumption and pride calls himself universal bishop," Gregory of Rome said:

"In this pride of his what else is denoted than that the times of Antichrist are already near at hand?"—"Epistles of Gregory the Great," book 5, epistle 21; "Nicene and Post-Nicene Fathers," volume 12, page 171.

Again, writing to the emperor Maurice, Gregory declared:

"Now I confidently say that whoever calls himself, or desires to be called, universal priest, is in his elation the precursor of Antichrist, because he proudly puts himself above all others."—*Id.*, book 7, epistle 33; *Id.*, page 226.

Saint Gregory was mightily stirred; and in the course of his long continued correspondence, he used such phrases as "what daring," "what swelling of pride," "presumption," "proud title," "arrogation," "foolish title," "wrongful name," "pitch of pride," and many like strong words.

In the assumption of the title of "universal bishop" by John of Constantinople, Pope Gregory the Great saw the

spirit of Antichrist. That is exactly how it appears to us now when the same title is claimed and used by the successors of Gregory.

"The Catholic Encyclopedia" article contains the following critical remark of Cardinal Newman concerning Antichrist:

"The gibe, 'If the pope is not Antichrist, he has bad luck to be so like him,' is really another argument in favor of the claims of the pope; since Antichrist simulates Christ, and the pope is an image of Christ, Antichrist must have some similarity to the pope, if the latter be the true vicar of Christ."—Volume 1, page 561.

The Catholic doctrine of Antichrist, of course, teaches that his coming is yet in the future; but according to the encyclopedia, the antichristian power is to bear a similarity to the pope. This means that the "little horn" of Daniel 7 must have a similarity to the Roman papacy. But in that prophecy, clearly, as Saint Hippolytus said, the "little horn" was to rise among those kingdoms of divided Rome.

We look at the picture presented in prophecy. Then we turn to history; and precisely where and when the prophet saw the "little horn" coming up, we see the Roman papacy rising. We see this ecclesiastical power bearing a kingly scepter among the kingdoms of divided Rome, exalting itself above them.

These few features of identification—to go no further than is suggested by the quotations from Catholic authorities only—exhibit a similarity between the Roman papacy and the prophetic portrait of the "little horn" power.

## How Much Is the World in Debt?

(Continued from page 1)

the ruined homes, the heartbroken and lonely parents, wives, and orphaned children. The sadness and loss to society and national life of the millions maimed that line the thoroughfares of the cities, or find shelter in the remote and quiet recesses of the country, is spoken to in the following language:

"The greatest loss entailed by the war is the loss of human life. M. Barriol, the celebrated actuary, gives the following figures as the capital value of man: in the United States, \$4,100; in Great Britain, \$4,140; in Germany, \$3,380; in France, \$2,900; in Russia, \$2,020; in Austria-Hungary, \$2,020; or an average capital value for the five foreign nations of \$2,892.

"The number of men already lost is 8,509,000 killed and 7,175,000 permanently wounded, or a total of 15,684,000. Thus society has been impoverished through the death and permanent disability of a part of its productive man power to the extent of \$45,000,000,000."

To those who view the present situation only in the light of the immediate prospects of this world, the outlook truly is dark. To the Christian, whose hope and faith is centered in the word of God, a ray of light breaks through the darkness, and we are led to exclaim, "How long, O Lord, how long?" To which question God replies, "Behold, I come quickly." And the trusting heart responds, "Even so, come, Lord Jesus."



# COMPLETING THE ATONEMENT, OR CHRIST'S WORK SINCE HIS ASCENSION

By A. R. BELL

"THERE is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Timothy 2: 5.

"We have a great High Priest, that is passed into the heavens, Jesus the Son of God." Hebrews 4: 14.

It is idle to talk about the service of Christ's priesthood, and hide our faces from its reality. If Christ is our High Priest, then there is a service to His priesthood. If there is a service to His priesthood, then there is a place for the ministration of that service. And as the service of the Levitical priesthood was a type of the service of Jesus Christ as our High Priest, it is clear that from the type, which was the service and priesthood of earth, we are to understand the antitype, the priesthood and service of heaven. We read:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

"For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern showed to thee in the mount." Hebrews 8: 1-5.

This scripture reveals clearly the two services, both the earthly and the heavenly, and the earthly as a pattern or type of the heavenly; and it reveals the heavenly as the "true" one.

## THE TRAGEDY OF THE CROSS PREPARATORY

Now let us look at the matter of the atonement. Some claim that the work of the atonement was finished on the cross. But the atonement is seen to be a work performed only by the high priest. This we learn from the type in Leviticus 16 and from Hebrews 9: 7. That atonement in the earthly sanctuary was made by the high priest with blood, and it constituted the most solemn event of the whole Jewish year. Even to-day the service and day of Yom Kippur are the most solemn and sacred service and day in the whole Jewish calendar. A Jew will break the Sabbath; he will do violence to all the tenets of his religion; but when the day of Yom Kippur comes, he will close his place of business, he will take his hands off everything that savors of toil; he will even fast the full twenty-four hours, to the extent that not a morsel of food or a drop of water will pass his lips.

For the atonement made by the high priest, there was a sacrifice provided. In that fearful tragedy enacted on Calvary, the sacrifice was provided for the

solemn service of the atonement of the heavenly sanctuary, to be made by our High Priest, Jesus Christ. And if, in that wonderful work of redeeming love, the sacrifice was provided, where was the high priest to make the atonement, if the atonement was finished on the cross? Will you say that the high priest was Caiaphas? Perish the thought! Will you say that the high priest was Jesus Christ? Did He on the cross, as our high priest, make an atonement by the offering of Himself?

For answer, we read, "Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer." Hebrews 8: 3. This is spoken of Jesus Christ, our High Priest, and of His service in heaven. Then the scripture continues, "For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law." Verse 4. That law, the law of the priesthood, demanded that

brews 9: 7; Leviticus 16: 17); and the specific time of that service was "the seventh month, on the tenth day of the month" (Leviticus 16: 29). "Also on the tenth day of the seventh month there shall be a day of atonement." Leviticus 23: 27.

The antitype being true to the type, when does this "tenth day of the seventh month" occur?—Not until the fall of the year; but the crucifixion of our Lord was in the spring of the year.

It is therefore evident that the sacrifice of Jesus on Calvary was not the finishing of the work of atonement. No; for so far as His ministry as our resurrected Lord and High Priest is concerned, it was but the beginning. It was the providing, in His being slain, of the perfect offering of blood,—His own,—which He, as "Mediator between God and men," was to offer as the only acceptable sacrifice for sin. And this He was to do not on earth, but in heaven, as "minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 2.

And this service, which was the perfect service, by a perfect High Priest, made with a perfect sacrifice, in a perfect tabernacle, was the antitype, in all of its detail, in the work of God for sinners, of the Levitical priesthood, and service, and tabernacle, and sacrifices. And as the service and work of that priesthood had in it the special service and work of the "atonement," performed by "the high priest alone," on "the day of atonement," and as that "day of atonement" was "the tenth day of the seventh month," so also must this service of which the other was the type, have in it the special work of the atonement and its appointed time.

## ONE CLOSES, ANOTHER OPENS

Since A. D. 70, when the temple was destroyed by the Romans, there has been no sanctuary in the earth. In fact, its services had been only a formality since the crucifixion day, when the veil of the temple, separating the two rooms, had been rent by invisible hand. However, when Christ ascended, He commenced His work in the heavenly sanctuary, which was the pattern for the one made in the wilderness. See Hebrews 8: 1, 2. And it is to this sanctuary in heaven and its service that we have access through the ministry of our great High Priest, Jesus Christ. Our coming to the door of the heavenly sanctuary with the offering of faith, not now the blood of bulls and goats, but the precious blood of the Lamb of God, works for us in the antitype exactly what was accomplished for men when they offered these other sacrifices, by faith in the type, at the door of the earthly sanctuary.

