

# Signs of the Times

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This is the way an aeroplane looks after crashing to the earth from the clouds. The particular one in the illustration is a Boche single-seater that was brought down by the allied fliers just before the armistice was signed. The pilot, although badly injured, is expected to live. The photograph was taken fifteen minutes after the machine fell.

## THE BIBLE AND THE LEAGUE OF NATIONS

*Will such a league prove a permanent cure-all for the ills of war?*

By ELMER L. CARDEY



HE greatest peace congress of all times is now in session. *La Salle de Paix*, in Versailles, witnesses the most remarkable gathering of statesmen ever known. The Congress of Vienna, at the close of the Napoleonic wars, is lost in insignificance when compared with it. This gathering is of great moment, because the issues involved are the greatest with which men have had to deal.

No longer may nations be a law unto themselves; for our modern civilization so closely links all peoples together that the actions of one nation seriously affect all other nations. The world may be said to be a community, and its interests community interests. Hence, to have any chance of abiding world peace, it has been thought that there must be a community of nations, or a league of nations.

For a quarter of a century, the idea of a league of nations has been forcing itself more and more to the front. Long before the European war broke out, statesmen saw the prospect of such a conflict. The purpose of establishing the permanent Peace Court at The Hague was to avert such a catastrophe; and at last, in 1907, there was passed at this court the "compulsory arbitration" treaty, thirty-five powers voting to ratify it, and only five voting against it. Those were Germany, Austria-Hungary, Greece, Roumania, and Turkey.

These peace treaties failed, and proved to be a "scrap of paper." Something stronger, with power to enforce international contracts, is now thought to be necessary. Those who first proposed such a league were looked upon as moralists and visionaries. However, all the great powers have already stated, through their chosen spokesmen, that such a plan is not only feasible, but necessary to the future maintenance of peace.

President Wilson has been the foremost advocate of the league of nations. In his statement of the "Fourteen Principles," he thus sets forth his aims for such a world league: "A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike."

In the mind of the President, however, such a general association of nations could succeed only when other conditions had been complied with. In the first four of the Fourteen Principles, those conditions are stated as follows:

1. "Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind, but diplomacy shall proceed always frankly and in the public view."

2. "Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the

seas may be closed in whole or in part by international action for the enforcement of international covenants."

3. "The removal, so far as possible, of all economic barriers, and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance."

4. "Adequate guarantee given and taken that national armaments will be reduced to the lowest point consistent with domestic safety."

As before stated, the league of nations doctrine has been gaining rapidly in popularity on both sides of the ocean.

While it is not believed that such a league could immediately bring the millennium, and absolutely insure against future war, still it is hoped that a long step will thus have been taken in securing the continued peace of the world.

#### AN ARMY IS INEVITABLE

Writing in the *Atlantic Monthly* for November, 1918, Mr. Albert Johnson briefly gives the possibilities of the league. He says:

"If the league of nations had been in existence in August, 1914, Germany probably would not have declared war; but even if she had dared to do so in defiance of the conventions signed by her, all the nations which are willing to guarantee justice and the law would have found themselves compelled to enter at once into the conflict. Instead of intervening without concert and one by one, all the nations of the Entente would have come forward together, armed and ready to defend the right, at the precise moment in August, 1914, when the crime was committed.

"Such is the world organization at which we aim, and which has been proved to be practicable by the experience of four years of war. It is in process of realization. To perfect it, nothing more is needed than perseverance on the part of the governments, and the concurrence of all free nations.

"But when these tribes shall have been once laid down, when the law of nations shall have been formulated, there will still be left for us to face the most serious difficulty of all—the stumblingblock which has thus far caused the breakdown of all the plans of the pacifists; that is to say, the creation of an executive force at the service of this law, and of penalties to be imposed upon those who may be tempted to violate it."

And then, looking into the future, this writer sees the full accomplishment of all the hopes of league of nations advocates: "The hour has struck for the last holy crusade for the liberation and independence of all peoples. The consecrated army is forming, majestic and formidable, in the blood-drenched roads leading to the luminous heights of the future."

One of the latest advocates of the league is Count von Bernstorff, former

ambassador to the United States, and now foreign minister of Germany under the socialist régime:

#### BERNSTORFF SIMULATES ENTHUSIASM

"The people of Germany are overwhelmingly aware that their salvation, as well as the salvation of the entire world, lies in a strong league of nations founded on a peace of justice and right. They are confident, under the leadership of President Wilson, such a league can be inaugurated at the peace conference, blessing the entire war-weary world.

"All classes of Germans are hopeful that the league will be created. This sentiment is not new. A majority of the German people have long held the view

### A LEAGUE OF RIGHTEOUSNESS

"A better future awaits us. The time of all times is at hand. An end some day will be made of sin; and the saints of God, both living and dead, will be united in one grand 'league of righteousness.' For 'we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'"

that the whole future of humanity depends upon a world organization of this kind.

"In order to further the plan in any way possible in Germany, we have founded a German league of nations society, with a membership representing all classes of political opinion. These members include Friedrich Ebert, Hugo Haase, Prince Max of Baden, myself, and numerous other men prominent in German affairs.

"A few months ago such an open society would have been bitterly assailed by the pan-German press, but now the society meets universal indorsement.

"Personally, I have felt sympathetic toward such a league ever since President Wilson's speech on the subject in May, 1915.

"Unfortunately, however, my views then found little sympathy in the imperial government. But I have always favored the league, not only since the break in relations between the United States and Germany, but before."

Others foresee very great dangers ahead if a really serious effort is made to put through such a proposition at the peace conference or at any time. Mr. J. B. Firth, writing in the *Fortnightly Review* of September, 1918, says:

"Would not an international army require an international general staff? If the international army were to be ready for prompt and immediate action, would

it not be necessary to concert measures beforehand and draw up plans of campaign? And if all the great powers of the world were members of the league, would not this lead to extraordinarily embarrassing situations?"

#### WILL THE LEAGUE SUCCEED?

From the foregoing statements and quotations may be seen the general hopes of those who are advocating this new and untried scheme in international relations; for such a plan has never before been put into operation. We cannot doubt the noble intentions of its advocates, for they are good men seeking a way out of the world's complicated affairs. Nevertheless, we must seriously ask: Can such a program be carried out? And will it ultimately succeed?

As to the first question, it would be folly to say that such a program will not be inaugurated. But as to its final consequences, we have no fear in stating that such a league will not bring permanent peace to this world.

The Bible has in many places told us of events in this earth up to the time of the second advent of Jesus Christ.

