

# Signs of the Times

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*Alsatian soldiers who had been forced to serve in the German army were sent back to France after the Germans had evacuated Alsace. They are shown removing their German uniforms in exchange for the uniforms of France, the country they love.*



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## The Church Is Overwhelmed by Opportunity

By GEORGE F. ENOCH



As the Christian church addresses itself to the task of obeying fully the command of the Saviour to take the gospel to every creature, it finds its most serious obstacles in Asia. Here is one half the population of the world; and not only are they unevangelized, but currents and cross currents of every sort,—of politics, ambition, religious prejudice,—are so agitating the teeming millions that the situation grows more complicated day by day.

Many persons in America are inquiring as to the effect of the great world war on the situation. No one individual can answer this inquiry, as the situation is so complex, and the possibilities for good or ill are so numerous, that human minds can only note a few of the conditions, without the power to foretell the future. All observers agree that the church is confronting a world crisis. The Christian church to-day faces the greatest single opportunity of its history. Many who are face to face with the situation, and whose hearts are weighted beneath the burden of the urgency of it all, feel that the church at home is slow to respond, being engrossed in minor matters; and they fear that the present opportunity is about to pass forever. We must still have faith that the God who is above all is the Master of the situation, and that somehow He will accomplish His work.

The great war has changed profoundly the political situation. In India, this change has been a rapid one. India furnished nearly one and a half million men in the great war—a contribution almost equal to that of our own country in num-

ber if not in quality. The fact that India's blood has mingled freely with that of Europe on the great battle fields of the world means that India can never slip back to the position she held before the war. For several years now, one of the ruling princes of India has had a seat on that innermost council of the British empire. Mr. Montagu, the India secretary of the present British government, visited India, and consulted all shades of Indian thought, and has carried back a definite proposal that India be given some sort of autonomy. This swings India more completely out into the great political currents of the world's troubled politics; and the isolation of the pre-war days, with its comparative peace, will never return.

The political situation in China is most disquieting. Her religions have failed. The North and the South seem to be irreconcilably opposed to each other, and this oldest of all nations seems about to break into fragments. Unless deliverance can be speedily found, the distractions of political strife threaten the progress of the gospel message in China. Some missionaries in close touch with the situation report an ominous recrudescence of idol worship in China. The church itself, as it faces the present crisis, seems to be weakened by its many divisions. Seventy-eight Christian denominations are operating in China; and the Oriental, who has no conception of the historical facts that have been largely responsible for these many divisions, is confused and perplexed.

To take one of the smaller nations of Asia, the situation in Siam is not reassuring. The late ruler of Siam was very friendly to missions and missionaries. The Presbyterian mis-



sions especially have done a marvelous work in that country. But the young man who now rules in Siam, although educated in the universities of a Christian country, seems to be doing all in his power to advance Buddhism at the expense of Christianity. This reversion to Buddhism at this time is a serious sign of the times. While the church dallies with its task, the powers from beneath are very active.

One peculiar development coming out of the present war is the serious proposal that only state licensed missionaries be allowed to work in India. Preachers, like doctors, must be registered. Missions of some nationalities, as those of the central powers, will be excluded entirely. In both Japan and Korea, the question as to the real definition of religious liberty is coming to the front. Many leading men are now arguing that religious liberty means simply liberty to believe what you choose without interference, but does not include the right to propagate that belief among those believing differently.

It is well that we note these ominous clouds which are gathering, in order that we may arouse from our lethargy. On the other hand, evidences are multiplying that God is ready to do marvelous things in Asia, if He can only find the human instruments through which to cooperate. Never have there been so many evidences of the mighty workings of the Spirit of God on the hearts of the heathen as to-day. Never have the doors of opportunity been flung so wide open as at the present time. We stand face to face with marvelous providences, manifold successes, amazing transformations of divine grace on human hearts.

#### HARVEST HANDS NEEDED

In China, that greatest of all heathen nations, the Holy Spirit is working with special power, even in the most remote parts of the land. A spirit of inquiry is in the air. Christian literature is bought and eagerly read. Gospel services are crowded with earnest inquirers. Mr. G. Sherwood Eddy in 1917 made his noted trip among the leading cities, speaking specially to the young men of China, with marvelous results. But the tens of thousands who signed cards of inquiry were not properly followed up; so last year he made another trip through China, working specially with the young church in China, organizing the Christians into working bands, and training them in personal service. He reports, "We find the fields dead ripe for the harvest, and our part is that of the coolie or harvest hand, called in to reap the final ingathering."

Last year to one of our missions in central China there came a man from the most remote province of Kansu, who had been born in Mecca, and raised a Moslem; but when, at the age of thirty, he was taking the boat at Cairo, Egypt, en route for his new home in central Asia, some one presented him with a copy of the Bible. This he has read

during the succeeding years; and he now reports a company of more than two hundred seventh-day Sabbath keepers, with their own house of worship, in the very heart of unentered Asia. They rejoiced to find a body of Christians who keep the seventh-day Sabbath, and extend to us a most pressing invitation to enter their province.

#### STATUS OF WOMEN RISING

Another striking change in Asia is the new era that is developing for the women. No missionary of long experience in Asia but realizes that the progress of Christianity must be slow there so long as the present status of women prevails. Until we reach the women of that vast continent with the gospel mes-



"Some missionaries in close touch with the situation report an ominous recrudescence of worship in China."

sage, our success will be very circumscribed. Mothered by the Christian women of America, this work of uplifting the women of Asia has gone steadily forward. In Japan, women are more and more taking a prominent place in the affairs of their nation. The Women's Christian College opened last year in Tokio, was one of the great signs of the times. In Korea, until recently, it was the custom even in the Christian churches to have a curtain separating the women from the men. Women now walk freely in the streets, and are being educated and trained. Some of them already are nurses, and even doctors. The coming of Japan has helped materially, but there is possibility that, the old restraint being thrown off, and the high moral teaching of Christianity not yet having its keeping power in the life, these newly emancipated women will be in great moral danger.

Even in those portions of India where the purdah system prevails, there is a strong movement to make the women free. The All India Moslem Ladies' Conference, recently held in Lahore, is a

point in evidence. These women, representing the Moslem religion, which allows every man four wives if he is able to support them, and concubines without limit, entered into an agreement to strike against polygamy. They pledged themselves solemnly not to give their daughters to men who already have a wife. When reminded that their religion gave the permission, they replied that that was simply Mohammed's concession to the low moral conditions prevailing in his day, and that any reason for it had now passed away.

I believe that the hour has struck for the Christian church to arouse to its responsibility, and consecrate every dollar it can accumulate through sacrifice, and every iota of talent it can command, especially of the young, to the completion of the task of taking the gospel to every creature. Failure to do this is treason of the highest sort, and will brand us as traitors in the great Judgment Day that will soon be upon us.

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities." If God were as severe with us as we are inclined to be with an erring brother or sister in the church, how little chance we would have of remaining in God's favor! Thankful we must be that God is more merciful than we are. Yet we must emulate His character. In that model prayer He taught His disciples is the expression, "Forgive us our debts, as we forgive our debtors." If this means anything, it means that we are asking God to be as merciful to us as we are to our fellows, and forgive us with the same measure that we forgive them. "Blessed are the merciful: for they shall obtain mercy." God promises no mercy to the man who oppresses or deals unjustly with his fellow men; but those who are really His disciples love their neighbors as themselves, and to them God promises free forgiveness.

RICHARD F. FARLEY.

"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. This text does not say we have this knowledge because we attend church and go through a certain round of services. I am glad there is a way to find out whether or not we are Christians. I have heard people say, "I wish I knew whether I was accepted of the Lord." Many have a great deal of trouble about this question. But "we know that we have passed from death unto life, because we love the brethren." This includes all the brethren. There is no guesswork about the matter; *we know*. Each of us, in the light of this text, can determine whether or not "we have passed from death unto life." Do you love the brethren, or are you cherishing hatred in your heart?

G. B. THOMPSON.

"The finest fabrics may be woven out of cross purposes."

## THE SIGNS OF THE TIMES WEEKLY

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# Does the Bible Promise Permanent Peace?

By DANIEL H. KRESS

The destruction of cattle, and ruined pastures, is another. As the prophet witnessed this, he said: "How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Verse 18. How literally is this true in Europe at present, where the war has not merely destroyed the cattle, but left the pastures in a hopeless condition.

Again we read: "The field is wasted, the land mourneth; for the corn is wasted: . . . the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered." Verses 10-12. It would be difficult for even an eyewitness to describe more graphically the condition in portions of Europe at the present time. Trees, especially fruit trees, have been destroyed. The aim of the nations has been to starve one another into submission; and hence in some sections, every thing that could minister to life has been cut off.

Owing to the scarcity of food, prohibition has become a necessity as a war measure. This too the prophet refers to: "Awake, ye drunkards, and weep; and howl, all ye drinkers of wine; . . . for it is cut off from your mouth." Verse 5. Really there has been a howl by the drinkers of wine because of their being deprived of drink.

In view of the nearness of the day of the Lord, the church is called upon to awake. The sleeping church must first be aroused. The words of the prophet are, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain." When the church is aroused, and prepared to sound the alarm to the world, then, the prophet says, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1.

## NOT IN AN AGE OF PEACE

He speaks of the day of the Lord not as a time of peace on earth and good will toward men, but as "a day of darkness and of gloominess, a day of clouds and of thick darkness." Verse 2. "As a destruction from the Almighty shall it come." Joel 1: 15. Compared with the reign of terror which will then exist, those of the past are as nothing. They have been merely "the beginning of sorrows."

But God has not yet forsaken the earth. The restraint of His Holy Spirit is still felt, even by the wicked. And Satan himself is held in check, and is not permitted to carry out his destructive measures. The voice of mercy is still heard calling upon mankind to repent and to flee from the wrath to come.