The service of the earthly sanctuary was a yearly service. That is, the whole round of service, with its feasts and fasts and solemn convocations, was performed each succeeding year. The greatest of all its services was its personal ministry for sinners. This ministry brought the



only out of the tribe of Levi, and from the house of Aaron, should come the priesthood, including the high priest. And we read further, "For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood." Hebrews 7: 14.

It was not until Christ ascended on high, when He "passed into the heavens," that He became our High Priest. Hence it is evident that the work of the atonement was not completed at the cross. At that time, only the basis of all atonement for sin, the divine sacrifice, was made.

## A DEFINITE TIME AND WORK

Again, in the Levitical priesthood and service, the work of the atonement had its special service, and there was a definite time for it. That service was performed by "the high priest alone" (He-



whole year of service to a close on the tenth day of the seventh month. Of this day, the Lord gave direction to Moses, saying:

"On the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Leviticus 23: 27-30.

The very wording of this scripture clearly shows that the work of the day of atonement was a work of judgment. Men were to be "cut off," they were to be destroyed, if in that day they were found disobedient and in sin.

The service of that day is given in detail in the sixteenth chapter of Leviticus. After the high priest had first made "an atonement for himself, and for his house" (verse 6), he was to make an atonement "for the people" (verse 15). For this service, two goats were provided, one goat for the Lord, the other for the scapegoat. (Verse 8. Margin, "Azazel." The Syriac gives the rendering, "The angel, the strong one, that revolted.")

"The goat upon which the Lord's lot fell" was to be slain "for a sin offering" (verses 9, 15); and with this blood "went the high priest alone" into the holy of holies, or the second apartment of the sanctuary, where was the ark of the covenant, and the mercy seat (Hebrews 9: 7; Leviticus 16: 15, 17). That offering being accepted of the Lord for the people, then the high priest turns his attention to the sanctuary. He makes "an atonement for the holy place" (verse 16), also for the altar that is without, the altar of sacrifice (verse 18); and this is said to be a cleansing "from the uncleanness of the children of Israel" (verse 19). The atonement was a work of cleansing; and the sanctuary was cleansed, as well as "all the congregation of Israel." Verse 17.

#### EVERY SIN REMOVED YEARLY

During the year, the sins of repentant men and women were confessed over the offerings they brought to the door of the sanctuary; then the offering or substitute for the sinner was slain, and the blood of the offering was taken by the priest into the sanctuary, and sprinkled before the veil, and upon the horns of the altar of incense, the sin thus being transferred from the sinner to the substitute, and in the blood carried by the priest into the sanctuary. On the tenth day of the seventh month, the day of atonement, the year of service for the individual was brought to a close by a service for all the people. On that day, all the people were cleansed, and all their sins were removed and blotted out, and the sanctuary was cleansed. Note here that only the sins that were in the sanctuary were removed and blotted out; but the only sins that were in the sanctuary were confessed sins, and confessed sins are forgiven sins. The conclusion is that the forgiving of sin and the

blotting out of sin are altogether separate and distinct the one from the other.

The individual was forgiven when by faith he brought his offering to the sanctuary, and over that offering confessed his sin, taking the life of the offering; but the putting away or blotting out of the sin was not until the day of atonement, or the cleansing of the sanctuary. Those who were not in affliction for their sin, who were not seeking God with all the heart for cleansing, were "cut off" from the people of God. This constituted the work of the cleansing of the sanctuary, and was a work of judgment.

Speaking of the fast of Yom Kippur, the day of atonement still observed by orthodox Jews the world over on the

tenth day of the seventh month, Jewish time, a leading Philadelphia newspaper had this to say: "Yom Kippur is the judgment day, when the fate of every man is sealed for the ensuing year, on the strength of his past record."

We can but conclude that as all the work of the earthly priesthood and sanctuary was a type of the priesthood and work and sanctuary in heaven (see Hebrews 8: 1-5; 9: 1-28), the tenth day of the seventh month, the day of atonement, or cleansing of the sanctuary, was a type of the great judgment day that will bring to a close the work of Christ, as our great High Priest, and seal for eternity "the fate of every man" "on the strength of his past record."

## Does Fear Cause Influenza?

BY G. B. THOMPSON

IN the midst of the awful scourge of influenza that has been visited upon the country, the *Christian Science Monitor* of October 8 publishes an editorial with a view, we suppose, to helping in this time of trouble. Here is an excerpt from the editorial:

"Some day the world will come to see that what it calls contagion is a mental contagion, and that what it calls infection is the infection of one mind from

necessary to have any quarantine regulations against diseases such as smallpox, measles, typhoid fever, influenza, or cholera. It is merely a mental spasm that spreads disease. No need to clean up the house, or have any sanitary regulations in a city. Only think all right, and everything will be all right.

Observe also that there is no danger of infection. There is no need of going to the trouble and expense of having an operating room immaculately clean and sanitary. Germs are only in the mortal mind. Surgeons can operate anywhere. One place is as good as another, so far as danger of infection is concerned. All there is to infection is a wrong thought. Dirt and filth in an operating room, according to Christian Science, does not render the patient under the scalpel any more liable to infection than if the place were sanitary.

#### THE UNIVERSAL MALADY

Speaking of the present-day scourge of influenza, this editorial gives the reason for the spread of the disease, which has taken so many lives. The editor says:

"Let any person who has been brought in contact with the conditions of to-day ask himself frankly whether it is not fear which is playing such fearful havoc in the world. Everywhere men and women are afraid. Afraid in the areas of war of a storm blast that may at any moment strike over them; afraid within the orbit of the air squadrons of the sound of the terrible engines whirring in the darkness overhead, and of hearing the bombs explode all round; boys sleeping fearfully in the trenches, waiting for the summons in the gray morning to go over the top, and men and women sleeping in towns and villages, miles and thousands of miles away, fearful of what in that very moment may be happening to those whom they love; men and women at sea, waiting as it were for the explosion of torpedoes; or even men and women in immediate physical safety, wondering what effect the war is going to have on their incomes and their lives. A great fear has stricken the world, and it is little wonder if out of this fear there have emerged pestilences and diseases which have mounted on the winds of



"Not bombs from an air squadron, but fear, is doing the 'fearful havoc.'"

another. Orthodox medical practice to-day largely recognizes this, but it draws back from the logical consequences of its own admission, and endeavors to shelter itself in a halfway house, which is built partially out of mind and partially out of matter."

According to this so-called Christian-scientific statement, it is entirely un-



fear, and scattered their seeds in every direction."

Fear, then, not disease germs, is doing the "fearful havoc in the world." Not bombs from an air squadron, but fear, is doing the "fearful havoc." The danger is not from a torpedo, but from fear.

It is true that a great fear is taking hold on the hearts of men. One of the

signs of the last day, our Saviour told us, would be "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26. But as we look about us, we can see many reasons why a sort of dread should be in the heart. Only a perfect trust in the Lord can stay the hearts of men in this great world's crisis.

point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment." James 2: 8-13.

"He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3: 14, 15.

Thus supplemental to the written commandments, respect to persons, the lack of mercy, and absence of love place the person in the category of abiding death; and among those who have not the law, the conscience becomes the monitor that bears witness, while their thoughts accuse or excuse, under the influence of the Holy Spirit. (Romans 2: 14-16.)

#### LOVE FOR GOD MEANS COMMAND- MENT KEEPING

This conception of justice, this high standard of Christian attainment, of which love is the motive, and Christ the living example, should put an end to the foolish questions, and contentions, and strivings about the law (Titus 3: 9); while, with the body of sin destroyed, delivered from "this body of death," the *corpus juris*—the body of the law, the law in its entirety, letter and spirit—is acclaimed as "holy, just, and good" by all who, like Paul, "delight in the law of God after the inward man."

Those who have experienced this change of heart and purpose; those who know the joys of pardoned transgressions, and have passed from death to life, because they love the brethren,—these should be able to grasp the thought of the fatherhood of God, the source of love, of law, of government, the Architect of the universe, the Omnipotent, and in willing obedience to His commands (Exodus 20: 1-17), worship and serve Him in His own appointed time and way.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." All is given; all is required.