#### TESTIMONY OF THE PROPHET

In unmistakable language, the Old Testament prophets describe the closing days of this world as times of war and not of peace. Joel testifies:

"Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause Thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

In the past twenty-five years, effort after effort has been made to formulate a plan to stop the arming of the nations; but to no avail. This prophecy has proved true thus far. Now this new line of procedure is headed by the world's most trusted leaders. Will this prophecy of Joel fall to the ground unfulfilled? We cannot thus conclude, for this is the word of the living God picturing our day and the future.

In reference to the second coming of Christ, the prophet Daniel says:

"At that time shall Michael stand up, the great Prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall

(Continued on page 12)

## THE SIGNS OF THE TIMES WEEKLY

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# The World's Greatest Employer

By  
LUCAS A. REED



SIN may not be a capitalist; I doubt if it is. Yet it makes capital of man. But whether capitalist or not, sin is an employer. It has many laborers. Sin is the largest employer in all the world to-day.

And sin pays wages. Sin is bound by law to pay full wages for the work done.

But make no mistake. Sin does not pay all the wages to-day, nor to-morrow, nor at the end of the week or the end of the month. There is something about the nature of sin's wages, that makes it disadvantageous to it to do this.

However, though sin does not pay in full at once, the wages are certain and sure. Careful record is kept of every hour of sin's labor. It becomes a debt between laborer and employer, and the laborer will have every iota of the wages when the reckoning day comes.

Though sin pays by the installment plan for the work as it is performed, the payments are in every case but sin's earnest money. They are promises and pledges that the whole debt will one day be paid. Sin will pay the whole debt after a time, when all the work is done.

Yes, when all the work is done. But that is when the sun of mortal life has set. On that day of reckoning, sin will count out the last farthing to those it has employed so long. Then and then only, the full wages will be paid.

## ASCERTAIN YOUR WAGES

And what are those wages? Shall one wait until the reckoning day, as thousands are doing, before troubling one's self to know what the wages are to be?

Workmen generally know beforehand what their wages are to be. They will not work unless the wages satisfy them. Where the wages are unsatisfactory, the employees ask for an advance of ten or twenty per cent, and even strike to get it.

Yet millions work for sin, and make no account of what the wages are to be. They say: "I get something all along, enough to content me to-day; why should I bother about the rest of the wages? I'll get it all in due time."

And they will get it all in due time; but will they be satisfied?

And what are the wages that sin pays? Read the answer from an ancient Book: "The wages of sin is death."

What? Death?—Yes, death. Simply death. Nothing less. All of that, certainly and surely, at the last.

Death is the pay for every sin, for any sin. Every sin left upon the record will draw its wages of death.

Yet thousands to-day will not believe it. We know they do not believe it; for if they did, there would not be so many committing suicide in the expectation of reaching at once a place of peace and light away from the sorrow and trouble of this life.

Indeed, there are men of large intellect to-day who, as in the case of Sir Oliver Lodge, say that the man of the street does not trouble himself much about his sins nowadays. And these great men justify this careless attitude



*"Though sin pays by the installment plan for the work as it is performed, the payments are in every case but sin's earnest money. . . . Sin will pay the whole debt after a time, when all the work is done."*

of mind. One great teacher of the times has said that sin is only a mistaken and misleading search, as it were in the wrong direction, for the larger life—that is, for God; or in other words, that it is only an attempt to realize one's possibilities on the wrong plane of effort and experience.

The teaching has become very prevalent that sin, after all, is only an inci-

*The majority of people work night and day in this employ, are not paid their wages at the end of the week, and do not know what their recompense is to be.*

dent of development, a sort of necessary condition of ethical progress. This teaching asserts that instead of falling, man is rising; and instead of a garden of innocence at the first, there was but "a fool's paradise." And so God cannot be angry, they say, if we go wrong; for what is called sin is after all but an unguided attempt upward. They claim that even if our road is wrong, the intention is good anyway.

But against all this, the Word declares that "the wages of sin is death," and "sin is the transgression of the law."

## WITH GOD, ONE THING IS IMPOSSIBLE

The modern philosophy fails to see that there are some things God cannot do. He "cannot lie." "He cannot deny Himself." He cannot call right wrong, or wrong right.

The modern philosophy fails to sense what is behind sin, and what is the real cause of sin. Sin is but the manifestation of stubborn rebellion. Sin is the result of the enmity that exists deep-seated in the mind of every sinner. Those who are at enmity with God, are not subject to His law, neither indeed can be, as long as the old nature continues. Romans 8:7.

Such are rebels against the government of God, and there is no good in seeking to gloss over the fact. To such, God's ways and thoughts are distasteful and hateful. Their state of mind is carnal, and displeasing to Him. Romans 8:8.

Hence we find war where there should be peace, and discord instead of concord. Not all the philosophy of all the ages can demonstrate that there is not much the matter with man. The cause of sin is hate, enmity, whether one be conscious of it or not. Sin seeks the ruin of the government of God. It is a transgression, a going crossways of His commands, an opposition to His will. To love sin or to choose and prefer sin is but to hate and oppose God.

And this heart of hate is the real sin, for it produces all sin, and is in all sin.

Sin is the thing that cannot be excused. Romans 1:20. It is the thing for which no excuse can be made. It is unreasonable, inexcusable. Nothing can be offered in the way of extenuation. Romans 3:19.

And the wages for the inexcusable is death.

As a man sins, a measure of death is meted out to him. Conscience and the nobler purposes begin to die. Every fit

of temper destroys some of the tissues of brain and body. Every indulgence in passion and lust is a step toward the grave. Soon disease takes hold, and death comes too soon.

All this is but a token of that death spoken of in the text, which is the wages of sin, because it is a death beyond this death. Ezekiel 18: 4, 20.

God is good, and His goodness is designed to lead men to repentance. Romans 2: 4. And one cannot continue always doing the inexcusable thing, repudiating the goodness of God, despising His long-suffering, without coming at last to be incurable.

Now for him who is incurably inexcusable, the Bible points out but one end: "The wages of sin is death."

When a man reaches the state where he cannot be cured of sin, love demands that his life of impiety and lust and vice shall end. Love demands this, first of all for him, that he may not further pile up records of inexcusable deeds. And love demands death to him also for the benefit of all innocent creatures of the universe. God's universe is a unit. If one part suffers, all suffer with it. So sin must affect every inhabitant of the wide universe.

He who seeks to bring disaster will meet with disaster. "The wages of sin is death."

And even sin itself speaks out by its effects to say that this must be so.