The invitation and plea still comes to men, "Seek ye the Lord while He may be found, call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 6, 7. God is now making this final appeal to earth's inhabitants. Those who refuse the call now, will assuredly seek Him when it is too late and He cannot be found. When the next conflict comes, mercy's door will be forever shut. It will then be too late to say, "Lord, Lord, open to us"; for He from within will say: "I never knew you: depart from Me, ye that work iniquity."

## WAR NO PROMOTER OF RIGHTEOUSNESS

It would seem that after having passed through an upheaval such as has just been witnessed in Europe, men's hearts would turn to God, and they would "cease to do evil," and "learn to do well." But the effect appears to have been just the opposite, and never in the history of the world has iniquity abounded more than now. How true are the words of the prophet, "Let favor be shown unto the wicked, yet will he not learn righteousness." The standard of morality in the war-stricken countries is trailing in the dust. Amos the prophet, in referring to this time, says, "I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto Me." Amos 4: 6.

The epidemic of Spanish influenza through which we are passing, has been responsible for the death of nearly a half million people in the United States alone. Nearly eight times as many deaths have occurred in a few weeks, from this mysterious epidemic, as occurred among our young men on the battle front; and the end is not yet. There are new outbreaks here and there still. It would seem that this should lead men to think, and to forsake evil, and turn to the Lord; but has it?—No; never have crime, violence, and immorality



"The war itself, its heavy loss of life, . . . should make a tremendous appeal."



IT is not uncommon, when some one sounds a note of warning calling for a reformation of life's habits, to pass it off lightly by saying, "Oh, he is an alarmist." By this, we mean that the one giving the alarm is an extremist, and possibly a fanatic, and that his warning is not worthy of serious consideration; and so we go on our way, doing as we did before.

Extremes we should avoid. But let us be cautious, and not, because there have been extremists in the past, place alarmists in the class with extremists. Alarmists the world needs. We welcome the alarm of fire when life is at stake, and the alarmist on the battle field who announces the approach of the enemy is very much in demand.

The church of Christ has for centuries been waging a tremendous warfare. We have reached the time when her warfare is about to end. The Son of man is soon to make His appearance "the second time without sin unto salvation" "to them that look for Him." The final call to repentance is to be given to the perishing world.

To-day the world needs alarmists, for there is need for alarm. To His church the Lord says, "Sound an alarm." Who, then, can keep silent? And to the world He says, "Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand." Joel 2: 1. Following this comes the appeal: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord, Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1: 14, 15.

## CONCLUSIVE EVIDENCES ARE LEGION

What evidences have we that the day of the Lord is at hand?—The world famine is given as one. "Is not the meat cut off before our eyes?" Verse 16.



stalked through the land with greater boldness than now. God expresses His disappointment in the words: "I have sent among you the pestilence after the manner of Egypt: . . . yet have ye not returned unto Me, saith the Lord." Verse 10.

The war itself, its heavy loss of life, and the many maimed and crippled wrecks left, should make a tremendous appeal to the inhabitants of the world to give the remnant of their strength to God's service. But, no, it too has been unsuccessful in its mission. More and more, men are casting aside the restraining influence of the Spirit of God, and are saying, We want none of Thee.

All this has God permitted to take place, to call to repentance a world al-

ing with men. But now, as in the days of Noah, He is saying, "My Spirit shall not always strive with man." There is a limit to God's forbearance. The outbursts of satanic wrath and depraved human passions will bring a time of trouble such as this world has never witnessed, and, thank God, never again will witness; but at that time God's people, who have been preparing to meet Him, "shall be delivered, every one that shall be found written in the book" of life. Daniel 12: 1.

We are told what is responsible for such an overwhelming time of disaster. "At that time shall Michael [Christ] stand up, the great Prince [of peace] which standeth for the children of thy people." To the restraining influence of

This is the final conflict. Hence the words: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Verse 15. The dragon, the beast, and the false prophet here referred to, through whom the spirits of devils direct the kings of the earth in the conflict, are false religious systems. Evidently, as in the time of Christ they tried to take Him by force and make Him king of the earth, so a union is formed by them to carry out their cherished design of a world peace, proclaiming Christ as their king. To bring this about, they will make war with those who refuse to unite with them, and hence with the remnant of the church, "which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

Then will the words of the Master be again fulfilled, "The time cometh, that whosoever killeth you will think that he doeth God service." John 16: 1-3. Believing they are doing God service, they will reason as the Jews reasoned anciently, "It is expedient for us, that one man should die for the people, and that the whole nation perish not." The decree will go forth that God's people should be slain. But at that time, deliverance comes to them. The prophet says, "At that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

The promise of Jesus will be realized, "I go to prepare a place for you;" and, "I will come again, and receive you unto Myself; that where I am, there ye may be also;" and, "Surely I come quickly." The seer of Patmos in vision witnessed the scenes of the last days; and as the representative of the people of God then living, he voiced their cry, "Even so, come, Lord Jesus."



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"Thousands upon thousands of helpless men, women, and innocent children have been tortured and ruthlessly murdered."

most hopelessly plunged in sin. Every effort to save has been a failure, as far as the masses are concerned.

#### GOD SPEAKS THROUGH DISASTERS

Not merely has God spoken to earth's inhabitants through war, famine, and pestilence, but the fires that have so recently raged in the Middle West, sweeping through portions of the country faster than the trains could travel, and leaving behind hundreds of charred corpses, and thousands of homeless and destitute men, women, and children, are another and final appeal to turn to Him. This too has failed in its purpose. "I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto Me, saith the Lord." Verse 11. And in hopelessly turning away from the masses who are bent on destruction, He says to those who have responded to His appeals, "Prepare to meet thy God, O Israel." Verse 12.

For the time being, the war is ended. The epidemic is abating, and the famine is in a measure stayed. A time of quiet and apparent peace has been granted. What for?—To arouse the church, and to warn the inhabitants of the world of the nearness of the day of the Lord. The elements of strife are held in check. Like ravenous wild beasts, the militant nations of the earth have been chained. The restraining hand of God is still felt. His Spirit is still striv-

ing with men; when it is said in heaven, "The mystery of God is finished," and the plan of salvation is closed; when every case has been forever sealed, and the decree has gone forth, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Revelation 22: 10-12),—then, with no restraint upon the wicked, the world will be plunged into the time of trouble here referred to.

#### ARMAGEDDON INSPIRED BY DEMONS

The prophet, in viewing this closing scene, said: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 13-16.

## Is the Pope a Spiritual Descendant of Peter?

(Continued from page 7)

pendent upon weak, erring, sinful men for its success. "You, Peter, are only a pebble; but upon the Rock of Ages, the Rock eternal,—upon a solid, enduring foundation, such as yonder crag,—I will found My church." Undoubtedly the minds of the disciples recurred to the parable of the house built upon the rock, and the house on the sand, as they stood there beside the seashore, and saw the waves flooding the beach, but breaking harmlessly at the feet of the towering cliffs. Jesus was about to break to the disciples the news that He would one time suffer and die. He at this time told them that He was the foundation of the church, so that when the time of His crucifixion came, they would not be discouraged, but take hope in the fact that, though Christ was not with them personally, yet the church was founded upon Him, and He would never forsake them.

In other figures, Christ is called the chief corner stone of the temple of God. All through the Bible, there is reference to Christ as the foundation of the church. "Other foundation can no man lay;" and if men try to lay another foundation, their house is built upon the sand, only to be swept away when the winds blow and the storms beat.





# THE UNIVERSALITY AND SINFULNESS OF SIN

By LUCAS ALBERT REED

**I**N the book of Romans, we have an inspired revelation of both the character of man and that of God. God is righteous. He is so by nature. In Him there is no sin at all. But man is sinful by nature; and following out the laws of his carnal nature, he ever sins. He is a sinner. Left to himself, it is all he can do.

"All have sinned," says the inspired Word. Romans 3: 23. "All have sinned, and come short of the glory of God." "All" cannot admit any exceptions. The Word has "denounced both Jews and Greeks, that they are all under sin." Verse 9.

Man's nature is so diametrically opposed to the character of God, that man himself would not know the divine character, had not God in goodness to him made a revelation of it. Men, unmindful of their sinful nature, think God another such as themselves. Psalm 50: 21.

This revelation is presented in the gospel. It makes manifest God's righteousness, and also it makes clear His wrath against all impiety and unrighteousness. Romans 1: 16, 18. But it has gone farther than this; for had it stopped here, it would have left man cowering in guilt, afraid of Him who was revealed as the opponent of sin. Not only is God's righteousness revealed in the gospel, but it is presented as a righteousness that may be attained by faith. It is "revealed from faith to faith." Verse 17.

## WE WOULD DESPAIR

If we did not understand the real teaching of the book of Romans, and should read this seventeenth verse apart from the rest of the message, we might think that "the righteousness of God" here mentioned is God's own individual character. If this were all that is revealed to man, it would be but a species of torture. What could be worse for man than to know only the baseness of his own character as revealed in the light of God's unchanging righteousness!

Indeed, the word translated "righteousness" in Romans 1: 17 might correctly be rendered "justification." The word that inspiration thus uses expresses either, first, the divine way of justifying the sinner—that is, of acquitting him from guilt—or, secondly, the resultant state of justification, or acquittance from guilt.

Thus we know that God has a way of making us just, or righteous, if we have but the faith to receive it.

The editors of the SIGNS count themselves fortunate to have secured a series of articles on the book of Romans written by Dr. Reed. These will appear successively, and if studied diligently, will prove of great help spiritually as well as giving valuable information for the Bible student. Some of the Scriptural quotations are rendered literally, and so do not exactly correspond with the Authorized Version; but in every instance the truth is the same.  
THE EDITORS.

But if we refuse this way to righteousness, to justification, clinging to our impiety and injustice, there awaits the wrath of God. "For the wrath of God is revealed from heaven against all impiety and unrighteousness." Verse 18. "Herein is the condemnation, that light having come into the world, men [though they saw the light] nevertheless loved darkness rather than light; for their works were evil." John 3: 19. Man is condemned when he refuses God's light and chooses the darkness.

Against this moral insanity of man, God presents His moral yet almighty opposition. His wrath is revealed against all impiety and unrighteousness of men.