"One cannot safely anticipate his need and by a *a priori* selection discard as useless any part of the living law. Nothing less than a completely comprehensive statement of all the law on all subjects will suffice."

God brought Daniel into tender favor with the prince of the eunuchs. While he was true to principle, he was so courteous, so kind and considerate, that he compelled the respect of those who came into his presence. "A meek and quiet spirit" is valued to-day as much as then. A person can be firm and yet sympathetic. The Lion of the tribe of Judah was a lamb. D. H. KRESS.

As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. ELLEN G. WHITE.

## Love, the Body of the Law

BY A. ALLEN JOHN

JURISPRUDENCE presumes that the body of the law is represented in the civil and criminal codes; and, also, that it will be respected in all procedure; in other words, that the law in its entirety will be respected in the attempt to secure justice and to maintain a stable government.

Government is law maintained, whether divine or human; and all infractions that are not justly pardoned or penalized are inimical to justice and lead to antinomianism, which, when manifested in either word or deed, undermines the foundations of justice and government, and may be characterized as well fledged anarchy.

The principles which underlie constitutional governments usually find expression in clearly defined statutes, which may be grouped under specific subheads; while there are other principles which are brought to the threshold of consciousness by unusual events and circumstances, and thus visualized, they are interpreted as unwritten laws, which serve as illustrations of the idea of the letter and of the spirit of the law.

Human governments are based upon principles which, presumably, are of divine origin; hence the human mind naturally associates the two in making comparisons and in drawing conclusions. Therefore it seems reasonable to regard all honest attempts to secure legalized justice as coming within the scope of divine government, or in no way incongruous to the same. This idea is supported by Holy Scripture, which shows the relation that should exist between the government and the governed. A few quotations will make this apparent.

#### LOVE IS THE FULFILLING OF THE LAW

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil." Romans 13: 1, 3.

"Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22: 21.

"Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . For all have sinned, and come short of the glory of God." Romans 3: 19, 23.

"Render therefore to all their dues. . . . He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not

bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Romans 13: 7-10.

This idea of the unity and purview of the law was presented to a lawyer by Jesus, in reply to the question, "Which is the great commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matthew 22: 36-40.

#### LAW IS ALL-COMPREHENSIVE

Thus it is made plain that love is the *corpus juris*, the body of the law; that law is universal in its domain; that the statutes are crystallizations of the principles of love; and that in addition to

*"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." All is given; all is required.*

the letter of the law—supplementing all verbal expressions of the same—there is a spiritual significance to it which, as the supreme test, appeals to the heart, to the motive, to the thought, and to the conscience of the individual who is in tune with the Infinite and enjoys spiritual discernment. A negation of this principle, a failure to discern spiritual things, reveals a myopic condition which "cannot see afar off," and which eventuates in lust, envy, hatred, and the works of the flesh generally, in contravention of the fruits of the Spirit and the answer of a good conscience toward God. "I have seen an end of all perfection: but Thy commandment is exceeding broad." Psalm 119: 96.

"If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one



# Keep Them from Starving and Help Them to Help Themselves

BY JAMES L. BARTON

Chairman of American Committee for Armenian-Syrian Relief

In our last article on the Armenian and Syrian Relief, we spoke of Samuel T. Dutton as chairman of the Executive Committee. We should have said the vice chairman. We are glad to present the following facts and program in regard to the work of the committee, from the pen of James L. Barton, the chairman of the American Committee for Armenian and Syrian Relief. We give all the more freely and heartily when we know that our gifts are not to perpetuate pauperism, but are for the purpose of helping unfortunate people to get on their feet. We hope that none of our readers will feel satisfied until they have done all in their power, both with their influence and from their pocketbooks.

So much has been said in past years about famine in Turkey, that the impression has been made that the country is nonproductive. This is a great mistake. These periodical conditions of distress are due to the reprehensible policy of the government and the antiquated methods of agriculture. With proper methods of cultivation, and fresh seed for sowing and planting, Asia Minor, Anatolia, Armenia, Cilicia, and the Caucasus will quickly become one of the most prolific food-producing areas of the world.

Wheat, barley, rice, millet, vegetables of all kinds, and fruits of every variety known to the temperate zone, are produced in large quantities even with the primitive methods of cultivation. The country is also a producer of cotton, and in the north is a rich grazing country.

With modern improvement in farming, there is no reason why this country should not, within a year, produce more food than will be necessary for the population, even after the vast number of

Under a good government, there is no reason why Turkey and Armenia should not quickly become one of the garden spots of the Near East, producing not only foodstuffs for Europe, but minerals for the world.

One of the chief objects of the relief commission of the American Committee is to get the refugees back upon the soil, and make it possible for them to develop its resources and to become in the quickest and the shortest time possible wholly self-supporting. In the meantime, food supplies, clothing, and medical care will be absolutely essential to sustain life. The orphans must be looked after for years, but the adult population can soon be brought to a condition of self-support.

## CONTEMPLATED USE OF THE THIRTY MILLIONS

Carefully prepared estimates based on reports that have come to the committee from every part of the Near East in which work is carried on, show that there are 3,950,000 destitute refugees, a large proportion of them in exile. The capitulation of Turkey has made accessible to the committee this great mass of suffering humanity.

At the present time, the Red Cross has taken over responsibility for a large part of Syria and Palestine, thus reducing the number of the extremely destitute depending immediately upon this committee by 1,050,000. This leaves abso-

bers who have been sent to remote districts within the Turkish empire.

It is difficult to estimate the actual cost of repatriating and reestablishing these people, and of supplying their immediate needs for food and clothing until they can be reestablished and put upon a self-supporting basis. We submit the following, however, as the lowest possible estimate based upon the most accurate obtainable facts:

2,900,000 needy and accessible people, of whom a large proportion will be dependent upon aid from without for six months at least. We estimate \$5.00 per capita for the six months as the lowest figure possible, making a total of .....	\$14,500,000
1,770,000 exiles and refugees to be repatriated, some of them to be carried a thousand miles to their homes. Giving an average of 400 miles per person, estimated cost \$3.00 per capita ..	5,310,000
400,000 orphans included among the refugees, to be provided with orphan homes at their destinations. Estimated cost \$10.00 per capita for the creation of the home .....	4,000,000
Seeds for sowing, farm tractors, implements and tools, cattle, sheep, motor trucks, autos, etc., to set up these people, after they return, upon land, with facilities for cultivation. ....	2,500,000
Providing of houses for 1,770,000 returning refugees, the buildings formerly occupied having been, so far as reports show, largely destroyed, or rendered uninhabitable without extensive repair. Estimated that 50,000 houses will be required, at an average cost of \$50.00 each .....	2,500,000
Clothing for at least 2,000,000 needy, including the orphan children, and bedding, of which they are mostly destitute, at an average of \$4.00 per person .....	8,000,000
Total required to cover period of six months .....	\$36,810,000

It is probable that the above estimates are much below the actual requirements. We have done our best to reduce the estimate to the irreducible minimum. The commission will make a survey of the entire country as soon as possible, and it is expected that there will be a call for at least twice this amount before the work is completed. No special item has been inserted in the above estimate for the medical care of these people in a country where typhoid, dysentery, typhus, and cholera have been widely prevalent. The commission contemplates taking out at least ten physicians, with nurses and medical supplies to meet these needs as far as possible.

THE fundamental reason for the magnifying of others' faults is the desire that by so doing one will cover up one's own similar faults, and make it appear how much better is the one who is making the criticism than the subject of the criticism. But the Word makes it very plain that by calling attention to others' faults, one is really calling attention to one's own faults. Beware lest in judging another, thou condemnest thyself. It takes a thief to catch a thief. It takes a musician to pick flaws in another's music. So a person recognizes in others most quickly and infallibly those sins in which he is experienced. So in order to hide his own sin, he exposes his brother's; but in so doing, he really proclaims in loud tones to all the world his own.