#### SIN IN THE ULTIMATE

When a man hates, he thinks in terms of murder. All he needs is time to nurse his sin, and it will thrive and grow, and make of him a Nero or an Alaric or a Genghis Khan. When a man sees in a beautiful woman only a new victim, he has in the thought sacrificed on the altar of his lust the whole race of women; for the accomplishment of his will on one but leads him to another. For such there can be no end but a deeper life of sin and guilt. Think you that the Governor and Judge of the universe cannot cope with such? Ah, He has answered the question. There is an end for sin.

See how sin augmented its powers upon the leaders of the Jews. First they hated the gentiles for their oppression. Soon they read God's promises as war-rants for this hatred; and while waiting

(Continued on page 11)

## Prophecy Mightier than Armies

BY A GERMAN-AMERICAN

WITH the signing of the armistice at Senlis, it is written in world history that three stupendous efforts have been made in Europe, since the early part of the ninth century, to grasp world power, all of which have dismally failed. One of these abortive efforts was made by Charlemagne, another by Kaiser Wilhelm II, and one by a great French military genius. Descriptive of the utter failure of the last two of these attempts, a well-known writer in the December number of the *American Review of Reviews* has this to say: "It was Waterloo which shattered the French dream of world power. In the hundred days of Foch from the Marne to the Sambre, Prussian militarism has been broken as completely as the Napoleonic."

Commenting upon the supreme effort of the Teutonic war leaders to accomplish their end, the same writer adds: "On August 1, 1914, the German army had the best chance ever in the hands of any army to win a swift and decisive campaign. It was ready; it had the numbers, the training, the material; it had forty years of preparation, a spirit of ferocious determination, and an arrogant confidence unequalled. It burst upon an unprepared and unsuspecting world, like a cyclone in a midsummer afternoon. And now, after four years, what is there left? A beaten army has accepted the most humiliating terms in military history."

For nearly four years, it seemed almost a certainty that Germany would win the war. She had conquered Russia, Poland, and Roumania, and thus released her armies for the final struggle upon the western battle front.

#### THE NEXT WORLD-WIDE KINGDOM CHRIST'S

Why is it that no military power, no great military genius, has been able to conquer Europe? One statement of prophetic Scripture explains the secret of defeat. In the second chapter of Daniel, in a remarkably brief but graphic prophetic outline of the world's history,

four universal empires are brought to view; namely, Babylon, Medo-Persia, Grecia, and Rome. Then the emphatic statement is made, that after the breaking up of the Roman empire into separate kingdoms, it would be utterly impossible ever to unite them again, "even as iron is not mixed with clay." Inter-marriage between royal families could not unite the kingdoms of Europe under one head, neither could military genius accomplish this result. Both of these measures have been tried, but without success. Napoleon's effort resulted in Waterloo and St. Helena; the late Teutonic effort, in Senlis and ignominious flight to Holland, awaiting the decision of the World Peace Council.

After illustrating the impossibility of any one power dominating Europe, the prophet proceeds, "In the days of these kings [plural] shall the God of heaven set up a kingdom."

The reversal of the German plans at the first battle of the Marne is counted by many of the French people as a miracle. The writer has no disposition to dispute it. The assertion has been repeatedly made, that if the German leaders had known, during "the March drive," how near they had come to crushing the British army, they could easily have finished the task. But what stood in the way of victory for the German army?—Germany could not conquer, and weld the kingdoms of Europe into one empire, without breaking "the sure word of prophecy"; therefore she was fighting for the impossible. No word of the living God can be broken. The principal divisions of the Roman empire will still be in existence when the God of heaven sets up a kingdom. That will be at the second coming of Christ.

The writer finds that more than half the lifeblood in his own family can be traced to Teutonic origin; but that does not deter him from recognizing the fact that the overruling providence of God has prevented Prussian war lords from breaking a single line of Jehovah's prophetic word. And the next great event, in so far as the establishment of the fifth universal empire is concerned, is the giving of the kingdoms of this world to our Lord and Saviour Jesus Christ (Revelation 11: 15), and He shall reign forever and ever. The all-important business of every living human being ought to be to plan so wisely as to make sure of being a subject of that kingdom.

German Death-head Hussars as they appeared before the war. "On August 1, 1914, the German army had the best chance ever in the hands of any army to win a swift and decisive campaign. It was ready; it had the numbers, the training, the material; it had forty years of preparation, a spirit of ferocious determination, and an arrogant confidence unequalled."



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# Daniel Attacked by Human Lions

*These men are lions in intention only; for when their wholesale assertions of Daniel's unreliability are scrutinized, we find them anything but leonine.*

BY W. GEORGE WIRTH

TIME was when Daniel was cast into the lions' den because he refused to deny his faith in God. Now Daniel has been cast into the critics' den; and though God has not seen fit to send an angel to shut the critics' mouths, as He did the lions' mouths, the critics, as were the lions, are harmless, so we need not fear.

Confidently do the learned higher critics affirm that the prophet Daniel never lived, that he was simply a fictitious character created by later Jews to satisfy man's inherent love of stories. But when Jesus Christ, the Saviour of men, says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place" (Matthew 24: 15), that is the end of the matter. I wish no higher authority than Jesus Christ. If He was deceived, then are we all deceived. But not only we are deceived, but also one of the greatest prophets of the Old Testament, Ezekiel; for he says, "Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God." Ezekiel lived contemporaneously with Daniel; and inasmuch as they were both among the captives in Babylon, it is most likely they knew each other. Had there then been any question about Daniel's real existence, surely Ezekiel would have known it, and he certainly would not have mentioned Daniel in his book.

But turning to the New Testament again, in Matthew 24: 30 we find Christ saying, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Here Christ speaks of Himself as "the Son of man coming in the clouds of heaven." Referring to Daniel 7: 13, we read, "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Can we doubt, when comparing these two scriptures, that Christ drew His expression of the Son of man coming in the clouds of heaven, from the book of Daniel?

## PAUL GIVES UNQUESTIONABLE SUBSTANTIATION

All Christians bow before the authority of the apostle Paul. Speaking of the future history of the church, he gives a remarkable prophecy in 2 Thessalonians 2: 3, 4: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing him-

self that he is God." The best Protestant commentators agree that the "man of sin" here mentioned is an echo, as it were, of the "little horn" of Daniel 7. Let the reader compare the characteristics of the "little horn" of Daniel with the "man of sin" of Paul, and he will be firmly convinced that they are the same power.

Again, Paul says, in 1 Corinthians 6: 2, that "the saints shall judge the world." Undoubtedly he is harking back to Daniel 7: 22, where we are told that "judgment was given to the saints of the Most High."

Once more does Paul give us proof of his belief in Daniel. In Hebrews 11 is his inspiring roll of the heroes of faith. What other worthy of faith can he mean than Daniel when he speaks of those (verse 33) who "stopped the mouths of lions"?