Nevertheless, braving that wrath, and making his stupid choice, man turns from the good to choose the bad. What a spectacle it is!

## BLINDNESS OR SELF-CONTROL

A young man was fast falling into blindness. He consulted a specialist. Blindness impended because of his own sinful habits. He was told that he must break with his sin or be blind in less than six months. At this counsel, he went to a window, looked out over the fair world bathed in the lovely light of day, and exclaimed, "Then farewell, sweet light, farewell!" It seems impossible. But there are millions who choose darkness rather than light, because their deeds are evil, crying more than farewell to the light of God's character.

Let us consider further, in the light of the Word, this insane bargain that man makes with sin. Graphically do the Scriptures present the miserable compact between man and evil.

"Having come to know God, they did not glorify Him as God, or thank Him; nay, but they became vain in their reasonings, and their foolish heart was darkened. Declaring themselves to be wise men, they became fools, and exchanged the glory of the incorruptible God for the sameness of image with corruptible man, and birds, and four-footed beasts, and creeping things." Romans 1: 21-23.

Thus men choose darkness rather than light. Thus do they choose to be like beasts rather than to be like God. And inspiration describes the lapse of humanity into heathenism, with its insensate and unspeakable idolatry. What a choice!

## WHAT A CONTEMPTIBLE BARGAIN

Notice in detail what is taken and what is refused.

"Declaring themselves to be wise men, they became fools."

They exchanged the glory of God for the exact image of sinning, dying men, and of birds and animals and creeping things.

They did not want to be like God, but wanted to be like men, or beasts, or birds, or snakes and dragons—"creeping things."

They traded the great glory of God for the image of corruptible man, as did the Greeks. Seeking the sameness of man's image, so far as form and line could go, they brought sculptured art to the highest place ever reached by man. Their art has never been surpassed or even equaled. But every iota of that physical beauty, all that grace of form, was given to the service of idolatry. These sculptured shapes were their gods. And these gods were but immense replicas of themselves, though masquerading as mighty heroes and warriors. Their deeds were but the fierce, sensual, selfish, lying deeds of the worst of men.

They traded the glory of God for the exact image of beasts, as did the Egyptians. And these beasts and animals, living or sculptured, were but the embodiments and exponents of their own corrupt, sensual ideas; for in the Egyptian religion, man fell at last to the deification of the power of sex.

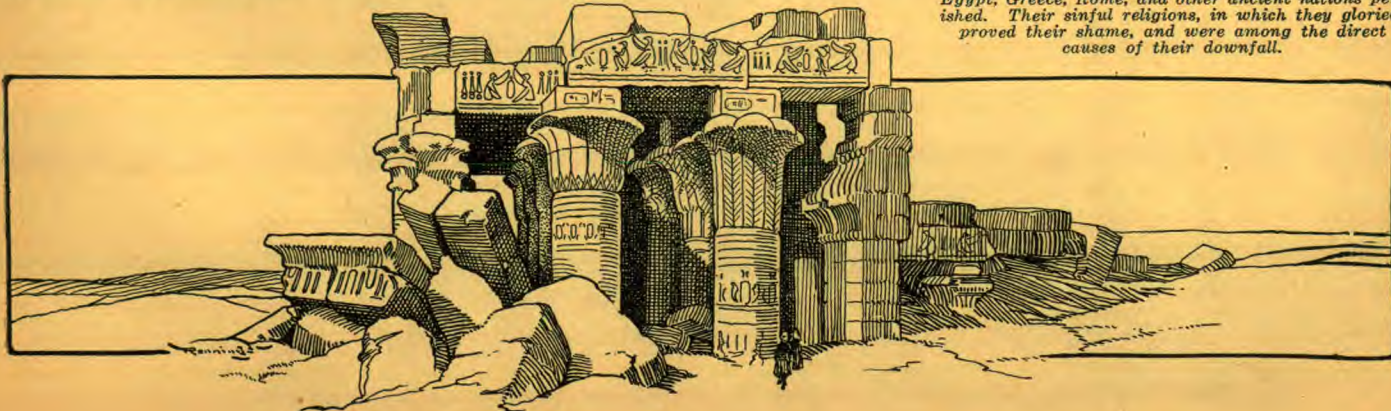
They traded the glory of God for the sameness of the form of snakes and serpents, dragons and monsters, as found in the devil worship and the dread superstitious religion of the lowest of savagery.

How could fatuity and groveling superstition go farther? Could man sell his soul any more completely?

Truly men "exchanged the truth of God for a lie, and they revered and served the creature, beyond Him who created it."

Romans 1: 26-32 is a recital of the most corrupt practices and purposes con-

*Egypt, Greece, Rome, and other ancient nations perished. Their sinful religions, in which they gloried, proved their shame, and were among the direct causes of their downfall.*





ceivable. Men not only did these things, but built them into a form of science. They did more—they made of this immorality a system of philosophy. And they did still more; for they turned all into a religion, with its pomp and pageantry and impressive and complicated ritualism. How could moral insanity go farther?

#### PAUL'S DESCRIPTION MILD

It all actually happened. History only too well authenticates the portrayal of the sacred Word. As a certain writer has said:

"The baser men's religious views were, the viler was their actual life. They fell

into unnatural lusts, even below the level of the animal instincts. Not even the beasts of the field offend against nature as these men who were made in the image of God. This description of lust, sinking even below bestiality, is not overdrawn. Indeed, the contemporary classics abundantly show that Paul's account is quite toned down. The apostle did not defile his page with an adequate recital of what the classics describe in the most unqualified language, and seem even to gloat over. The apostle counted it 'a shame even to speak of the things done by them in secret' (Ephesians 5:12)—alas, not always in

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18, we find exactly the same words as in the latter part of Matthew 16:19, with the exception that the personal pronouns in Matthew 18:18 are plural, while in Matthew 16:19 the personal pronouns are singular. This is true in the original Greek. The context of Matthew 18:18 shows us that Jesus was giving instruction to the believers as a church, in reference to church fellowship; and the "ye" refers to all the believers, or to the "church" spoken of in the preceding verse.

In John 20:23, a thought similar to that of the two verses in Matthew is expressed, only with the plural pronoun "ye." So although Matthew 16:19 seems to delegate this power to Peter alone, two other texts, one in Matthew and the other in John, show plainly that not one man received this power, but the whole company of disciples. When Jesus asked the question, "Whom say ye that I am?" He addressed it to all the disciples, and not to Peter in particular. When Peter answered, he acted as the spokesman of the disciples; and when Jesus said, "I will give unto thee the keys of the kingdom of heaven," He spoke to Peter as the spokesman of the disciples, and not to Peter alone.

#### PETER WAS NOT THE LEADER

If Peter were the rock upon which the church was to be built, then certainly he would be the leader in all Christian movements and the head of all church councils. In the fifteenth chapter of Acts, we find an account of the first council of the Christian church. It was regarding the enforcement of the Mosaic ceremonies upon the gentile Christians. In the sixth verse, we read, "And the apostles and elders came together for to consider of this matter." The seventh verse tells us, "And when there had been much disputing, Peter rose up, and said unto them," *et cetera*. In the twelfth verse, we read that after Peter's speech, Barnabas and Paul also spoke before the council. Then James arose and addressed the assembly. In the nineteenth verse, he says, "My sentence is—"

Who, then, beyond all shadow of doubt, was the chairman of the first Christian council? Who only would have the right to declare the sentence of the council? It was not Paul who declared the findings, nor Peter, but James. Some may assert that Peter was the head of the council, because he had the most to say; but that proves nothing. Profuse speakers are seldom chosen as presidents of councils. As a rule, a man holding such a position says less than any other present.

Those who believe that Jesus nominated Peter as the first pope, believe that the popes are infallible. If Peter was chosen pope, it must have been at the time when Jesus said, "I will give unto thee the keys of the kingdom of heaven," for at no subsequent time is there even any hint of special powers being conferred upon Peter. According to this reasoning, Peter must have been pope from that moment. Yet in Matthew 16:23, just four verses after the supposed appointing of Peter as pope, Jesus calls him Satan. Rather a peculiar appellation for the first pope! In Luke 22:31, 32, Jesus addressed Peter, saying, "When thou art converted, strengthen thy brethren." This makes it appear that

## Is the Pope a Spiritual Descendant of Peter?

BY KAY M. ADAMS

WHEN Jesus Christ organized and instituted the Christian church, there was no question as to who held the position of leadership. But since the visible operation of the church has been left wholly in human hands, there has been a dispute in Christendom as to whether Christ purposed to leave the direction of His kingdom in this earth to one man, or whether the plan was otherwise.

In Matthew 16:13-20, we find recorded words that are of primal importance in answering this question. When Jesus asked His disciples who He was, Peter answered, "Thou art the Christ, the Son of the living God." Jesus replied, "Thou art Peter, and upon this rock I will build My church." Many people, in reading these words, understand that Peter is meant by "this rock," as the name Peter (*Petros* in Greek) means stone. But an examination of the Greek text will show that the Greek word which is translated "rock" in the phrase "this rock" is *petra*. The two words meaning rock, then, in this text, are different words in the Greek, and have different meanings. Peter's name, *Petros*, is masculine in gender, while *petra* is feminine. Liddell and Scott's unabridged Greek lexicon gives the following as the definitions of these two words:

"*Petra*, a rock . . . such as stand out in the sea or on the beach, a ledge or shelf of rock; . . . also a rocky peak or ridge. . . . There is no example in good authors of *petra* in the sense of *petros*, a stone."

"*Petros*, a piece of rock, a stone, and thus distinguished from *petra*."

From this, we see that Peter's name, *Petros*, signifies a stone, while *petra*, translated "this rock," means a ledge or peak of rock. Christ did not, as many suppose, imply a likeness by a use of the two words *petros* and *petra*, but rather an antithesis. The text might be translated, "Thou art a pebble (only), but upon this rocky peak I will build My church."