RICHARD F. FARLEY.

THE ability to see things to be done, then do them, is the spirit of the leader; but to let others do them, is the spirit of the indolent. Inability either to see or to do is to possess no spirit; to be dead.

M. A. HOLLISTER.

Here are dark and sun-burned Syrian refugees eating rice on the very spot where an ancient tower used to be, within the place known as the Tower of David.



Armenian and Greek refugees have been repatriated. The cotton possibilities are almost limitless.

These refugees are among the most industrious and resourceful people in the world, and will quickly seize upon and improve every opportunity to become self-sustaining.

The relief commission is taking to Turkey farm implements and trained agriculturists and improved seeds, with the assurance that within a year after the exiles return to the soil, they will need no help from without. Only 400,000 orphans will require assistance to live until they too can become self-supporting.

lutely dependent upon the work of the relief measures for the American Committee for Relief in the Near East a total of 2,900,000, all accessible, all in desperate need. Of this number, the best estimate obtainable indicates 400,000 orphans without fathers, but some with living mothers with no means of support.

The same estimate, based upon the most reliable information obtainable from consular and relief agent reports, shows that 1,770,000 of these destitute sufferers are away from their homes, having been driven out by the authorities. Many of them are in Arabia, Mesopotamia, Syria, Persia, the Caucasus, and Siberia, while there are large num-





# EDITORIAL



## "FATHER, FORGIVE THEM"

**P**OPULAR religious teachers in ancient times as well as modern seem to have had the habit of getting things exactly the opposite of what God teaches.

In the opening discourse of the Master while doing His personal teaching on earth, He said: "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy." Matthew 5: 43. Those who had been teaching such a doctrine of hatred went contrary to all the teachings of the great Father of love, who had given to the world His only-begotten Son, our Lord and Saviour Jesus Christ; they went contrary to the teachings of the inspired prophets of the Old Testament Scriptures, but they probably did this through the perversion of some of the instruction that God had given in regard to dealing with people who had become so degraded and so corrupt that the only merciful thing to do with them was to visit them with destruction. But even in this, God did not manifest hatred, nor did He design that His followers should do so. It was the most merciful thing that could be done under the circumstances.

But after referring to that false teaching of hatred by them of olden times, the Lord immediately adds: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same?" Matthew 5: 44-46.

Among the last recorded utterances of the Master was the prayer as they were crucifying Him: "Father, forgive them; for they know not what they do." Luke 23: 34. Among those who were crucifying the Lord were both bigoted and degraded individuals, who from the standpoint of character were not worthy to be in His presence. But how beautifully and how strongly does He exemplify His own teaching concerning the principles of love, even for our enemies, that flowed from the great heart of God!

How wonderful and yet how inspiring this is! The Lord's heart is a great wellspring of love, and those who were so despitefully using Him did not change the flow of divine compassion and tenderness. The natural thing for humanity would be to call for the destruction of such tormentors and persecutors; but instead, the Master ardently calls, "Father, forgive them."

Do we who have taken the name of Christ, and who profess to be actuated by the spirit of Christianity, constantly seek to be filled with this same spirit of love that was so spontaneous in the heart of our divine Lord? The infinite depth of divine love is a theme that may well absorb our every energy.

## MEETING THE SPIRIT OF REVOLUTION AND STRIFE

REPRESENTATIVES from some twenty-seven nations are assembling for the Peace Council in Versailles. And as these delegates meet to discuss the problems of the great war itself, they have a still greater problem arising because of the anarchy and spirit of revolution that pervades the world.

The Entente allies with which the United States is associated have the most stable government at the present time, but many of the other nations are torn and distracted by the spirit of revolt that is reigning all through the various countries.

Even our own nation and England and France, which represent the greatest stability of government in the world at the present time, have grave questions and problems confronting them, which cause our statesmen and rulers to view the future with feelings of deep concern.

The spirit of revolution was rife at the close of the last century; but then, because of the lack of facilities for communication and travel, it could not spread to every part of the world as it can to-day.

There was a similar spirit of revolution that broke forth in Europe in 1848; but for similar reasons, it was finally brought under control.

But there is a spirit of anarchy, revolution, and violent strife throughout the world to-day that is rapidly getting beyond the control of the wisest and the strongest men. To say that the world has often met and conquered like conditions does not meet the case, for that is not true. Just as the European war from 1914 to 1918 was greater than all the wars of history combined, so does the revolutionary spirit of this time outstrip anything presented in all the annals of the past.

There is an intensity in the world to-day that would be appalling if we did not understand what it signifies. The spirit of revolution and of violence in itself alone is not a sign of the approaching end. But the prophecy of Daniel most clearly



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Happy in spite of wounds and shattered limbs, these American sergeants are making themselves and others joyous by means of music and optimism. They were wounded in the battle of the Argonne forest. They are shown on the deck of the Leviathan at her dock in New Jersey.

designates this generation as "the time of the end." And at this time of the end, the prophet says, "Many shall be purified, and made white, and tried." And he also adds that "the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12: 10.

And from the apostle Paul, we learn that the coming of Christ "is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2: 9, 10, A. R. V.

The "deceit of unrighteousness" through "them that perish" and who have "received not the love of the truth" will be a mighty power in the hands of Satan, according to this warning of the apostle, in working signs and lying wonders in the last days.

No one of the things that are distressing the people of the world to-day would by itself constitute a sign of the second coming of Christ; but the whole voice of prophecy, when taken together, shows that we have reached the borders of the great day of the Lord, and that unusual and even distressing events will press with increasing intensity and rapidity.

But God is a tower of strength for all who will seek Him; and He will not only protect us, but will give us the preparation needed to enable us to stand in that great day.

THE *Wall Street Journal* says, "History records but one other event more momentous than this war—that of Calvary." And there is yet another most momentous event whose shadow out of the immediate future is even now upon us. It is the supreme event for which Calvary laid the sure foundation, and of which the great war now under armistice was one among the multitudes of harbingers. That supreme event is the second coming of Christ.



# The Adornment of the True Christian

*Men and women, since the childhood of time, have ornamented themselves externally with the costly things of earth. God deems such things superfluous, and ordains ornamentation from within.*

BY CARLYLE B. HAYNES

THE religion of Christ is comprehensive. It covers temporal, social, and practical duties. It sweeps the whole field for God, and leaves no room for self or sin. God's claims cover our entire being, body, soul, and spirit.

And this becomes all the more true the nearer we come to the end of the world and the second coming of Christ. Every passing day not only brings us nearer to the time when Christ will be revealed from heaven, but it ought at the same time to bring us nearer to God. Bible religion is very practical. It affects, or should affect, very decidedly, our personal habits,—eating, drinking, dressing, etc. A man may make a profession of Christianity, and then utterly deny that profession by the way he appears among men.

## PRIDE VERSUS HUMILITY

The foundation principle of the life of Christ was humility. He who was in the form of God was made in the form of man. He who was in the likeness of God was made in the likeness of man. He who was equal with God thought it not a thing to be grasped to keep His likeness to God, but emptied Himself, and was made in the form of a servant. He who was Lord and Master became a servant, to minister to those who were lost in sin.

We cannot represent Christ aright unless there is revealed in our lives this same great principle of humility. Pride can have no place in the life of the follower of the lowly Jesus. There can be no such thing as pride of position, of name, of power, of acquirements, of talents, or of dress. These things must decrease, and He must increase, in the life of every true follower of His.

The closer we come to Jesus Christ, the less will we desire to manifest pride to the world in our outward appearance. There are some who profess to be followers of Christ, who understand so little the principles of His religion, that they become walking exhibitions of "Vanity Fair" in their dress. They seem to think that display is the mission of the Christian, and most of their time and thought is occupied in the attempt to beautify themselves for the admiration of men. They are not like Paul, who "determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of exalting Christ in their life, in their dress, and in their deportment, their sole thought is, how to exalt themselves, and attract attention to themselves.