So strikingly similar is the symbolism of John the revelator to that of Daniel, that all students of Bible prophecy study these two books together. One is, in its representations, but the complement of the other. Not to name other symbols, do not the throne, the beasts, the ten horns, and the sea indicate that the same God operated through both prophets in depicting the same things?

All will agree that if the book of Daniel pretended to be that which it is



## The Larger Prayer

A MOMENT'S pause in the bloody battle's raging;  
The silence of cannon's fiery pour of death;  
A hush of propeller's whiz and hum o'er hearth  
Of innocent child and mother; yea, a different  
staging.

Four years hath blood as winter's water flown  
Down from the peaks of autocracy's height  
Into the vale of sorrow, misery, and blight,  
Till justice arose and crushed the greedy crown.  
For peace, O God, we thank Thee! A billion  
voices

Utter the prayer of gratitude and praise  
That Thou didst check the enemy's power and  
craze.

For Thine own sake—and all the earth rejoices.  
Lord of heaven, direct our feet in the chosen way,  
Else peace be lost, and death once more hold sway.

VERNON EDWARDS HENDERSHOT.

not, the Jews would know it. But the Jews from ancient times have never questioned its genuineness. Nor have they ever denied it a place in their canon. Jealously as the Jews regarded their writings in the time of Christ, would



Daniel in captivity at Babylon.

not a controversy have been precipitated had Christ made reference to a book which they did not accept as inspired? We well know how maliciously they watched His every word and action.

## JOSEPHUS'S INTERESTING NARRATIVE

Josephus, the great Jewish historian, who lived immediately after the days of Christ, speaks exaltedly of Daniel when he says ("Antiquities of the Jews," book 10, chapter 11, paragraph 6): "It is fit to give an account of what this man did, which is most admirable to hear, for he was so happy as to have strange revelations made to him, and those as to one of the greatest of the prophets, inasmuch, that while he was alive he had the esteem and applause both of the kings and of the multitude; and now he is dead, he retains a remembrance that will never fail, for the several books that he wrote and left behind him are still read by us till this time; and from them we believe that Daniel conversed with God; for he did not only prophesy of future events, as did the other prophets, but he also determined the time of their accomplishment."

Josephus gives us an interesting bit of history as to what happened between Alexander and the high priest Jaddua when Alexander, during his march through Palestine, in his invasion that made him world conqueror, came to the temple at Jerusalem:

"When he [Jaddua] understood that he [Alexander] was not far from the city, he went out in procession, with the priests and the multitude of the citizens. . . . And when the Phœnicians and the Chaldeans that followed him thought that they should have liberty to plunder the city, and torment the high priest to death, which the king's displeasure fairly promised them, the very reverse of it happened; for Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon the name of God was engraved, he approached by himself, and adored that name, and first saluted the high priest. The Jews also did altogether, with one voice, salute Alexander,

(Continued on page 7)

# A Desert Place Made Fruitful

*Not only are India's wide plains being enriched, but the soil in the hearts of its children is being watered by the gospel message.*

THE time was when that section of northern India now known as the province of the Punjab was largely a dry, barren waste, with scattered villages, the inhabitants of which made a precarious livelihood from lands irrigated by wells. In the southern part of the province, even well-irrigation was not available, and untilled lands marked the horizon as far as the eye could see. But the intelligence of man discovered that the only lack of that great arid waste was water with which to bring it into full bloom and fruitage.

Great rivers rolled their changing courses from the snows of the Kashmir Mountains to the Arabian Sea. They fed the mighty Indus, running to the west of the Rajputana Desert through sultry Sind, wasting their perennial supply in tearing new courses through the barren lands. The land was there stretching for limitless miles. Water in abundance ran down these great river courses. The problem of harnessing their supply and turning it to the service of man was that which British engineers faced as they undertook to redeem the soil which had lain waste through centuries; and in a few short years, what was to all practical purposes a desert became the most flourishing agricultural country in the Indian empire.

One by one, the Chenab, the Sutlej, the Jehlam, the Ravi, and the Beas rivers, which give name to the Punjab (Hindustani, "Five Rivers"), were turned from their courses, and made to spread their network of canals, large and small, over the southern Punjab. In place of barrenness or meager crops, now lie twice a year thriving fields of grain, more than 7,026,000 acres being irrigated from these river sources each year. More

By  
STERRIE A. WELLMAN



tion for the minds that planned and the hands that executed the great achievement of turning millions of acres of veritable desert into wonderful crop-producing lands.

#### HUMAN RECLAMATION SERVICE BEGUN

This great northern province has a population of twenty millions, with a native state population within its political boundaries of nearly four and one fourth millions more. And while the land has been reclaimed and made to bear fruit that is a boon and a blessing, its humanity, vital, pulsating with energy, sons and daughters of the soil, are still dwelling in heathen darkness, the fruitage of their lives meager and unprofitable, and the soil of their hearts unwatered and unproductive, though naturally fertile. Of the twenty-four millions in the great Junjab country, less than seventy thousand have had opportunity for knowledge of a better future. To others, it is true, rumors of something better ahead have come; but more than half have never even heard that in the great Master Teacher, the Mind that conceived and is able to execute the transforming process which will convert barren human souls into fruit-bearing lives, lies a more hopeful future, the possibility of

its needs. Later a visit was made among its humble villages, with opportunity to study at first hand the conditions, customs, habits of life, and aspirations of the inhabitants.

As in all parts of the great Indian empire, Hinduism, with its sensual, material, idolatrous teachings and binding caste rules, and Mohammedanism, with its blighting social and religious life, have left on the older generations their ineffaceable marks. But among the younger people, the youth, the children, in large numbers thronging the streets of every little village, was to be seen a wide field as yet not past the possibility of development into useful fruit-bearing for the Master.

#### YOUTH IS THE FRUITFUL SOIL

The older generations, in many instances, were as a field planted for years to tobacco, till the heart soil had become so permeated with poison as to be useless for other crops. But as the youth gathered about us, and the children stood at our side, and with eloquent eyes and faltering lips spoke of their desire for something better and higher in life, something that the present does not hold even in prospect, we longed to be able to bring to them that which they sought.

Later two workers, in the providence of God, did locate in that unentered territory, and began that which we believe will result in hope coming to fruition in many a soul. As disease stalks rampant in the fields sown by the enemy of humanity, two Christian physicians are touching with the hand of healing the physical ills of the people, while with tenderness and love they reach out also to meet their soul needs. In school and village ministry, a faithful pastor at another station seeks to fulfill the aim and purpose of the Master in bringing the Christian's hope home to hearts. It is but a beginning—three more representatives of the Master, among twenty-four millions of sin-darkened and dying; but it is a beginning. Others will soon be on the way to take up the task and be a real strength to this needy people.