#### PETER GIVEN NO MONOPOLY

Even stronger words than these are found in the nineteenth verse: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." These words manifestly are spoken to Peter alone. What do the keys of the kingdom of heaven mean? This phrase is evidently explained by what follows immediately after, for this is the only place in the whole Bible where the expression, "the keys of the kingdom of heaven," is found. Does this mean, then, that Peter alone had the power of giving or refusing admittance to the kingdom of heaven? What an awful responsibility to lay upon the soul of a single mortal!

But before we pass judgment, let us study a little farther. In Matthew 18:

"There could be seen the rocky promontories jutting out into the sea."





the "first pope" had not yet been converted. In Galatians 2: 11, Paul writes, "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed." This was because he did not live up to his stand taken regarding relations with the gentile believers. Again Peter, supposed to be the chosen sole representative of the risen Lord, infallible in his actions, makes a misstep, and is rebuked by one of his collaborators. If the evidence of the Bible is to be believed, Peter was not the head of the apostolic church.

What, then, is the meaning of "this rock" upon which the church was to be built? The Bible makes it perfectly clear. In the parable of the house built upon the rock, spoken in the Sermon on the Mount, Christ used an illustration similar to that of the foundation of the church. The rock of this parable (Matthew 7: 24, 25) is *petra*. The same

is true of the record of the parable in Luke 6: 48. In 1 Peter 2: 6-8, Christ is referred to. In the eighth verse, Christ is called a rock of offense, and the Greek word there translated rock is *petra*. In 1 Corinthians 10: 4, Christ is plainly called a rock, and again the Greek word used is *petra*. Then in 1 Corinthians 3: 11, we have the words of Paul, which are final and conclusive: "Other foundation can no man lay than that is laid, which is Jesus Christ."

When Jesus revealed to the disciples what was to be the foundation of the true church, He was by the coast of the Mediterranean, at Cæsarea Philippi. (Matthew 16: 13.) There could be seen the rocky promontories jutting out into the sea. Jesus saw a favorable opportunity to impress upon His disciples the stability of the work He was beginning in this world. It was not to be de-

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The shoemaker continued to act as go-between, receiving the packages of literature from abroad, and passing them on to the Indian when he came into the town. This shoemaker, Peralta, who is now a member of our mission in Puno, told me he kept a Bible lying on his counter for more than six years without daring to read it, because it was a Protestant Bible. During this same time, while faithfully shielding the Indian, Señor Peralta took part in the religious feasts and processions, at one time carrying the litter on which was seated the image of the virgin, from about nine o'clock in the morning till dark; and all this to purge away his sins.

About this time, the young Spaniard in London became a seventh-day Sabbath keeper, and began to supply Camacho with literature on the subject, with the result that in 1905 he began to observe the Bible Sabbath, imperfectly, of course, but the best he knew. Feeling the need of a school in which his children and those of his neighbors might receive an education, he opened his own rude home to such as might desire to attend, and began teaching them. Gradually a number became interested, and he began to sow the seeds of the message among them. He was persecuted, hounded by the fanatical authorities, and finally placed in jail, where he remained several months, until released by a friendly judge of liberal tendencies.

#### MISSIONS ARE EDUCATORS

In 1908, he established communication with our mission office in Lima, and Pastor Perry visited Puno, holding meetings and leaving a quantity of literature. Later other missionaries were sent to the place. In 1910, J. W. Westphal went there, and it was found that a number of the Indians were preparing for baptism. After adequate instruction, some of these were baptized, and became the nucleus of what is now the greatest work in South America among the aboriginal inhabitants. A little later, F. A. Stahl was placed in partial charge of the mission, assuming full charge in March, 1914. The growth of the work begun by Camacho has been remarkable. The first of this year saw over a thousand baptized members, none of whom longer use coca, liquor, tobacco, or any of the other vice-forming drugs, and all of whom have an intelligent conception of Christianity.

Nineteen schools are maintained, in which 2,200 children are being trained into better citizens and good Christians. Fourteen foreign workers, including wives, are devoting their time to the evangelization of the ancient Aymara race. Thirty native helpers trained in the mission schools are acting as out-school teachers and interpreters. The funds required for the maintenance of this large establishment are all raised by donation in the United States.

So rapidly is the work growing that calls are coming from distant places, three, five, and ten days' journey farther on. Men come on foot twenty to forty leagues to beg us to go with them and establish schools and teach them of the living Jesus who saves from vice and sin.

"The top of the world" is being illuminated by the gospel beacon fires. "And the ends of the earth shall see it."

## Illuminating the Top of the World

### A Missionary Romance

By E. L. MAXWELL



Camacho, who was a diligent worker among his brethren

NEARLY every South American republic maintains its standing army by means of compulsory military service. Thus it was that Camacho, then an uneducated Indian boy, born and brought up amid the wild and fierce mountain peaks and in the squalid home of his Aymara parents on the western shore of Lake Titicaca, 13,000 feet above the level of the sea, was compelled to leave his mountain home, to cease following the llamas, to lay aside his wooden yarn spindle, and go to the coast to receive three years of military training, and to learn a new language. For though the Indians converse in their native tongue when in their homes, all soldiers must of necessity learn Spanish. So their military service period is really a very profitable educational period, opening to them as it does a world of literature in one of the most beautiful of European languages.

The limited vision of a wider civilization brought to the boy by his three years of army life fanned into flame a spark of ambition that smoldered in his heart; and after his discharge, he continued to acquire knowledge by association with educated people as a servant, and by extensive reading.

#### SMUGGLING THE GOSPEL

As with many of his race, the long centuries of oppression through which his people had passed, served to develop a spirit of stoicism in his nature, while he hated the continuance of the conditions that doomed the Indian to a life of miserable toil and ignorance. Thus it was that he embraced eagerly the op-

portunity to read revolutionary and anti-Catholic publications sent to him by a young skeptical Spaniard who lived in Arequipa at that time.

So closely were the activities of this young Spaniard guarded by the officials, that it was necessary for him to use some one as a go-between in the matter of getting the literature into the hands of the Indian; and a devout shoemaker, a certain Señor Peralta, of Puno, Peru, was willing to serve in this capacity.

Thus Camacho was supplied with revolutionary and anticlerical reading matter, and working in a quiet way, was able to disseminate his ideas to many of his countrymen. Later the young Spaniard was obliged to leave the country, on account of the constant hounding of the



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A religious procession in Arequipa, Peru. Such displays and festivals were what aroused the resentment of a young skeptical Spaniard of this city. Although closely guarded by the authorities of the city, he sent out revolutionary and anticlerical publications to those who seemed to be seeking for better things. Among others who received these publications was Camacho, who later became a powerful worker for true religion among the Indians.

high church officials. He found asylum in England, where he became fully converted to the gospel; and from there he began correspondence with his former friends in Peru, among them Camacho.



# THE WHOLE WORLD DRYING UP

By LOUIS A. HANSEN

WORLD-WIDE prohibition is now the aim of the Anti-Saloon League of America, as expressed in the proceedings of its national conference held at Columbus, Ohio, November 19-22, 1918. The occasion was the gathering of about 500 people, the board of directors of the League, national and state officers, League workers, and invited guests. Representatives from Canada, England, Scotland, Bulgaria, Egypt, and Mexico were present. On account of war conditions, the foreign representation was smaller than planned for; but the scope of the conference work was world-wide in its addresses, discussions, and plans.

One of the first sessions was given to hearing reports from different state representatives regarding the prospects of the ratification, by various states, of the prohibition amendment to the United States Constitution. The reports presented were to the effect that prohibition for the United States is an assured fact. Enough states have already pledged themselves to ratification to make the required thirty-six, and it was the opinion that a number of doubtful states would declare for nation-wide prohibition on seeing the position taken by others.

## PROGRAM WIDER THAN AMERICA

The existing conditions of the world now demand the consideration of all problems affecting human welfare in world terms. The war, happily now closed, has seen a cementing of world interests never before witnessed. Great issues now present themselves for international consideration, and problems affecting many nations must be solved in common by the nations. Just now the countries of the world are in closer union than ever before, and their interests overlap national boundaries and dovetail with one another.

No nation now lives unto itself sufficiently to settle by itself any great problem affecting the human welfare of other nations. International ethics demand that any nation finding a solution to a problem of world interest must pass on that solution to other nations. The present appears to be a time when nations are not only looking to others for help but are willing to give help.

The overthrow of autocracy in Europe was frequently mentioned at the conference as significant in its indication of a world movement toward democracy. While America has joined with the allies to make the world safe for democracy, it should, with others, insist that democracy must be made safe for the world. This means a democracy that is not only patriotic but sober. A lasting peace can be possible only in a sober world. It was asserted that sober nations do not go to war.

A dry world is now the objective of temperance forces, and the Anti-Saloon League of America is to figure prominently as a leader in this movement. Speakers from abroad not only granted that the League would be the leading factor, but pleaded for its help as such, to carry prohibition to other countries. Various difficulties were presented, and various suggestions for meeting some of them were offered. In the absence of any considerable foreign representation, the conference could not do much more than lay plans for extending the work of the League as conditions should permit.

The pleas for help coming from other countries were impressive. Two speakers from Mexico pointed out the dangers confronting that country by an overflowing stream of liquor from the United States as the latter becomes dry. While the border line between the United States and Canada needs no frontier guards, the entire international line south



of us is heavily guarded, and that largely because of whisky and its influence. A man with whisky in his stomach and a gun in his hand is bound to make trouble; and this was largely the character of our troubles with Mexico, it was stated.

## GROWTH OF THE ANTI-SALOON LEAGUE

When the League was formed, twenty-five years ago, it met in the liquor traffic a foe that was the most powerful single influence in the legislative bodies of the country, municipal, state, and national. It elected officers, from mayor to United States senators, and dictated the enactment of laws, and controlled their enforcement. It conducted politics and controlled politicians. It was arrogant and defiant, as it dictated and triumphed.