And in doing this, they go to such lengths that they violate the plain teachings of the Bible regarding the dress and deportment of Christians. God has been pleased to give much instruction on this matter of Christian dress, and

should be carefully studied and adopted by those who desire to have their lives harmonize with the Bible.

The Bible forbids the Christian to dress lavishly and extravagantly, to use jewelry of gold and precious stones and other trinkets for the purpose of adornment, to wear rings or bracelets or earrings, or in any way to ornament the person so as to violate the principles of humility, meekness, and above all, modesty.

## HIDDEN "GOLD"

Speaking to the women of the church by inspiration, Peter wrote: "While they behold your chaste conversation coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3: 2-4.

Here the use of gold for purposes of adornment, the use of jewelry, is forbidden. Gold is not forbidden in itself; but used merely to ornament the person,



"Such apparel as ministers to pride should not be used. There should be no extravagant display of dress."

it is forbidden. This principle would include the use of any other material merely to decorate the person and attract attention to one's self. Jewelry cannot be used if this instruction is heeded.

"Plaiting the hair." Not that the hair should not be plaited, or arranged in any other way that is convenient, but that it should not be allowed to become a source

of pride, and should not be dressed in such a way as to foster the natural human pride of the heart.

"Putting on of apparel." Such apparel as ministers to pride should not be used. There should be no extravagant display of dress, no lavishness of attire exhibited for the same purpose as that for which jewelry is worn. The whole warning of this passage is against adornment and display. These things should have no place in Christian experience either of men or of women.

## TRUE AND FALSE ADORNMENT

Paul, writing to Timothy, gives this instruction: "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Timothy 2: 8-10.

Here Paul sounds the same warning against jewelry, and costly array, and adornment, that we have already read in the writings of Peter. But he adds something more,—something that is most timely in view of the fashions of the present day. He enjoins modesty of apparel.

This is counsel that is much needed. There are fashions in dress to-day that were deliberately intended to create lust—to appeal to all the lower passions of mankind. Honor, reputation, health, and even life itself, are sacrificed by women who, because they will not be "out of style," adopt fashions in dress which originate in Paris houses of ill fame. The exposure of the person in the prevailing fashions of female dress has come to the place where it is positively indecent, and leads to all manner of immorality. Every possible effort, even to the extent of outraging every sense of decency, is made to accentuate and suggest the sexual. It is not surprising that there is an appalling increase in criminal immorality.

Oh, women of the church of Christ, take heed to the counsel of God, and adorn yourselves "in modest apparel"! Let your influence be on the side of righteousness and morality, and assist, by your practice, the attempt to stem this fearful tide of immoral fashions, which is sweeping the young women of our times away from the religion of Christ, out into a great, overwhelming sea of unrestrained lust and passion. Become an example of good works, both in dress and in deportment, to those who need your help. Do not adorn yourselves with gold, or jewelry, or costly array; "but (which becometh women professing godliness) with good works."

Oh, mother of the growing girl, guard your child with care and good counsel, helping her to stand upon the teachings of the word of God and resist the influences that would draw her toward the prevailing worldliness of the day! Teach her the truth of the Bible. Lead her to Christ. Let her perceive in you the beauties of His character. Let her behold exemplified in your life the Christ-like principles of humility and meekness. Teach her the fearful danger of following worldly custom and fashion. Point



out to her the pitfalls in the way, and safeguard her by leading her to build her character after the similitude of the divine.

#### WEPT FOR THEIR JEWELRY

Before the Lord brought the children of Israel into the promised land, He made them strip themselves of all their ornaments.

"And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb." Exodus 33: 4-6.

And in the same way, before God brings spiritual Israel into the promised land of the new earth, He will have them discard all the customs and fashions of the world, stripping themselves of their ornaments, and being adorned solely by the graces of the Christian character.

#### A SEPARATE PEOPLE

God's people to-day, as in all past time, must be a people separate from the world. They cannot follow God and the world at the same time.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; . . . wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Corinthians 6: 14-18.

Here, then, is the definite testimony of the word of God regarding the manner in which Christians should dress; and here is the forceful appeal for all who would follow Christ to come out and be separate from the world and its practices and customs.

#### CONSECRATED FLESH AND BLOOD

What shall we do with this testimony? Shall we, as Christian people, accept it, and conform our lives to it, or shall we utterly disregard it? While you may not see the wrong and the harm in wearing these forbidden things, such as rings, bracelets, earrings, jewelry, costly array, immodest apparel, can you not give them up for the sake of the One who died for you? Is not your love for Him greater than your love for these worldly trinkets? Heed, I pray you, the counsel which God has given in this matter, and let your life and your conduct in every way conform to His word.

And above all, guard yourself against becoming a stumblingblock to others. Be an example in these things. Remember that while offenses are bound to come, "woe unto him by whom the offense cometh."

God's touching appeal to us all is: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable

unto God, which is your reasonable service." Romans 12: 1.

God wants our bodies, consecrated flesh and blood—the body with all its members, faculties, and functions. This would include eyes, ears, tongue, feet, and hands. When these are fully consecrated to God, three things will naturally

follow: First, we will not abuse our bodies. Second, we will not defile our bodies. Third, we will not adorn our bodies in a way forbidden by the Bible and by sanctified common sense. Simplicity and plainness, humility and meekness and lowliness of heart, will characterize the life of the sincere Christian.

## A Call from the High Andes

BY E. L. MAXWELL

THE political independence of Peru, and with her, of Bolivia and Ecuador, was assured in 1823, when the patriot army under Bolivar and his illustrious lieutenant Sucre defeated the royal army on the plains of Junin.

This widening out of the top of the mountains, having an elevation of 13,000 feet above sea level, lies just south of the famous Cerro de Pasco massif, which for four centuries has been the greatest source of the mineral riches of Peru, and for whose possession the kings of Spain were willing to risk all.

They lost, the spirit of liberty kindled along the western shore of the north Atlantic having spread its life-giving in-

fluence to such far-off mountain fastnesses. And so that handful of barefoot, poorly organized, but none the less valiant and courageous patriots gave their blood to drive out from their native soil the armies of a foreign and effete ruler, whose god was gold, and whose rule was oppression.

Just as the liberty of the whole northwest of South America began to dawn on the Junin mesa long ago, so the dawn of the great final message of truth has begun to break over the frozen Andean peaks about Junin, into the hearts of the ancient children of the sun. Last summer three more were baptized, thus adding to our first fruits from among the Quechuas, the race of the Inca empire.

On the occasion of my last visit, as I was leaving, one of the baptized brethren, when about to tell me *adios*, knelt down, and kissing my hand, said: "Oh, brother, there are six millions of us in darkness in this land! Can you not persuade some other workers to come this way to warn us, to teach us, and to keep us in the right way?"

### Delivered Through Acknowledgment

HAVE you ever solemnly considered what possibilities are within our reach if we "only acknowledge" our sin?

The Lord, through the prophet Jeremiah, in chapter 3: 13, says, "Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, . . . and ye have not obeyed My voice, saith the Lord."

The psalmist, having experienced the blessedness of doing as the Lord says in this respect, takes up the strain, and says: "I acknowledged my sin unto Thee, and [Note it now] mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and [Note the result] Thou forgavest the iniquity of my sin." Psalm 32: 5.

The Lord can do nothing for us until we have acknowledged our sins. We may see them, be sorry for their consequences, seek to evade them by other measures; but "when Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to King Jareb:



This shrine, and scores of others similar, adorn the roads and paths along the route taken by Mr. Maxwell in his missionary journeys in South America. The shrine pictured above is at Arequipa.

fluence to such far-off mountain fastnesses. And so that handful of barefoot, poorly organized, but none the less valiant and courageous patriots gave their blood to drive out from their native soil the armies of a foreign and effete ruler, whose god was gold, and whose rule was oppression.