But best of all in such dark places is the practical realization of the call of the gospel commission upon those who find Christ. From those same dark villages are coming souls who have found the watercourses of the river of God; and these, joining the missionary workers from abroad, are spreading the tidings—turning on to the thirsty human wilder-



#### A PUNJAB VILLAGE SCENE

*Under the shade of the scantily foliaged trees of the Punjab plains, the villager builds his humble home, mud walled, roofed, and floored, with mud steps to the roof, where he dries his grain, and sleeps with his family during the hot, dry months. The Persian well will be hard by, and the threshing floor.*

than one third of the cultivated area of 24,000,000 acres is now given to the raising of wheat, of which eight and three fourths million acres were planted. Not only does the Punjab supply its own bread needs, and those of much of India, but yearly more than 50,000,000 bushels of wheat and wheat products are shipped through Indian port cities to the outside world. The change is indeed wonderful, and merits the widest recogni-

living and doing and being something worth while, instead of merely existing through a colorless round of years.

For many years, Christian missionaries, few in number, as they are in all parts of the great heathen world, have been giving unselfish service to these people. Four years ago the writer, coming in touch with a young Punjabi Christian, had his eyes turned toward this province, and obtained a personal view of

ness the streams of God's grace and love. Hundreds more must be found, educated, and sent forth to do their part in turning the great Indian northwest into a place blossoming and bearing fruit for God's kingdom. And what is true of the Punjab is true of all India, which, though for a hundred years a recipient of the gospel of Christ in some measure, must yet have a hundredfold of consecrated service to make ready a people for the soon return of the Lord.

## Daniel Attacked by Human Lions

(Continued from page 5)

and encompass him about; whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind.

"However, Parmenio alone went up to him, and asked him how it came to pass that, when all others adored him, he should adore the high priest of the Jews. To whom he replied, 'I did not adore him, but that God who hath honored him with his high priesthood; for I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army, and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.' . . .

"And when he had gone up into the temple, he offered sacrifice to God, according to the high priest's direction,

were unfolding before their eyes events foretold over two hundred years before?

Turning to their favorite playground of archæology, the higher critics tell us that no trace of this Hebrew, Daniel, has been found in the Babylonian or the Persian records; and certainly a man occupying such a commanding position of

in the annals of his time. The reader will remember that a court official of Babylon gave Daniel the Babylonian name Belteshazzar. (Daniel 1:7.) After showing that the word Belteshazzar coincides exactly with the word Belshazzar, Professor Wilson says in his book (pages 34-36):

### THE VILLAGE OIL MILL

This typical scene of the Punjab country shows a mill for grinding oil from the seeds of the mustard, the sesame, and other oil-producing plants. It is a crude affair, but very effective, and used everywhere in the north country.



influence as did he in those countries, according to the Bible, ought to have left some documents behind him. Archæologists have performed a great and appreciated service for the cause of the Bible. They have shown, from the hieroglyphics of Egypt and the cuneiforms of Mesopotamia, that many historical allusions of the Holy Scriptures, which used to be scouted by scholars, are true. However, while archæology has proved to be a faithful handmaid of Sacred Writ, its field thus far has been very limited, because it is one of the new sciences. There are thousands of eminent men who existed in antiquity, whose names even are never mentioned on the tablets, but who all students of history know must have lived. No public documents do we have of these kings of Persia: Cambyses, Smerdis, Darius II, Xerxes II, Sogdianus, Arses, Darius III; only one of Artaxerxes I and III; two possibly of Cyrus, two of Artaxerxes II, six of Xerxes I, and about a dozen, all told, of Darius Hystaspes.

"Of all the Belshazzars mentioned in these lists [Dr. Tallquist's list of Babylonian names taken from the tablets. Dr. Tallquist is an eminent Assyriologist.] two or three only might possibly refer to Daniel. One of these is found on a tablet from the fourth year of Cyrus (Strass. Cyr. 178, line 3). Here it is said that some minas of silver were to be delivered into the hands of Belshazzar the prince, or first officer, *asharidu*, of the king. On another tablet from the eighth year of the same king (Strass. Cyr. 312, line 5) there is mention of 'Belshazzar, the man who was over the house of the king.' . . .

"It may be well to ask before we leave this inquiry, what is the meaning and use of the term *asharidu*. Delitsch defines it as 'the first, the noblest, the first in rank;' and Muss-Arnolt as 'supreme leader, prince, first in place.' . . . In the tablets which Tallquist has used, it is employed for a small number of persons only, so that Daniel may well have borne the title in his position as third ruler in the kingdom."

Thus historical research shows that the higher critic, archæologically considered, has a very weak position.

### INTERNAL EVIDENCE CONSISTENT

Nor is Daniel's critical adversary helped very much when we look into the internal evidence of Daniel's book. From first to last, Daniel speaks of himself as the author of his book. Seventy-five times does he speak of himself as Daniel, and ten times under his Babylonian name of Belteshazzar. We find his name in every chapter but the third and the eleventh. An impartial reading of the twelve chapters of Daniel's prophecy will readily convince any open mind that the work is of one author, and that author is Daniel. As I am penning these lines, there is on my study table a book entitled "History of the Hebrews," by Frank Knight Sanders, Ph. D., D. D., president of Washburn College, Topeka, Kansas, published by C. Scribner's Sons, New York City, 1914. I have never seen Dr. Sanders. Suppose I should reason thus: "I have never seen this Dr. Sanders, and therefore I don't believe he wrote this book. It is a fraud, and I will throw it away." The reader would rightly ask himself if I were not losing my mind. If we never question the authorship of books placed in our hands,



### RESTING BY THE WAYSIDE

On the long journeys to town from the villages, the bullock carts stop by the way, that the animals may have opportunity to rest, and the men take the time to smoke the water pipe (*huckka*) and eat their simple meal. The huge wheels of the cart are entirely of wood, and without tires.

and magnificently treated both the high priest and the priests. And when the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended."—"Antiquities," book 11, chapter 8, paragraph 5.

This occurred about 332 B. C. Daniel wrote his prophecies about 538 B. C. Here is conclusive evidence that the Jews of Alexander's time did not doubt Daniel's position as a prophet of God; and indeed, how could they, when there

Recently I read a work by Professor Wilson, of the Princeton University, published in 1917, entitled "Studies in the Book of Daniel." Relative to this very point, Professor Wilson says (page 29): "Even if the name Daniel were found, this would not prove that the man so called was a Jew. For the name Daniel has been discovered on both the Nabatean and Palmyrene documents as a name in use among these peoples."