Under the powerful rule of the liquor traffic, drinking and drunkenness had gained a pace exceeded only by the crime and poverty it created. The saloon seemed entrenched as a necessary public evil. To close it meant to dry up the revenue of a town. Commercial interests lined up for the drink traffic. Church laymen owned property with financial interests in the traffic, and church leaders who came out boldly against the liquor interests were not many. A number of temperance leaders gave their

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NATIONAL CONFERENCE -  
COLUMBUS, O.  
-1918-



# HOPE AMID THE PERILS OF REVOLUTION

THE events of the last few weeks have given a new significance to the reply of the Russian Soviet government to a protest sent them through Switzerland from the allied powers. The protest from the powers was against the terrorism and butcheries in Russia that have horrified the civilized world.

Most of the people in the allied countries look upon the great war as having been in the interest of freedom and democracy. The following from the reply of the Soviet government, written near the time of the signing of the armistice, shows that they looked upon it in a very different light. They said:

"Is it known to the representatives of the neutral powers that, already in its fifth year, there rages an international war into which a little clique of bankers, generals, and bureaucrats has pushed the masses of the people of the entire world; that the masses of the people are mutually destroying themselves and are cutting each other's throats so that the capitalists may profit billions?"

Observe how they lay the war at the feet of the capitalists rather than charge it to the folly of ambitious and aspiring monarchs. To the same effect, also note the following:

"Is it known to them that in all warring countries the ruling capitalist clique has robbed the masses of the people of the right of assembly, of the freedom of the press, and of the right to strike, and that for even the faintest attempt at protest against the white terror of the bourgeoisie, the workers are sent to jail or are sent to the front in order to kill within them every thought of their human rights? . . . With the money of foreign capitalists they have mobilized counter-revolutionary bandits, by whose aid they cut Russia off from bread so that the bony hand of hunger may strangle the Russian revolution. . . . The Russian people will crush mercilessly this counter-revolutionary clique which, with the aid of foreign capital and the Russian bourgeoisie, wants once more to put the slave's noose around the neck of the Russian people. . . . We reject, emphatically, interference on the part of neutral capitalist powers in behalf of the Russian bourgeoisie, and declare that any attempt on the part of the representatives of these powers to go beyond the boundaries of the lawful protection of their own nationals will be regarded as an attempt to give support to the Russian counter-revolution."

Thus it will be observed that the Internationalists in Russia, as well as their fellow believers throughout the world, regard the great capitalists as the chief offenders in this time. This fact accounts for the cruel treatment that has been given the wealthy class in Russia, and it also accounts in a large meas-

ure for the persistency of the revolutionary spirit throughout Europe. For the Internationalist organization has its sympathizers everywhere.

We have had a generation of seed sowing, of dissatisfaction against the grasping course pursued by the great princes and barons of finance. Some of them have seen and have openly sent out the warning that unless their course should be changed they would meet a fate of indescribable terrors. Men have been sowing to the wind; and now they are beginning, in harmony with true Biblical statement, to reap the whirlwind.

We have had a few weeks of rejoicing because of the armistice and in view of the prospects of peace; but they have been weeks of the bloodiest rioting throughout a large part of Europe and Asia, and there have been many rumblings of discontent in many other parts of the world.

The dispatches one morning tell us of "a new crisis in Berlin," and that "the city is armed," and that "families possess their own machine guns." Another morning, headlines tell of the Czech troops that are marching on the Austrian capital. They report the clash between the Czechs and the Bolsheviki in Russia, and the Polish invasion of eastern Germany; and then, by way of diversion, we are treated to accounts of a nation-wide bomb plot to destroy much property in the large cities throughout our own country. The organized forces of the allies and central powers are resting in an armistice; but the forces of revolution, partly organized and partly in the form of mobs, are nevertheless causing the Old World to run red with blood.

In view of these world conditions, so persistent in the spirit of war and revolution, can we not see a striking and a most literal fulfillment of the words of the prophet Daniel, wherein he informs us that at the time of the standing up of Michael, the great Prince of heaven, "there shall be a time of trouble, such as never was since there was a nation even to that same time"? But let it be observed that the prophet immediately adds, "At that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12: 1.

The great question of the hour is not, What will be the next development of Soviet or Bolshevism? but, Are our names written in the book? If they are, we have the sure promise of our almighty Father that we shall be delivered from all these perplexities and distresses that are spreading terror throughout the world. Every human source of protection is breaking up; but thanks be to the heavenly Father, there is a divine haven into which we may run, and against which all of the forces of strife and destruction are powerless.





## The Whole World Drying Up

(Continued from page 8)

lives in martyrdom in the fight. While the liquor people moved in one body, temperance reformers were more or less divided.

It is not many years ago that the principal objective of the temperance movement was to secure local prohibition for townships and rural precincts. Then came the demand for county prohibition. Counties soon became too small in their control of liquor sales, and it became apparent that prohibition, to be effective, must cover the state. As states began to enact and adopt prohibitory measures, it was seen that because of interstate commerce and traffic and travel, no state could of itself properly enforce state prohibitory laws. Thus a demand for national prohibition has grown until it has swept over nearly the whole country. Now comes the proposition that in this day of international relationship, when interests of commerce and trade interlace, the successful operation of a national prohibition law is only possible by an international coöperation for world prohibition. This world problem must be solved by a world movement.

The Anti-Saloon League of America unites in a common activity the religious people of all creeds, and makes a powerful piece of machinery for moral reform. It has an equipment built on experience. It employs a thousand people who give their entire time to its activities. It possesses a well equipped publishing plant worth a half million dollars, and distributes over two million copies of prohibition periodicals each month. A half million persons contribute financial aid, and its agents and working friends are said to number millions. The League stands to-day a strong foe of the liquor traffic, holding the confidence of the moral forces of the nation.

### PREACHERS OWN BREWERY STOCKS

The task to which the Anti-Saloon League now sets itself is no small one. It involves conditions that make it in many respects the greatest moral problem of the age. Countries representing about one sixth of the population of the world have declared for prohibition and made enactments accordingly. Other countries have partial prohibition. International agreements cover traffic in distilled liquors to Africa and most of the islands of the sea, but these agreements have not been generally enforced. A number of countries follow a policy of regulation and taxation for revenue purposes; while in several countries, the liquor traffic goes practically unchallenged.

The liquor traffic in most of the foreign countries has grown to proportions that should challenge the attention of the moral forces of the world. During the four years of the war, Great Britain spent more than four billion dollars for intoxicants. Four thousand breweries have continued in operation. More than a million small distilleries existed in France before the war, with one wine shop to every forty of its population. Thirty thousand liquor shops were in Paris. Belgium supported 220,000 liquor houses. Germany and Austria, prior to the war, consumed more liquor per capita than any of the other nations of the

earth. France, Italy, Spain, and Portugal possessed most of the wineries of the world.

Drinking among women throughout Europe is an alarming feature and is greatly on the increase. The employment of barmaids is common in a number of places. In some places, boys and girls of school age are addicted to the use of liquor. Twelve hundred and fifty clergymen of the Church of England, together with four thousand and seventy-two women in English rectories, are said to



One of the greatest causes of poverty, as well as suffering, has been the liquor traffic. Not only do the men who drink suffer, but families, women and children, must bear a great part of the curse.

own more than \$8,000,000 worth of stock in English breweries. In Constantinople, on the same plot of ground with the Orthodox Greek Church are a dozen drinking places, the revenue of which supports the church. Truly a tremendous task awaits the efforts of temperance workers.

### RECONSTRUCTION DANGERS MANY

The demands of reconstruction of the war-devastated countries of Europe will make calls for large finances. The nations' treasuries are at a low ebb from the heavy war expenditures, and great national indebtedness rests everywhere. Taxation upon people will be necessary. Sources of revenue are about exhausted. Now comes the danger of the liquor traffic offering itself as a subject for taxation. In our own Civil War time, this was done; and there resulted the internal revenue law, of which Lincoln said, "If this traffic becomes rooted in the revenues of the republic, it will give us more trouble than slavery." The measure became law under the promise that when the war ended, the law would be repealed. Lincoln was dead when the war ended. Congress did not dare to repeal the law, and it has lived to give the country trouble ever since, states, cities, and villages following the Federal Government in making the liquor traffic pay revenue, supposedly to pay for its own ravages.

The drink traffic has always been able to spend much money to further its

own interests. In a time like this, when governments need money, and with no more pronounced sentiment against drink than is seen in many government circles, there is great danger that liquor shall be able to buy its debauching way into the countries now seeking to rehabilitate themselves.

Then, too, the temperance organizations of Europe are depleted in finances as a result of the demands of the war. They are poorly prepared to carry forward aggressive temperance warfare. Their efforts alone will likely avail little against the strong moneyed liquor influences to be met at this time.

### NOW THE TIME TO STRIKE

That now is the psychological time to launch the world-wide movement for prohibition was generally agreed. The remarkable success of the anti-liquor movement in America offers encouragement to the temperance forces of all countries. The defenses of the liquor traffic are weakening in proportion as prohibition gains strength, and already the whisky forces of America are showing signs of surrendering, though the beer manufacturers are still active in propaganda work, and hold an advantage because of international trade arrangements. In certain European countries, prohibition has met with partial successes, which also go to encourage efforts for greater victories.

The growing strength of the social democratic parties of Europe makes prohibition an important question in politics. These parties committed themselves to opposing liquor before the outbreak of the war; and since the war is over, their greater political strength will be more pronounced in favor of temperance. The democracy of Europe will look to the United States for lead in outlining fundamental policies. Because the nations are now ready to receive suggestions from this country, now is the favorable time to place prohibition forward. An outburst of applause greeted the statement that prohibition interests should have a seat at the peace table.

The war financial provisions of the European countries have shown that government revenue is not dependent upon the liquor traffic, and that in time of crisis, the liquor traffic offers little help for revenue purposes, thus overthrowing one of the chief arguments advanced by the liquor interests. War experience has further demonstrated that the liquor traffic is a liability rather than an asset, in the conservation measures made necessary, covering food materials, fuel, transportation, and man-power. In every one of these essentials, liquor consumes instead of conserving.