The Indian inhabitants of this cold and uninhabited tableland belong to the Quechua race, and gain a meager living by raising sheep, llamas, and cattle. So degraded were they by the long years of Spanish misrule, that they have as yet hardly recovered from its blighting effects.

Off to the northwest of the famous battle field, some twenty leagues away, there are extensive salt mines. In one



yet could he not heal you, nor cure you of your wound." And so grievous did the situation become that the Lord said, "I will go and return to My place, till they acknowledge their offense, and seek My face."

#### WHY AFFLICTION COMES

Then is added thought for serious reflection: "In their affliction they will seek Me early." See Hosea 5:13, 15. And when the stern hand of affliction has accomplished its work, the blessed God will acknowledge us in spite of our wanderings. Hear Him: "Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good." Jeremiah 24:5.

Just think of it! They lost their beautiful land and pleasant homes, were torn away from loved ones and all that was dear to them, because they would not acknowledge their sin. And they

hung their "harps upon the willows," "by the rivers of Babylon," and wept when they remembered Zion.

The Lord has done everything possible to get us to acknowledge our sins and His power to forgive them. He cured a man who was sick of palsy, "that ye may know that the Son of man hath power on earth to forgive sins." He wants us to acknowledge our sins; then He will acknowledge us; then we will acknowledge His power and might. "Hear, ye that are far off, what I have done; and, ye that are near, acknowledge My might." Through God's might, we can see sins forgiven, the lame walk, the blind see, the deaf hear, the sick healed, the dead raised, and the ascent of the resurrected and translated saints to the New Jerusalem, the portals of glory open, and the peaceful rest of the redeemed on the shores of eternity, where the jarring notes of sin are no more heard forever. "Only acknowledge thine iniquity."

A. M. DART.

we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:13-17.

It will be noticed that the apostle speaks of the righteous dead as being asleep in Jesus, and that just as God brought His Son from the dead (Hebrews 13:20), so He will bring His sleeping saints from the dead. Death is a sleep. They are to be awakened out of sleep, or brought from the dead, when Christ comes again; and not one minute before that, will even the saints living at His coming be in His presence. The dead, the apostle declares, shall rise first. Then together—the living saints "changed, in a moment, in the twinkling of an eye" (1 Corinthians 15:51-54), and the righteous dead resurrected—they are to be caught up "in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." The word "so" means, in this manner, or in this way.

But this testimony of the inspired apostle is all nonsense if the righteous at death go at once to heaven.

But notice again: Paul gives this testimony upon the authority of God's word. "This we say unto you by the word of the Lord." This points us at once to the Old Testament Scriptures, which are just as definite as the New Testament with respect to this matter. While the Old Testament fairly teems with such declarations, we will only refer the reader to the testimony of Job. He says: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? 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 14:12-15.

Who, comparing this scripture with Paul's language, can fail to see that he had these very words among others in his mind when he wrote as he did to the believers in Thessalonica?

By the word of the Lord, therefore, we confidently state that the reason why Jesus will come again is that He may gather to Himself all who have accepted Him as their Saviour. And we may depend upon it that He will come, as He has promised. He "will not tarry."

THE secret of bottling fruit that will keep indefinitely is to sterilize perfectly, by prolonged boiling, every article used. And may it not be that God puts us all into "the furnace of affliction" to kill every germ of sin, that we may "keep" through eternity? A. S. MAXWELL.

"THE religion of Christ was never designed to overrule good common sense. It sometimes makes common sense uncommonly good sense, but it does not take from the value of the original article."

It is only now and then that a man can grow much in grace while people are praising him.—*Ram's Horn*.

## Christ Must Come Again

BY CHARLES H. KESLAKE

MANY profess to believe that Christ will come the second time; but just why He will come, they do not know, or at least are dimly uncertain. But the Scriptures give the reason in no uncertain manner. They reveal that this event is so connected with the plans and purposes of God concerning the people of this earth, that if Christ should never come again, all else would prove abortive, and the hopes of God's children would be blasted.

It would indeed be a terrible thing should all that Christ did when He was upon earth, including His death and resurrection, be a failure; yet such would be the case if He should fail to come the second time. But it will not fail, and Christ will come again.

As Jesus was nearing the close of His earthly ministry, He informed His disciples that He was going away. He said: "Little children, yet a little while I am with you. Ye shall seek Me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you." John 13:33. The disciples wanted to go with Him at that time; but again He said, "Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards." This filled the disciples with unspeakable sorrow. To comfort them, Jesus said: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

#### PAUL SAYS CHRIST WILL COME

In entire accord with Christ's promise, is the inspired testimony of the apostle Paul. He says: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died

and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [that is, precede, or go before] them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then



Christ told His followers that He would surely come again. He said, "I will come again, and receive you unto Myself; that where I am, there ye may be also."



# HOW DANIEL KNEW

BY MAX HILL

ON the night when Daniel made known the meaning of the handwriting on the wall of Belshazzar's palace in Babylon, he gave a positive interpretation. His assurance is evidence that he knew precisely what was to take place. We might ask, How did he know?

First of all, he knew by revelation. In the eighth chapter of the book by Daniel is an account of a vision given in the third year of the reign of Belshazzar. He ruled but three years; therefore this was in his last year, not long before the fall of Babylon. This view of the kingdoms of men differed from the former views in one interesting particular—it made no mention of Babylon; the ram represented the successor of Babylon, the two horns typifying Media and Persia. By this vision, then, Daniel knew that Babylon's time was completed, that the "head of gold" of the kingdom of Nebuchadnezzar neared its end.

He himself said, in speaking of a time but a few weeks later, "I Daniel understood by books." These were the books of Isaiah and Jeremiah and other prophets, who had received from the Lord exact revelations regarding the history of Israel and Babylon and their neighbors. We have the same books, and more; and, like the faithful prophet of old, we may understand.

When God brought the children of Israel into captivity to Babylon, He stated specifically that it was because of their disobedience. He desired also to give Babylon a knowledge of the true God, to save her from sin. "We would have healed Babylon," is the word; but Babylon rejected the offer, and the divine record is, "She is not healed." Jeremiah 51:9. This word was given soon after the captivity of Israel began, foretelling the fact that Babylon as a nation would reject God.

## DANIEL BASED ALL ON PROPHECY

Daniel, an old man in the days of Belshazzar, but, thanks to temperate habits and loyalty to God, a strong and able man still—this Daniel knew that the message of mercy had been slighted; he knew that while Nebuchadnezzar had yielded to the One who rules in the kingdoms of men, the nation had long refused to enter the door of mercy; he knew that the harvest of evil was ripe for the reaper, and he was ready to stand before the king and proclaim the fate of Babylon.

By at least two definite and distinct prophecies, in addition to the revelation God had given to Daniel himself, he knew these facts. One was given to Isaiah, more than a century and a half before; given in terms that could not be misunderstood. This is the record: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; . . . that thou

mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45:1-3.

## A SIEGE PROPHETICALLY DESCRIBED

This is one of the most remarkable prophecies in the Bible, as it named a man more than a century before he was born, and described with peculiar accuracy the siege of Babylon, whose "two-leaved gates," "gates of brass," "bars of iron," and "hidden riches of secret places" fell easy prey to the intrepid and resourceful Cyrus, the leader of the combined forces of Media and Persia, as a prophecy of Jeremiah points out: "Prepare against her the nations with the kings of the Medes." Jeremiah 51:28.

Another prophecy, by Jeremiah, makes sure the history from the Babylonian side, showing also that He who has "made of one blood all nations of men for to dwell on all the face of the earth," has "determined the times before appointed, and the bounds of their habitation." Acts 17:26. The word was to the nations about Babylon: I have "given

all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant. . . . All nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him." Jeremiah 27:6, 7.