What archæology has revealed to us shows that it is not beyond the realm of possibility that Daniel is mentioned

though we have never seen nor known the author, how inconsistent that we should question the authorship of the book of Daniel, when the author's name appears in his book!

No one ever questions the Pauline epistles. Why?—Because Paul's name appears as the author of these letters. If we do not question Paul's epistles in the New Testament, but take his authorship at full value, why should we question Daniel's prophecy in the Old Testament, and hesitate to take his authorship at full value? One Bible student aptly and happily puts it in this mathematical equation: "Paul is to his epistles as Daniel is to his prophecies."

But the greatest proof of Daniel's authenticity is the remarkable fulfillment of his prophecies. The book of Daniel is a striking commentary on Christ's words in John 14:29: "I have

told you before it come to pass, that, when it is come to pass, ye might believe." Scores of infidels have been brought to believe in the Bible and Christ because of Daniel's wonderful predictions. His book contains the truest and most comprehensive world history that can be found in any literature. It tells not only of the past and the present; it also bares the future. It plainly indicates to us that we are living in the closing days of earth's history, and that soon Jesus is coming to reward His people.

Friend, if you have not already done so, for your soul's sake give attention to this book, which is particularly for our day. With much greater emphasis do the words of Christ, spoken of Daniel two thousand years ago, when He was upon earth, come to us now: "Whoso readeth, let him understand."

## Christendom Is Unwittingly Spiritualistic

BY GEORGE B. THOMPSON

THE world is becoming filled with spiritualistic teaching. It makes its way in darkness. Thousands are spiritualists in principle who do not know it.

What is spiritualism? What is its foundation principle?—In short, it is the pretended communication of the dead with the living. Its "central truth" is defined by spiritualists as "the power and possibility of spirit return."

It is based on an assumption; for the Scriptures teach that "the dead know not anything" (Ecclesiastes 9:5, 6), that the thoughts of the dead have perished (Psalm 146:3, 4). To contend that the dead are living, when the Bible says they are dead, is a bold assumption. This assumption is the basic pillar of spiritualism.

There is no error that is more destructive of the grand and glorious truths of the gospel than is the claim that the dead are conscious and can and do communicate with the living. That this unscriptural dogma has become a part of the creed of many strong Christian organizations is a matter of deep regret. The way has been prepared for this delusive error through the teaching that man has been endued by his Creator with inherent immortality. Modern spiritualism is the logical outgrowth of this theological error. We can easily see that if the dead are conscious, and their spirits are hovering over us, they might be materialized, and in the *séance* communicate with the living. Why not, if they are not dead? That the claim of modern spiritualism that the dead are conscious is admitted and taught by the great part of Christendom, makes the delusion a hundredfold stronger and more dangerous.

### SCOFFERS THEMSELVES CULPABLE

Many who scoff at spiritualism, and teach that it ascended out of the bottomless pit, are in theory themselves spiritualists. The late Rev. T. Dewitt Talmage, one of the most noted clergymen of America, said in a sermon upon

one occasion, that when he died, he expected to return and visit the congregation over which he had ministered in life. Another eminent clergyman, as reported in the *Progressive Thinker*, said:

"I cannot believe that we are completely cut off from those whose memory we so fondly cherish. I cannot think we have lost all touch with them, and that there is no point of contact between them and us."

This is exactly what spiritualism claims. In the opening address at the

*"Put not your trust in princes,  
nor in the son of man, in whom  
there is no help. His breath goeth  
forth, he returneth to his earth; in  
that very day his thoughts perish."  
Psalm 146:3, 4.*

*"For the living know that they  
shall die: but the dead know not  
anything, neither have they any  
more a reward; for the memory of  
them is forgotten. Also their love,  
and their hatred, and their envy, is  
now perished; neither have they  
any more a portion forever in any-  
thing that is done under the sun."  
Ecclesiastes 9:5, 6.*

parliament of religions held in connection with the Chicago world's fair in 1893, Dr. J. H. Barrows said:

"It seems to me that the spirits of just and good men hover over this assembly. I believe the spirit of Paul is here, the zealous missionary of Christ, whose courtesy, wisdom, and unbounded tact were manifest when he preached Jesus and the resurrection beneath the shadows of the Parthenon. I believe the spirit of the wise and humane Buddha is here, and of Socrates, the searcher after truth, and of Jeremy Taylor, and

John Milton, and Roger Williams, and Lessing, the great apostle of toleration. I believe that the spirit of Abraham Lincoln, who sought for a church founded on love to God and man, is not far from us, and the spirits of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea."

What this may be called, matters not; it is spiritualism pure and simple, and shows how deep-rooted this heresy is in the world. Behind it is the master mind that for six thousand years has been warring against God, and seeking to lead the world down into darkness and irretrievable ruin.

### IMMORTALITY A DIVINE ATTRIBUTE ONLY

Immortality is not man's by nature. It is the gift of God. Paul tells us that God "only hath immortality." 1 Timothy 6:16. It is one of the divine attributes of Jehovah (1 Timothy 1:17), and in no wise pertains to man, who the Lord declares is "mortal" (Job 4:17). Life and immortality were brought to light "through the gospel." 2 Timothy 1:10. But for the gift of eternal life which comes to man by faith, and the glorious hope of the resurrection from the dead, immortality would never adorn the brow of a single descendant of Adam.

When man disobeyed his Creator, and partook of the tree of the knowledge of good and evil, the Lord said, "Behold, the man is become as one of Us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the Garden of Eden, to till the ground from whence he was taken. So He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3:22-24. That man might not be endowed with inherent immortality, and live forever, God shut him away from the tree of life; and just as surely as not a single person has ever passed that flaming sword, so surely not a single person in all this earth has an immortal, never dying soul, which roams around after death, and communicates with the living.

Satan laid the foundation for spiritualism in Eden when he denied the statement of Jehovah, and told that terrible lie, "Ye shall not surely die." Genesis 3:4. The Lord had said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. Death, or the cessation of life, was the penalty for transgression. Satan denied this, and said, "Ye shall not surely die." To affirm, as many do, that man possesses an immortal soul, which survives the stroke of death, is to take sides with the unreliable character in Eden against the word of the Most High God. In the spiritualistic *séance*, Satan is seeking to substantiate his first lie, by so-called "spiritual manifestation," and materialization of the dead.

CHRIST, the Man of Galilee, the serving, suffering, saving Christ, alone can be the model for the modern saint, the one who so soon expects to meet his Lord.

ALBERT CAREY.