The twenty-four nations that have been at war with the central powers, representing three fourths of the population of the world, are united not only in a military sense, but for coöperation in everything that makes for world betterment. This close international relationship representing such a large part of the world, offers opportunity for international representation on important questions of reform. The United States of America, because of the part it has played in the war, will now have opportunity to speak with greater influence than ever before. What it has to say on the liquor traffic will doubtless receive



a careful hearing. The world movement toward democracy is a movement of political progress and toward moral reforms, hence it offers a clearer field for prohibition progress in the countries affected.

One effect of the world war has been to turn people's attention in some measure to questions of moral and spiritual interest. Their hearts have been softened by the tragedies of the war, and made more or less susceptible to moral and religious influences. As church organizations are now emphasizing a forward missionary movement, and as church people have seen the important place temperance occupies in great world issues, prohibition will no doubt be made a part of their missionary campaign. With a receptive attitude, on one hand, to receive moral reform, and on the other, to urge it, the world should now see a marked advancement in the anti-liquor movement.

#### THE PLAN OF PROCEDURE

The plan for universal prohibition as outlined at the Columbus conference involves, first, the enlargement of the scope and the extension of the activities of the Anti-Saloon League of America; second, the giving of substantial aid to existing temperance organizations in other countries; third, the laying of the foundation for the creation of an international anti-alcohol league, formed according to the plan of the Anti-Saloon League of America.

While many things that are done in a national way in this country by the Anti-Saloon League could not properly be done in other nations by the League, there is work that it can do in almost every foreign country, such as personal and platform lecture work by its agents and missionaries, the organization of an international prohibition press association, and the establishment of an international prohibition periodical to be printed in different languages. Missionary agencies in other lands can be assisted in developing temperance sentiment.

It is also suggested that for disseminating prohibition propaganda, the educational agencies of other countries may be utilized, such as college lecture courses, general Chautauqua and lyceum courses, university extension work, and scientific temperance instruction given in public schools. Industrial enterprises and trade organizations of other countries may be reached by presenting to them the advantages to industry, commerce, and trade, in prohibition. Labor organizations can set forth the welfare of the workingman as found in prohibition.

It is hoped that as the United States becomes a prohibition country, its diplomatic and consular representatives abroad will actually represent the sentiment of this country in its temperance stand. A statement by one speaker at the convention, that brought great applause, was to the effect that the occupant of the presidential chair in this country, who directs all the diplomatic representatives in other countries, should himself represent the American people on the question.

The enlargement of the work of the Anti-Saloon League of America will involve organized effort to assist exist-

ing temperance organizations abroad, both by counsel and by cooperation in federating these forces. It will also mean an appeal to the people of America for financial support in the world program for temperance. If enthusiasm

and hopefulness are a true index of what may be expected, the spirit shown at the conference means the ultimate success of world-wide prohibition. Every friend of good will sincerely wish this may be true.

## Are Prophets Essential to the Church of To-Day?

*"Where there is no vision, the people perish."*

BY CARLYLE B. HAYNES

**A**MONG the gifts which the Spirit of God placed in the church at the beginning of the gospel era was that of prophecy. The view which is held by some Christians, that prophecy came to a close with the Old Testament, is erroneous. The gift of prophecy is included in the enumeration of the gifts of the Spirit, which were given for the purpose of carrying forward and finishing the work of the gospel.

"Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Ephesians 4: 8, 11.

Attention is directed to the time when these gifts are said to have been given—"when He ascended up on high."

All churches have their apostles,—those who engage in pioneer work, breaking up the fallow ground. The Methodist Church had the Wesleys; the Baptist had Roger Williams; the Presbyterian had Knox and Calvin; the Lutheran had Luther. And all the churches to-day have their missionaries. They believe in the gift of apostleship. They have their evangelists, their pastors, and their teachers. There is no question about any of these gifts. But where are their prophets?

#### MANIFESTED IN THE APOSTOLIC CHURCH

This gift of prophecy was certainly manifested in the apostolic church; and the passage quoted above from Ephesians makes plain that it was intended to continue to the end. That it was manifested in the apostolic church, there is abundant proof.

"Now there were in the church that was at Antioch certain *prophets* and teachers." Acts 13: 1.

"In these days came *prophets* from Jerusalem unto Antioch." Acts 11: 27.

"Judas and Silas, being *prophets* also themselves, exhorted the brethren with many words, and confirmed them." Acts 15: 32.

"The same man had four daughters, virgins, which did *prophecy*." Acts 21: 9.

"As we tarried there many days, there came down from Judea a certain *prophet*, named Agabus." Acts 21: 10.

These scriptures are surely sufficient to show that the gift of prophecy did not come to an end with the Old Testament, and that it was exercised in New Testament times. Paul was a prophet, exercising this gift in a striking way. John was certainly a prophet, for he never could have written the book of Revelation without this gift. This gift was among the gifts of the Spirit in the days of the apostles, and it was given to be in the church throughout its long history.

#### SECOND ONLY TO APOSTLES

The gift of prophecy is among the most important gifts of the Spirit, the second in order of importance.

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12: 28.

In this passage, the gifts are named in the order of their importance. The first in importance is that of apostleship; the second, that of prophecy; the third, that of teaching. These gifts are more im-

### We Hope in the Beyond

THE year is at its morn. Across the sky  
The rose has flung her blush, while amber hue  
Is stealthily a-winning its way through.  
The sun rides forth to master-victory.  
All's fair and beautiful exultantly;  
For night is vanquished, and the day is here.  
But hark! A rumble that awakes to fear,  
The clouds of trouble with the day appear.  
Be not dismayed. God wakes to hope and light.  
We shall not fear the thunder of the night  
If we but know beyond the sky serene,  
Beyond the threatening clouds that intervene,  
Reigns One o'er all to glorify and bless,  
And raise our trusting hope to happiness.  
The day shall dawn that never knows a night,  
That wakes to beauty, and shall e'er be bright.  
'Tis mirrored in His word through gates of prayer  
To lure us on, its glorious bliss to share.  
We live victorious, though clouds arise,  
And fit us for that day beyond the skies.

WORTHIE HARRIS HOLDEN.

Christ gave these gifts to His church when He left it. They were given for carrying on the work which He had begun. This is plainly stated in the verses following those quoted:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Ephesians 4: 12, 13.

The five gifts of the Spirit mentioned in this text as being placed in the church at the beginning of the gospel dispensation are, apostles, prophets, evangelists, pastors, and teachers.

Four of these gifts are believed in and accepted by every Christian church.



portant than the performing of miracles, the healing of the sick, or speaking with tongues, on which latter gift so much stress is laid by those to-day who are not deep students of the Bible. Greatest of all the gifts, with the exception of apostleship, is the gift of prophecy.

This gift is especially for the benefit of the church, for we read:

"Tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1 Corinthians 14: 22.

Among the benefits which the gift of prophecy has brought to the church are the following: it has led in great reformatory movements; it has foretold the future, and thrown much light on the past; and, above all, through the gift of prophecy we have the Bible, for "holy men of God spake as they were moved by the Holy Ghost."

#### DEALS WITH PAST, PRESENT, FUTURE

It would be a mistake to think that the gift of prophecy is only for the purpose of foretelling the future. It deals with all time, past, present, and future.

"Write the things which thou hast seen [the past], and the things which are [the present], and the things which shall be hereafter [the future]." Revelation 1: 19.

Those messages which come from God through the gift of prophecy are authoritative and infallible. This assertion must not be understood as being applied to the prophet in person, that he or she is infallible. This is not what is meant. Prophets are fallible human beings. The Bible records the mistakes they have made. Not the instrument God uses, but the message He sends through the instrument, is infallible.

#### PAPAL INFALLIBILITY A PROPHETIC COUNTERFEIT

The alleged infallibility of the pope is a counterfeit of the gift of prophecy. This doctrine of papal infallibility is based upon another doctrine, that of the apostolic succession from Peter. The claim is made that the present occupant of the papal chair is in the direct line of apostolic succession from Peter, and he therefore is infallible when he speaks *ex cathedra* on faith and morals.

There is a true succession by which truth comes from God, and only through this true succession does infallible truth come. The infallibility of the pope is merely a counterfeit of this true infallibility. The true succession by which truth comes infallibly from God to man is that set forth in the following scripture:

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God." Revelation 1: 1, 2.

Here is the true succession: Truth originates with God, who gives it to Jesus Christ, who gives it to "His angel" to take to those who have the gift of prophecy, in this case represented by John, who in turn passes it on to the churches. God, Christ, "His angel," the gift of prophecy, the people of God. This is how truth comes infallibly from God to man. And when it comes in this way,

it is the authoritative and infallible voice of God to His church.

#### GABRIEL, THE MESSAGE TRANSMITTER

Notice that the last step on the divine side in sending truth from God to men is "His angel"; and the first step on the human side in receiving the truth is the gift of prophecy.

This angel is Gabriel, who seems to have special charge of the gift of proph-



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*The first woman ambassador, Kosika Schwimmer, of the Hungarian government. She is president of the Hungarian Woman Suffrage Association, and was a member of the Ford peace ship party. She goes to her new duties in Switzerland immediately.*

ecy on the divine side. When God gave Daniel a vision, Daniel, who did not understand it all, heard the voice of the Lord saying, "Gabriel, make this man to understand the vision." Daniel 8: 16. In Luke 1: 11, 19, 26, it is Gabriel who announces to Zacharias the coming birth of John the Baptist, and to Mary the birth of Christ. And it is Gabriel who, in Revelation 19: 10, says, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." It is of Gabriel that Jesus said, "I Jesus have sent Mine angel to testify unto you these things in the churches." Revelation 22: 16. And it was Gabriel who said to Daniel, "There is none that holdeth with me in these things, but Michael your Prince." Daniel 10: 21. It is through Gabriel, therefore, that the messages of truth come which are brought to the churches through the gift of prophecy.