To Nebuchadnezzar, and his son, and his son's son, was the power given; to them the time of Babylon was allotted. Nebuchadnezzar, the greatest of the Babylonian kings, ruled for forty-three years, until 561 B. C., when he died, and was succeeded by his son Evil-merodach, who, after a reign of but two years, was slain by his brother-in-law, Neriglissar. This usurper enjoyed the rule but four years, and was succeeded by his son, Laborosoarchod, who in turn reigned only nine months, when conspirators arose against him, and slew him. The throne was next occupied by Nabonidus, a son-in-law of Nebuchadnezzar; and with him was later associated his son, Belshazzar, Nebuchadnezzar's grandson—designated as "son's son," in accordance with the custom of those times.

Neriglissar and Laborosoarchod are not counted in the prophecy, which recognizes only lawful succession; nor is Nabonidus, who was not of the royal line; and we have Nebuchadnezzar, his son Evil-merodach, and his grandson, Belshazzar, with whom "the very time of his land" came, according to the proph-



"Daniel knew the prophecies; and from his intimate connections with Babylon for nearly seventy years, he knew the facts. Therefore when he read the writing on the wall, he could say, 'This is the interpretation of the thing.'"



ecy. Nabonidus and Belshazzar reigned jointly during the last three years of Babylon's history. The older man was of a religious turn, we are told, and gave much time to building temples to his gods and in worshipping the many deities of Babylon; the son was a warrior, upon whom the burden of civil matters rested.

#### DANIEL'S PRIVILEGE IS OURS

Daniel knew the prophecies; and from his intimate connection with Babylon for nearly seventy years, he knew the facts. Therefore, when he read the writing on the wall, he could say: "This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and finished it. TEKEL; Thou art weighed in the balances, and art found wanting. PERES; Thy kingdom is divided, and given to the Medes and Persians." Daniel 5: 25-28.

Without the great walls—indeed, under them and within them—the army of Cyrus was gathered; Cyrus, whom Daniel knew from the prophecy, and whom there is good reason to believe he knew personally; Cyrus, the chosen of God to punish Babylon when she would not be healed. This Cyrus easily took the city of Babylon, whose inhabitants vainly believed it to be impregnable. He found one sober man in the doomed city, an old man in royal apparel; him he respected and protected, though "in that night was Belshazzar the king of the Chaldeans slain."

The prophet of God, faithful in study and faithful in delivering the message of warning and rebuke to kings, faithful also in the duties of the affairs of state, is an example for all. There was no crisis with him, even when nations fell and kings were slain about him, for he knew in advance the great changes to be made; he knew the men, the time, and the reason. His source of knowledge is the same that we may have; we too may "know by books," and by communion with the Revealer of secrets, and be safe in every time of danger and need.

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20: 20. "Search the Scriptures; for in them ye think ye have eternal life." John 5: 39. "He that hath an ear, let him hear what the Spirit saith." Revelation 2: 29.

Not a single desirable promise to a rebellious sinner is made in the Bible. On the contrary, the direst calamities are threatened. The promise of forgiveness is not given to the sinner, but to the penitent; and when a man repents of his sin, he is no longer a rebel against God. God does not even hear the prayer of the rebel; for He distinctly says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination," and "I the Lord will answer him that cometh [to the prophet] according to the multitude of his idols." A request of a rebel is no more acceptable to the supreme Ruler of the universe than is a petition for favor from an outlaw to an earthly ruler. Why be a rebel?

RICHARD F. FARLEY.

# Christ in the Prophecies

By M. LESLIE RICE

THE learned man, the great apostle to the gentiles, who wrote the larger part of the New Testament, was regarded by some in his day as a heretic. The reason why he was regarded thus is made very plain by his own statement: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." Acts 24: 14. Because he was a firm believer in the law of God and the prophecies, some people were ready to brand him as a heretic. The thing that made Paul different from his critics was his belief. In his close study of the law of God and the prophecies, he saw something that his opponents did not see. What was that something?

The apostle Peter saw something of utmost importance in a study of the prophecies. The matter was of such importance that he wrote an entire epistle regarding it. "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by the way of remembrance: that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." 2 Peter 3: 1, 2. Peter desired that they "be mindful," or have their minds full, of those things which were spoken by the holy prophets.

A blessing is pronounced upon those who make a study of the prophecies: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1: 3. The blessing that comes to the student of prophecy is due to the great truth discovered. A prayerful study of the prophetic writings leads to more than a knowledge of the events that are to occur. The person who sees nothing more than this, fails to receive the full blessing that is promised.

What is the predominating truth in all the prophecies? In the eighth chapter of Acts, we have a narrative that shows this very plainly. A man of Ethiopia had been up to Jerusalem to worship, and was returning home. As he rode along in his chariot, he read a prophecy found in Isaiah 53. The Spirit of God told Philip to go and join this man, and he hastened to do as he was bidden. When he reached the chariot, he asked the Ethiopian if he understood what he was reading. "How can I, except some man should guide me?" was the reply; and upon invitation, Philip "began at the same scripture, and preached unto him Jesus." The great truth found was Jesus, "the Pearl of great price"; and after being baptized, this man "went on his way rejoicing."

On the afternoon of the resurrection day, two of Jesus' disciples were making a journey to the little village of Emmaus, about seven miles from Jerusalem. As they journeyed along, they talked over the events that had just taken place, the crucifixion and the res-

urrection. A stranger joined them as they proceeded on their journey. He asked them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" They were very much surprised that he seemed to be ignorant of the events that had just occurred, so they asked him if he was "a stranger in Jerusalem." The two disciples then repeated the story of the crucifixion and resurrection. "Then he said unto them, O fools [or "foolish men"], and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." If these men had been closer students of the prophecies, they would have recognized that the one who had just been crucified was the Messiah that was to come. All the prophets had written concerning Him.

For fear that some people might minimize the importance of the study of prophecy, Christ, in His inaugural address before the multitude on the mount, spoke concerning this matter: "Think not that I am come to destroy the law,



"As he rode along in his chariot, he read a prophecy found in Isaiah 53. The Spirit of God told Philip to go and join this man, and he hastened to do as he was bidden."

or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17. Many of the Old Testament prophecies met their fulfillment in the advent of Christ, but that in no way destroys them. Just as they pointed out the Messiah when He was here among men, so today they will lead the honest searcher to "the Lamb of God, that taketh away the sin of the world." Just as you will find a small red cord running through the center of every piece of British navy rope, regardless of size, so you will find the scarlet thread of Jesus' blood running down through every prophecy. If you would find Jesus, study the prophecies.



## Salvation for Every One

THE Lord has made ample provision for our salvation. In His omniscience, He has made plain the paths of salvation.

Although man was made in the image of his Creator, with physical strength enough to last eight and ten centuries, yet sin has made inroads into the garden of man's life, until the allotment of threescore years and ten comes well beyond the average. Under the burden of sin, man has grown weaker and weaker. With maimed, halt, blind, deaf and dumb, humankind struggles on towards its long home.

Not one case is too hard for the Lord. His hand is not shortened. It can save to the uttermost. Longsuffering as He is, not willing that any should perish, the Lord has opened wide the doors of salvation.

To those weary and heavy laden, the message is, "Come unto Me, . . . and I will give you rest." Matthew 11:28.

To the halt and maimed, who are perhaps unable to come, He says, "Stand still, and see the salvation of the Lord." Exodus 14:13.

Many are unable even to stand. The Lord's way is open to these; for He says:

"The Lord is nigh unto all them that call upon Him. . . . He also will hear their cry, and will save them." Psalm 145:18, 19.

Still the Lord knew there would be those who could not cry out, whose tongues were dumb. Let no one in such a circumstance think the Lord has utterly forsaken him; for there is salvation for the dumb. His words are, "Look unto Me, and be ye saved." Isaiah 45:22.

But some are unable to speak or to see. The Lord knows them every one. The Good Shepherd provides for these lambs of the flock, and calls to them, "Incline your ear, and come unto Me: hear, and your soul shall live." Isaiah 55:3.

Our hearts go out to the dear ones unable to speak or see or hear; and if in our hearts we pity them, still the more does the Father who made our hearts, for His is an infinite heart of love.