# EDITORIAL



## THE PESTILENCE AND THE COMFORT

IN a marked way, the pestilence of influenza has visited every continent of our world and practically all the islands and isolated places. For some time, we heard of the ravages of the disease in various parts of the Old World. Newspapers were telling us of the suffering and death occasioned by the epidemic in Spain, then how it spread to France, to England, and to Germany. Still we had no special fears that the plague would reach this isolated continent.

But finally the disease broke out here, and rapidly spread to all parts of our continent, from Alaska to Mexico. It reached down to the South American continent, and thousands upon thousands there suffered death as a result. Other thousands were said to have succumbed in India, in South Africa, and in Persia; and at one time, according to official estimates, there were a million cases in the Dutch East Indies alone.

It has been feared that the population of Tahiti would become extinct through the ravages of the disease. In the army camps in this country, twenty thousand new cases were reported during a single forty-eight hour period. Some of our cities, like Philadelphia, had the highest death rate in their history; and some of the smaller cities, like Gloucester, New Jersey, reported more than one fourth of the population suffering from the malady.

The medical correspondent of the London *Times* affirmed, on December 19, 1918, "It seems reasonable to believe that throughout the world about six million persons perished during the past three months." And referring to the twenty million persons who in battle and in various ways lost their lives incident to the four and one half years' war, the *Times* correspondent adds: "Influenza has proved itself five times deadlier than war, because in the same period, at its epidemic rate, influenza would have killed one hundred million. Never since the black death has such a plague swept over the world."

Dr. Lowenthal, a celebrated specialist of nervous diseases, in a lecture in California, January 21, 1919, declared that the influenza epidemic "is by far the worst in history."

The foregoing is recognized as a mere recital of well-known facts that have impressed themselves profoundly upon the world during the last six or eight months. But the question that is anxiously asked on every hand is, What does it signify, and where will it end?

Did you ever think of the situation in the light of the following words from Jesus Himself? "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for My name's sake." Luke 21: 10-12.

Take a few moments to study reflectively the deep significance and the clearness of what the Lord says; and bear in mind, as you reflect upon these scriptures, that God not only sends you His word, but He also sends His Spirit into your heart, to impress the definite meaning of those words upon your soul, so you need not make any mistake.

The Lord refers to nations rising against nations, and to the great earthquakes, and then informs us that in divers places there will be famines and pestilences, as well as terrors and great signs from heaven.

It is well to keep in mind, as you are studying this scripture, that the Lord is speaking of events which lead up to His second coming. But before enumerating the greatest and the most terrible of these manifestations, He called attention to the persecutions through which His church would pass,—“They shall lay their hands on you, and shall persecute you,”—evidently referring to the great persecutions of the early Christian church that were finally succeeded by the still greater persecutions of the Middle Ages. But passing on beyond those scenes of persecution, the Lord in a special manner directs our attention to the conflict of nations and to the famines and pestilences that will immediately precede His second coming.

The wise man affirms that “the curse that is causeless alighteth not.” Proverbs 26: 2. Hence these calamities that are be-

ing visited upon the world are not the arbitrary judgments of the Almighty, sent without any reason, merely to show His power, and our God does not wish us to see in these conditions a hopeless situation. He wishes us to understand their import.

Then He would have us look on through His abundant and rich promises, to the joys that lie ahead for those who are ready for the Master's return. Even in the times of direst calamity, the Lord has comfort and consolation for His people; for He says, through the prophet: “Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned, that she hath received of Jehovah's hand double for all her sins.” Isaiah 40: 1, 2.

God has provided comfort for us. He has bidden the prophet, “Speak ye comfortably to Jerusalem.” “Jerusalem” is a term that all through the Scriptures is made to refer to the church of God. And as the time approaches when the warfare of the church is accomplished, she is to be reminded of the fact



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The men who fight in the war are the ones who are supremely happy when the opportunity comes for them to return to the peaceful pursuits of everyday living. This happy group of men from Camp Dix have just been mustered out, and are bidding a fond but nevertheless joyous adieu to camp.

that God has pardoned her iniquity, and has provided her a place of security that is founded upon the power of the Infinite One. For we read again:

“Thus saith Jehovah that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba in thy stead.” Isaiah 43: 1-3.

Our heavenly Father would have us behold the wonderful powers of creation. He would have us observe the mighty world upon which we live, and contemplate the power that is manifested in its mere existence. And this mighty Creator, who is our heavenly Father, and who loves us so intensely that He gave His only-begotten Son in order that we might not perish, bids us “fear not.” Then He adds the marvelous assurance, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.” And even “when thou walkest through the fire, thou shalt not be burned.”

Persons who only know about the Lord, and do not know Him personally, may not see in these wonderful promises their living power and their deep significance; but to the individual whose iniquity has been pardoned through the blood of Christ, and who has a living experience in the things of God, these promises are more substantial than the eternal hills. They mean everything to him.

# The Gospel's Pride Remedy

*The Bible warns against the sin of pride more strongly and oftener than against any other specific sin. Christ, when on earth, established an ordinance which is pride's antitoxin.*

By CARLYLE B. HAYNES



**F**OLLOWING the days of the apostles, there developed in the church an apostasy which finally grew into that system known as Romanism, in which every truth of the gospel was so perverted as to be changed into falsehood. For every principle of truth which the gospel contained, a counterfeit was substituted in this false system. In this way, the light of the gospel came to be dimmed by the darkness of error and a refined superstition. And this system of counterfeits was then substituted for the genuine gospel, and came to be accepted by millions of people as the genuine.

In this apostasy, not only was every doctrine of truth perverted and changed, but new ordinances and ceremonies were adopted, and substituted for those contained in the gospel. Baptism gave way to sprinkling. The Lord's Supper was changed into a purely idolatrous service, in which the priest created his own Creator. Another ordinance, the ordinance of humility, which was established by Christ Himself, and was meant to be celebrated to the very end of the world, has been entirely eliminated, and in the great majority of churches, it is not today celebrated. Those who celebrated it constitute the exception rather than the rule.

This is the ordinance described in the thirteenth chapter of John. It was instituted at the time of the last visit of Christ to Jerusalem, just before His

as to who should be greatest in the kingdom which they believed He was about to establish. They were looking forward to the glory which they thought was about to become theirs in the exalted positions they hoped to obtain when this kingdom was set up. Jesus was looking forward to the great sacrifice of His life.

James and John secured the coöperation of their mother in their endeavor to get ahead of the other disciples and secure the highest offices of the expected kingdom for themselves. They persuaded their mother to go to Christ and request of Him that they be appointed to the two highest offices of power and trust in the new kingdom, "the one on Thy right hand, and the other on the left, in Thy kingdom." Matthew 20: 20-24.

"And when the ten heard it, they were moved with indignation against the two brethren." Matthew 20: 24. "And there was also a strife among them, which of them should be accounted the greatest." Luke 22: 24.