The messages which come through the gift of prophecy, whether spoken or written, are called "testimonies." Observe the expression in Revelation 22: 16: "I Jesus have sent Mine angel to testify unto you these things in the churches." That which is testified is "testimony." The angel Gabriel testifies the truth to the one having the gift of prophecy, and the prophet testifies the same truth to the churches. Therefore that which the prophet receives through this gift is "testimonies for the church."

It is in this way that the word "testimonies" was understood by the Israelites, and used in the Scriptures. "Testi-

mony" is that which the prophet spoke or wrote by revelation from God. The Hebrew word translated "testimony" means the messages which come through the gift of prophecy.

The benefit of reading and studying these testimonies is fully set forth in various parts of the Bible. For illustration, note how often this word is used in just one chapter of the Bible, Psalm 119: 2, 14, 22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 129, 138, 144, 146, 152, 167, 168.

#### A REQUISITE TO PROSPERITY

The instruction which is given the prophet through the angel Gabriel for the benefit of the church is imparted through the medium of visions and dreams.

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Numbers 12: 6.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction." Job 33: 15, 16.

Some to-day question the reliability of visions and dreams as a means of understanding the will of God; but we must remember that this was the method used by God to impart instruction to His ancient prophets. It is the method by which God gave the instruction which is contained in these two great prophetic books, Daniel and the Revelation.

Satan, of course, counterfeits this gift, as well as every other truth, and there are false dreams and visions. However, as we shall see, God has given instruction by which the false can be distinguished from the true.

There is much testimony in the Bible regarding the value and benefit of the gift of prophecy.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12: 13.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chronicles 20: 20.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Proverbs 29: 18.

#### UNION BETWEEN LAW AND PROPHETS

In the Bible, the possession of the gift of prophecy seems to be always associated with obedience to the law of God, so that the law and the prophets are always united. Thus when Jeremiah laments the fall of Jerusalem, he cries:

"Her gates are sunk into the ground; He hath destroyed and broken her bars: her king and her princes are among the gentiles: the law is no more; her prophets also find no vision from the Lord." Lamentations 2: 9.

It is noticeable that in this passage, the law and the possession of the gift of prophecy are very clearly connected. This same connection appears in the writings of Ezekiel.

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezekiel 7: 26.

And when the elders of the children of Israel came to inquire of the prophet, in the hope of receiving the benefit of instruction through the gift of prophecy,



the Lord spoke to them through the prophet, saying:

"Are ye come to inquire of Me? As I live, saith the Lord God, I will not be inquired of by you." Ezekiel 20: 3.

He then informed them of the reasons why He would not speak to them, and give them instruction, through the gift of prophecy. Among these reasons, He stated the following:

"I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, . . . and My Sabbaths they greatly polluted." Ezekiel 20: 11-13.

From this, it is plain that among the reasons why God would no longer give the Israelites instruction through the gift of prophecy was their violation of His law; and He particularly mentions the polluting of His Sabbaths. This is emphasized by repetition:

"I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments, to do them; . . . they polluted My Sabbaths." Ezekiel 20: 18-21.

The connection between obedience to the law, especially the keeping of the Sabbath, and the possession of the gift of prophecy, is certainly made very plain in these scriptures. This connection is seen again in the passage already quoted from the Proverbs:

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Proverbs 29: 18.

It is seen also in the writings of Isaiah.

"To the law and to the testimony [the gift of prophecy]: if they speak not according to this word, it is because there is no light in them." Isaiah 8: 20.

The New Testament writings also reveal this same connection between the law and the gift of prophecy. Very often in the New Testament occur the words, "the law and the prophets."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matthew 5: 17.

These texts throw great light upon the reason why the gift of prophecy has not been manifested in the churches since the times of the apostles. Obedience to the law of God and possession of the gift of prophecy are so connected that when the church deliberately forsakes the law of God, the gift of prophecy is removed.

The church in the days of the apostles kept all of the Ten Commandments, the Sabbath included. And the church in that time had the gift of prophecy, as has been shown. But after the days of the apostles, an apostasy from the faith set in, the fourth commandment was torn from the heart of the law, and a false and counterfeit Sabbath was substituted

for the true Sabbath, which is the seventh day of the week. Sunday took the place of the Sabbath. And the gift of prophecy was removed from the church.

#### A RESTORATION OF THE GIFT SCHEDULED

This being true, we would reasonably expect that when, in the last days, a church should arise keeping all of God's commandments, and restoring the Sabbath to its rightful place in the heart of God's law, God would restore to that gift of prophecy.

This is more than supposition and theory. God has plainly foretold, in one of the prophecies of the Bible, that to His commandment-keeping people in the last days He would restore the gift of prophecy. Attention is now invited to that prediction.

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12: 17.

The "dragon" is the devil; being "wroth" means to be angry; "the woman" is a symbol of the church of Christ; "the remnant of her seed" means the last end of the church, the church in the time of Christ's second coming. This verse directs attention to and foretells the last great conflict between the devil and the people of God. And the church of that time is pointed out as having two chief characteristics—it will keep the commandments of God, and it will also have the testimony of Jesus Christ.

What this testimony of Jesus Christ is will be made plain by another verse:



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Major General Joseph T. Dickman, who is commanding the army of occupation that has crossed the Rhine and is moving into Germany. This army, although a victorious one, is everywhere treated with respect, and the Germans are constantly surprised that the Americans are so generous and lenient.

"I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Revelation 19: 10.

#### THE TWO FUNDAMENTALS

According to the prediction, then, that the last church of Christ on earth will be distinguished by these two characteristics,—keeping the commandments of God and having the gift of prophecy,—

any one who desires to find that last true church of Christ should look for a body of people observing all of God's commandments, and led by instruction received through the gift of prophecy. If they keep the commandments of God, they will be Sabbath keepers; for no church keeping only nine of the Ten Commandments could ever properly be called a commandment-keeping church. Only a church keeping all of the commandments, the fourth with the rest, would really be a commandment-keeping church. Any church breaking one commandment of the ten, instead of being a commandment-keeping church, must be a commandment-breaking church.

And this last church, which keeps all of God's commandments,—this Sabbath-keeping church,—will also possess the gift of prophecy.

This wonderful prediction has been fulfilled, and the reader will be interested to learn something of the history of its fulfillment in the movement that is bearing to all the world the last message of the gospel.

#### AN EXACT FULFILLMENT

When this message began,—when first the nearness of the second coming of Christ was preached,—God restored the gift of prophecy to those who preached that message. And He did it in this manner:

There was a young man by the name of Foy among the early Adventist believers. This man was very earnest in his belief in the second coming of Christ, and was an excellent speaker. To him God gave three visions, which he published in pamphlet form, entitled "Foy's Visions." Because God had given him this gift, however, he became exalted; and then the gift was taken from him, as one who was not worthy, and shortly afterward he died.

God then chose as His messenger another young man, by the name of Hazen Foss, who lived in Poland, Maine. To him was given a vision of the progress of the message of the Lord's coming, and of the people who were to give it to the world. He saw in vision their travels to the city of God itself, and was permitted to view the triumph of the gospel. He was told to make known to his brethren the things God had shown to him, for their encouragement. He hesitated to do so. God spoke to him again in vision, urging upon him his duty to make known the instruction he had received, and added that if he still refused to do this, the burden would be taken from him, and laid upon "one of the weakest of the weak." He still hesitated, and neglected to carry out the command of God. God spoke to him the third time, and informed him that the gift had been taken from him.

The same vision was then given to a young woman named Ellen Harmon. She was at this time seventeen years of age. She was afflicted with dropsical consumption, and the doctors gave her only about three months to live. To this weak girl, God gave the gift of prophecy, and He laid on her the burden of imparting to His people the instruction He had given her. After first requesting that God lay the burden on some one who would be better able to perform God's requirements, she took up this work humbly and patiently. She



did not die in three months, but lived on from that time, 1845, to 1915, a period of seventy years. Marrying James White, she became known to the world through her writings and her addresses as Mrs. Ellen G. White.

In the Bible, God warns His people against false prophets in the last days. This does not mean that we are to reject all who claim the gift of prophecy, for we are also told to "despise not prophesyings." The warning is only against "false" prophets.

#### THE ACID TESTS FOR PROPHETS

If we are to be able to reject false prophets, and are told in the Bible to do so, then the Bible must give us instruction whereby we may know how to distinguish between the false and the true manifestation of the gift of prophecy. And the Bible does just this.

One test of the true gift of prophecy is found in the book of Numbers:

"He took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Numbers 24: 3, 4.

Here we have a description of a prophet in vision. This prophet in vision "heard the words of God," and "saw the vision of the Almighty." But while in vision, hearing the words of God, he had his eyes open. This is one test of the gift of prophecy.

Other tests will be found in the writings of Daniel.

"I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." Daniel 10: 7, 8.

Hence a second test of the true gift of prophecy is that those in true vision have at first no strength of their own at all. But they do not remain in this condition. Later they are given a supernatural strength.

A third test is that the true prophet in vision has no breath. We read:

"One like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength in me, neither is there breath left in me." Daniel 10: 16, 17.

In vision, then, the eyes are open, all natural human strength is taken away, and there is no breath. Afterward supernatural strength replaces the natural strength that was taken away.

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." Daniel 10: 18, 19.

These four tests of the gift of prophecy,—open eyes, loss of natural strength,

absence of breath, then supernatural strength,—God will not permit to be counterfeited in a false prophet. One of them it is utterly impossible to counterfeit—the absence of breath. Let the one who claims to have the gift of prophecy demonstrate it by ceasing to breathe while in vision.

These four tests, in addition to many others, have all been applied many times to Mrs. White when she was in vision, and they have all been met successfully. But the greatest test of all is for all the words of the one having the gift of prophecy, to agree with the teachings of the Bible, which must test everything else. Mrs. White was a prolific writer,

producing more than a score of books; but everything she has ever written agrees with the principles laid down in the word of God.

Thus it is evident that this prophecy,—that God will restore to His remnant people the gift of prophecy,—has been fulfilled. He has sent His message into the world to lead a people out of darkness into light; and just as He led the Israelites out of Egypt into the promised land through the gift of prophecy, so today He is leading His remnant people out of Babylon, and will bring them into the land of promise, which is the new earth. And He is doing this through the gift of prophecy.