The Lord has a way of appealing to all our senses. If most of our senses have been lost, still He admonishes, "Taste and see that the Lord is good." Psalm 34:8. And again His admonition is, "That they should seek the Lord, if haply they might feel after Him, and find Him." Acts 17:27. "And as many

as touched Him were made whole." Mark 6:56. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6.

Then "how shall we escape, if we neglect so great salvation?" The Lord is doing all He can to save us.

ORVA LEE ICE.

IN matters of knowledge, some men grow while others only swell. How is it with you? M.

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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.



## Do You Want NEWS About Yourself?

WE are interested in news in proportion to its relationship to us. We read of the kaiser and his clan, and we think of the menace they have been to our country and our homes. We rejoice at the signing of peace, for it affects our boys or our business, or the cost of our living. We view world events and town happenings in the light of their effect on us or our interests. There is a paper, the SIGNS OF THE TIMES, that is filled with news—live, tangible news—about ourselves. The readers of the SIGNS know better how to meet a set of troubles or difficulties than does the neighbor in the next block who does not have the SIGNS.

### WHAT THE NEWS DOES

Every reader of the SIGNS reads with a mental notebook. He sees himself; he blushes with shame or glows with the exultation of victories won. The SIGNS helps in the making of new resolves and in the keeping of them. It gives fresh courage, and points the way to a higher and better standard of living.

### NEWS PRODUCES CHANGE

The news contained in the SIGNS produces in the minds and hearts and souls of its readers a change oftentimes greater than that of a chemical reaction. It lifts them to a nobler plane of living. They like it. They come back to it again and again. They lend it to their friends, for its news is inspiring, helpful.

### 50,000 NEW READERS BY MARCH 1

There will be 50,000 new readers of the SIGNS by March 1, 1919; and each and every one will be privileged to know the latest news about himself. Of course, you will want this news about yourself. Fill out the coupon and mail it to-day, and keep informed on the topic of most interest—that of your own welfare.

### SPECIAL INDUCEMENT

For every yearly subscription, we will send FREE the 96-page story entitled "The Marked Bible." It is bound in dark green, and the cover is printed in colors. If you do not have the address of our representative for your section, mail to us direct. Remember, it will mean more "news about yourself."

### COUPON

SIGNS OF THE TIMES, MOUNTAIN VIEW, CALIFORNIA.

Please place my name on your mailing list for the weekly SIGNS OF THE TIMES. Inclosed find \$1.50 in payment for a year. I understand that I am to receive FREE a copy of the 96-page booklet containing the story "The Marked Bible." (Cross out the last sentence if you do not desire the booklet.)

Signed .....

Address .....



### What Will Be the Decision?

In a pamphlet issued from the pen of Viscount Grey last June there is this utterance: "The whole of modern civilization is at stake; and whether it will perish and be submerged, as has happened to previous civilizations of older types, or whether it will live and progress, depends upon whether the nations engaged in this war, and even those that are on-lookers, learn the lesson that experience of the war may teach them."

The crucial time of decision will be reached at the Peace Council convening in France. Will the exalted principles which leaders in various nations have announced be permitted to control in that council, or will it be found that the great mass of humanity is still possessed with the greedy desires and the selfish ambition which will make permanent peace impossible? And will we not again be deeply impressed with the truth of the inspired Word, "Put not your trust in princes, nor in the son of man, in whom there is no help"? Psalm 146:3. But while men may be disappointing and fail us, we may ever trust in the Prince of peace Himself, and rejoice in the prospect of His speedy return in person to earth.

### Difficulties Not Met That Way

A DISPATCH from Berne, Switzerland, says: "Despite the indescribable sufferings and hardships, Vienna still has horse-racing, attended by greater crowds than in peace times. These crowds walk eight miles to the race track, and bet thousands of crowns, instead of hundreds as formerly, in their feverish desire to forget the misery caused by the war."

We gather no relief from plunging into folly and dissipating pleasures in an attempt to drown our miseries, either present or prospective. Yet one of the methods by which humanity deceives itself is to become intoxicated through pleasure and excitement; and while in that delirious condition, it is easy to think that all is well. But the courageous man or woman will look at the sober facts as they are, and will not entertain temporary hallucinations or deceptions, however inviting may be the garb in which they come.

### Greatest in Two Thousand Years

DR. WALTER RETHENAU, president of the German General Electric Company, speaking of the effect of the war, is said to have made the statement recently that "it is the greatest calamity that has happened to any country in two thousand years."

Even with the most vivid conception of the destructive and barbarous wars of the Middle Ages, no one will be likely to dispute the doctor's statement; yet all this has occurred right in the face of the boasted enlightenment and civilization of the twentieth century.

This war has turned into foolishness some of the most boasted theories of men; and in full view of these facts, may we not well question some of the later theories regarding the future peace and prosperity of this world, that are so ardently propounded? If there is one

point above another that is made supremely clear in all God's word, it is that wherever you find sin, there you will find strife and war. Wars will continue until Jesus comes to destroy sin eternally, by everlastingly destroying incorrigible sinners.

### Three Hundred Million Endangered

THE study of the "hunger map of Europe" recently prepared by the United States Food Administration would indicate that at least 300,000,000 of the people of Europe are threatened with fam-



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Former Secretary of the Treasury McAdoo congratulating the new secretary of the treasury, Carter Glass, who is holding his commission in his hand.

ine, and many of them now actually suffering from famine conditions.

We should not only make note of the Saviour's warnings which speak of the famines and the pestilences that are to mark these last days, but we should also have the Master's spirit of doing everything within our power to relieve this situation. We should do everything possible to produce food, and no particle of food should be wasted. And with the spirit of true liberality, we should share with those who are not so fortunate as are we.

### The One Need of the Hour

DR. W. B. SELBIE, speaking of the problems of our times, says: "The deeper and more perplexing the need of the world, the greater is the opportunity for the churches to make plain to all, that they have in the gospel that which can more than answer it. But this they must do not merely by word of mouth. In plain language, they must practice what they preach."

The gospel is indeed the one thing needed in this hour; for as says the apostle Paul, "it is the power of God unto salvation to every one that believeth." Romans 1:16. And we must be sure that we are learning the gospel itself as so clearly taught in the word of God. We must not be willing to accept the theories of men concerning the gospel.

### Cannot Be Set Aside

WHEN the Lord, by special arrangement, rode into Jerusalem on an ass, at the head of a procession, we are told: "Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and riding upon an ass, and upon a colt the foal of an ass." Matthew 21:4, 5. Luke, in recording this occurrence foretold by the prophet, says that "some of the Pharisees from the multitude said unto Him, Teacher, rebuke Thy disciples. And He answered and said, I tell you that, if these shall hold their peace, the stones will cry out." Luke 19:39, 40.

The Pharisees were among the religious and political leaders of the Jewish nation in Christ's time. They were in the position of men who should have understood these prophecies of the Bible and should have recognized their fulfillment in that which the Christ was doing.

But instead of recognizing the fulfillment of God's prediction, they offered opposition; and the Master promptly gave them the assurance that the time had come for that sublime prophecy to be fulfilled, and that should the men, women, and children in the procession be silenced, the great Author of prophecy would give tongues to the inanimate stones. God's word must be fulfilled. It cannot be set aside. Are we studying that portion of the prophetic Word which shows so clearly that the coming of Jesus is right at hand? The prophecies of the Bible can no more be set aside to-day than they could two thousand years ago. It is important that we heed them.

BEGINNING with the issue of February 4, 1919, this paper will contain sixteen pages in every issue. During the war period, we cut down the use of paper by one fourth by making every alternate issue an eight-page paper; but now that the government has withdrawn its recommendation for extreme paper conservation, we resume our former custom. To have every other paper so small has proved an inconvenience to the publishers as well as to the subscribers; and now that the need is past, we shall devote our energies to the production of a good, strong sixteen-page paper each week.

### 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.