## The Universality and Sinfulness of Sin

(Continued from page 6)

'secret.' The ancient heathen 'gloried in their shame.' In heathen lands these abominations were not only tolerated and condoned, but were sanctioned and encouraged by their religion. It was no impeachment to any priest or priestess of any heathen god (except barely the vestals of Rome) to be guilty of the vilest offenses against morality; and to many of them such a life was their vowed and avowed service."—William G. Williams, LL. D., "An Exposition," pages 98, 99.

"Take [Greece] at her most brilliant period, when her most immortal temples were built, her most immortal songs written, her most immortal statues carved, and we see the seamy side and ragged edges of the life of Greece revealed in the sensual wickedness of Aristophanes; we see its fierce, untamed, soul-rending passion recorded in the stern pages of Thucydides. . . . And as for the Romans,—

"On that hard pagan world disgust  
And secret loathing fell;  
Deep weariness and sated lust  
Made human life a hell."

—James Hastings, D. D.

Such were the heathen, the gentiles, in the days of old, as depicted by the inspired pen of the apostle Paul.

#### THE JEWS THE GREATER SINNERS

But the professed people of God were in many cases even worse. The heathen had sinned against some light, but the Jews against much. While the Jew despised the gentile as a shameful and shameless reprobate, the gentile hated the Jew as a groveling impostor and hideous hypocrite. Neither realized his true condition, namely, that of a sinner in the sight of God.

The first two chapters of the book of Romans prove and assert this universality of sin for all mankind, Jew and gentile. It is proved and claimed, not speculatively, but historically. It is settled, not by the logic of reasoning, but by an appeal to experience. It is presented not as a mere theory, but as a matter of fact.

In the first chapter of Romans, the apostle has described and condemned the gentile world. But in the first verse of the second chapter of Romans, he turns upon the Jew, and declares him also sinful and under moral condemnation.

The gentiles not only do things worthy of death, but justify them, and find

pleasure in those who practice them. Romans 1: 32. The Jews nominally condemn these things, and on the grounds of this mental condemnation, think themselves better than the heathen; yet, in point of fact, they practice the same things. Character depends not on profession, but on practice; it depends on the nature of the life itself. The Jews claimed to be better than the gentiles. But in this, they put themselves beyond excuse; for in judging the heathen for evil practices, they condemned themselves in the doing of the same things. Romans 2: 1. They thought that because they were the chosen people of God, they could escape the judgment of God. Verse 3. In this, they despised the riches of God's goodness and forbearance and long-suffering, thinking that God's goodness would excuse their shortcomings, whereas that goodness manifested in mercy to them was intended to lead them to repentance. Verse 4. Thus God's waiting kindness proved at last to be but a storing up of wrath to them against that day of wrath when their city was destroyed, omen of the greater wrath reserved for the Judgment Day. Verse 5.

God judges righteous judgment. He visits wrath and indignation, affliction and anguish, upon every soul of man that works evil, be he Jew or gentile. And He gives glory and honor and peace to every one that works good, to Jew and gentile; "for there is no respect of persons with God." Romans 2: 6-11.

Institutional advantages and spiritual opportunities but make a man's guilt the greater, if he does not rightly use them. It is not those who hear the law every Sabbath, but those who in faith obey it, that are justified in His sight.

#### ALL MAY BE SAVED

Every man will be judged by the light he has received. Romans 1: 20; 2: 12.

But both Jew and gentile turned from the light, and chose darkness. And so all stood condemned. Man of himself cannot obey.

All have sinned, and come short of God's glory.

All have turned aside.

There were, even as now there are, "none that doeth good, no, not one."

But God does not leave us to ourselves. He seeks the lost. He lets the light shine athwart the darkness. And if we turn



from evil ways to follow Him, it will be not our work, but His who seeks and leads us each step of the way.

If saved, we will say that God saved us. None of us would ever seek Him were it not that He has so wonderfully wooed us and drawn us away from our own evil way to His glorious and righteous life.

All have sinned. We to-day see in ourselves the gentile not only committing sin, but glorying in it, or the mere professor who pretends to be what he is not. Man of himself is only a sinner.

But we may be saved from ourselves, to become like Him who knew no sin. It is true that all have sinned, but it is also true that all may be saved.

(To be continued)

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# NEWS



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## The Great Temperance Victory

WHEN on January 16 the Nebraska Legislature voted in favor of ratifying the national prohibition amendment, the necessary thirty-six states had so declared themselves, thus assuring federal prohibition. Two other states, Wyoming and Missouri, voted in favor of the prohibition amendment later on the same day.

In announcing this great victory for temperance, Senator Sheppard, of Texas, says: "For the first time in history, one of the leading nations of the world embodies in its national organic law a provision prohibiting traffic which ultimately would have undermined the foundations of its being. The adoption of the amendment marks the advent of a new day. It is the first step in the new process of legislation for human welfare which must follow the great war for democracy and civilization in Europe if the lessons of the conflict are to be grasped and utilized."

A great battle for temperance has been won. But there are further battles still ahead. The liquor forces are not willing to surrender or to acknowledge defeat. They are proposing to move their distilleries to such Oriental countries as China, and there undertake to continue their work. They are even proposing to build brewery and distillery ships to be operated outside the three-mile limit on the ocean, where they would not be subject to the laws of any nation.

The two hundred and thirty-six distilleries, the nine hundred and ninety-two breweries, and the more than three hundred thousand saloons in our country are not willing to make an unconditional surrender. The end of the legitimate liquor traffic is in sight. Now we must prepare to combat the illegitimate traffic which those interested will undertake to carry on.

But in the meantime, is it not a great thing that the God of right, of justice, and of mercy has given us this marvelous victory? The removal of the curse of strong drink will be an incalculable help to the leaders of our nation who are seeking to bring in a reign of peace and righteousness. Let us hope and pray that their efforts will be so successful that we may have a time of comparative peace in which to complete the work of carrying the gospel of the kingdom to the ends of the earth.

## Jerusalem and the Eastern Question

A CORRESPONDENT of the London *Times* detailed to report the Peace Conference, writing from Paris, says, "Any communication dealing with the Peace Conference would be incomplete without some allusion to the difficulties in southeastern Europe."

"Southeastern Europe," which includes the Balkans and Constantinople, has been the bone of contention between the warring forces for centuries; and west-

ern Asia, including Palestine, is intimately involved, and will come into the peace discussion in this conference in a very strong way.

The ancient city of Jerusalem, in the land of Palestine, is marked, by numerous prophecies, to play an important rôle in the closing scenes of time. There may be differences among prophetic expositors in regard to just what the things will be that will take place at Jerusalem, but there is no room for a reasonable dif-



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Premier Orlando, who represents Italy at the Peace Conference. Press dispatches state that he is in complete accord with President Wilson's program for a league of nations.

ference of opinion in regard to the fact that Jerusalem will be a great storm center.

But of this one thing we may be sure,—that it will never be built up again as the capital of a Jewish buffer state, as some are advocating and expecting. Christian as well as Jewish and Mohammedan interests center there, and it will be interesting to observe the unfolding events that will mark the outcome.

## President and Pope Discuss Palestine

THE news dispatches state that when President Wilson called on the pope in Rome, among the themes they discussed was "the question of the future of Palestine."

Have you prayerfully and carefully studied the prophecies which pertain to the events that will center in Jerusalem and Palestine as the days approach when, according to the prophecy of Daniel, Michael the great Prince shall stand up for the deliverance of His people? That time, according to the same prophecy, will be a time of trouble such as never was since there was a nation. It is well to watch with earnest, prayerful attitude every development that centers in old Palestine.

## He Opened Their Minds

AFTER His resurrection, it was difficult for the Master to persuade His disciples that He was really risen from the dead. In talking with two of them as they were journeying to Emmaus, the Lord said: "O foolish men, and slow of heart to believe in all that the prophets have

spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Luke 24:25-27, A. R. V.

The same evening, He appeared to the whole company of disciples in Jerusalem. They raised the question if He were not a phantom. But having demonstrated to them that it was He Himself, the record states: "And He said unto them, These are My words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures." Luke 24:44, 45.

Observe how the Master emphasizes the fact that Moses and the prophets are to be studied if we are to understand the mission and teaching of Christ; and furthermore note the statement that "then opened He their mind, that they might understand the Scriptures."

If our minds are to be opened to understand the Scriptures, we must not only submit to it, but we must request the Lord to do it. And may not the trouble with many of us, as we approach the prophecies of the Bible, be that through prejudice or wrong education, our minds are so closed that they cannot comprehend the teaching of the Master? And should we not, in these turbulent and troublous times, earnestly pray the Lord that He will open our minds that we may see in the prophets, in the writing of Moses, and in the psalms, the things concerning Himself? As we seek for this heavenly wisdom, we shall surely find that the prophecies make clear that the Jesus who was here and who suffered eighteen hundred years ago is about to return in power and glory, the Prince of peace, and the King of eternity.

## Don't Stop for Grafters

IN a recent San Francisco *Examiner*, Arthur Brisbane says, "In New York City alone, according to the district attorney, more than \$3,000,000 was stolen by 'war charity' grafters."

The grafter is a menace to every good work. But he should never be made an excuse for relinquishing any of our efforts in charitable lines. Judas Iscariot, one of the twelve apostles of Christ, is not free from suspicion in the grafting line. But regardless of this, the foundations of the church were laid, and the great cause of Christ has swept on to victory. And notwithstanding all the grafting that may have been done during our war period, it is a great outstanding fact that the Red Cross, the Y. M. C. A., the Y. W. C. A., and other organizations in similar lines of work, performed such unselfish deeds in their noble service for humanity, that millions of stricken souls throughout the world are rising up to call them blessed.

Let us deplore the grafters, and suppress them as far as possible, but at the same time go on with the good work.

A MAN is not necessarily my enemy because he disagrees with me; his very disagreement may be the evidence of his friendship.