Thus as Christ went forward to the crisis of His life, the disciples came after Him bickering and striving with one another, each of them running his own campaign to secure the highest office in the kingdom they thought was about to be established.

It is evident that these men, moved by such principles of worldly ambition and desire for power, were not fitted to en-

The great heart of Christ was pained that these men had not learned the principles of the gospel better, and He sought for some method by which He might purify their proud and selfish hearts, and make them see themselves as they really appeared. In the short time left Him to be with them, He sought for some means by which He might accomplish the great work of cleansing the hearts of these men upon whom the great burdens of the church were about to rest; and in the upper room in Jerusalem, He found the opportunity for which He was seeking.

It was anciently the custom for a host to provide a servant, with water, towel, and a basin, to meet guests at the door, remove their sandals, and bathe their feet in the cool, refreshing water. In this way, the master of the house manifested his hospitality.

#### THE MASTER BECOMES SERVANT

When Christ and His disciples came into the upper room at Jerusalem, after their journey along the dusty road, all the arrangements had evidently been made for a servant to wash the feet of Jesus and His companions. The water was there, and the basin, and the towels. But for some reason, the servant was not present. All that was necessary for the performance of this hospitable service was in readiness, but there was no one to do it.

In the absence of the servant, it was clearly the place of one of the disciples to take this lowly place, and perform this humble service, at least for his Master; but these men had just been striving among themselves as to who should be the greatest in the kingdom. As Peter looked about and saw the situation, though he knew that he should volunteer to take the servant's place, pride took possession of him, and he decided he could not thus lower himself in the eyes of his companions. If he should lose his dignity in this manner, he would then have no foundation for his argument that he should have the highest place in the kingdom.

And John would not lower himself in the presence of Peter to take a servant's place; nor would any of the others. Thus, while each in his own heart knew that it was his duty to offer to take the place of the absent servant, pride and self-exaltation, and desire for place and power, prevented them from doing so.

The same principle which ruled the heart of Lucifer when he sought the highest place of power in the universe, was now ruling in the hearts of the followers of Christ. And it grieved the



*"It grieved the great heart of Christ, in which just the opposite principle ruled. . . . Looking about upon them in sorrow, the Master 'riseth from supper, and laid aside His garments; and took a towel, and girded Himself.'"*

crucifixion, and is one of the most precious ordinances, and one of the most helpful spiritually, that the church possesses.

#### TWELVE OFFICE SEEKERS

While Christ and His disciples were on that last journey to Jerusalem, there had arisen among the disciples a strife

in the great work that was to be laid upon them. Christ was about to leave all the interests of His church, and especially the great work of preaching the gospel, in the hands of men whose hearts were moved by motives and impulses from beneath, self-seeking, self-exaltation, and pride.

great heart of Christ, in which just the opposite principle ruled, the principle of humility, of self-abnegation, of service and ministry for others.

Looking about upon them in sorrow, the Master "riseth from supper, and laid aside His garments; and took a towel, and girded Himself." Without doubt, the eye of every man there followed Him with intense interest, to see what He was about to do.

"After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

#### A MIRACULOUS CHANGE

As He did so, it does not take a seer to be able to perceive that their thoughts of pride, self-exaltation, and self-seeking began to give way before the influence of that wonderful condescension of the Lord. Their hard hearts were melted by this demonstration of the love of Christ for their souls. They began to see the ugliness of the obstinacy and stubbornness of their own hearts in a clear light; and by this one gracious act of humility, a complete transformation was effected in these men.

"Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore He said, Ye are not all clean."

"What I do thou knowest not now; but thou shalt know hereafter." From these words, it is evident that there is a hidden significance in this ordinance. It means far more than mere physical cleansing. The physical cleansing is a type of a far higher cleansing, that of the soul. "Thou shalt know hereafter." The disciples were not able to appreciate all that was done for them by this service. The full significance of this act of humility would appear to them later.

#### A NEW APPLICATION OF CHRIST'S LIFE

"He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." From this, it becomes still more apparent that physical cleanliness is not the end of this service. These men were clean; but in traveling along the dusty roads, their feet had become travel-stained. Just so, while their hearts had been cleansed by the blood of Christ, their contact with the world had brought defilement again, and they needed to be constantly washed in His blood and purified. This ordinance was to bring this lesson home to them.

To plunge once into the fountain opened for sin and uncleanness is not enough. This must be a constant work

in the life of the believer in Christ; and that is the lesson which is to be taught, and ever kept in mind, by the celebration of this great ordinance of humility.

When conversion takes place, the heart is cleansed from sin, the old nature is crucified, dies, is buried, and we come forth to walk in newness of life. To show all this experience to the world, we are baptized into Jesus Christ, are buried with Him in baptism unto death, and are raised with Him. But just as the man who comes direct from his bath, and takes his journey along the road, finds his feet becoming soiled with the dust of the road, and needs them washed because of these travel stains, so the Christian, after his baptism, makes mistakes, and his heart again becomes stained by contact with the world, and he needs a new application of the blood of Christ to his heart. Shall he be baptized again?

No; a second baptism, and a third, and a fourth, are not necessary for the sin that may come into the life after one has been baptized. But a recognition, on the part of the sinner, of his constant need of the purifying blood of Christ, is necessary; and this need is recognized in the celebration



of this ordinance of humility, or feet-washing.

When Christ washed the disciples' feet in the upper room in Jerusalem, He instituted a Christian ordinance which all Christians should celebrate by actual participation until the end of the world. This is made most plain in the following words:

"After He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.*"

#### AN UNEQUIVOCAL COMMAND

This language has no meaning at all unless it means that He was there instituting a Christian ordinance. "Ye also ought to wash one another's feet." "I have given you an example, that ye should do as I have done to you." There is no stronger language in the Bible, for the celebration of any ceremony of the Christian faith, than this.

Notice how forcefully the Modern Speech New Testament makes this passage read:

"If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an example in order that you may do what I have done to you. In most solemn truth I tell you that a servant is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, blessed are you if you act accordingly."

Because of the pride and self-exaltation which came into the church after the days of the apostles, this blessed ordinance of humility was discarded. But in the last message of the gospel, which is to go to all the world just before the second coming of Christ, and in which all lost truths and lost ordinances are to be restored to their rightful place, this ordinance of humility is restored. By those who observe the Sabbath and are delivering the last message of God to the world, it is celebrated regularly four times a year, and it has proved one of the greatest of blessings to the believers.

As is the case with every other ordinance of the gospel, this ordinance is to be celebrated "decently and in order." When the time for its celebration arrives, the men retire to a place of their own, and celebrate the ordinance among themselves, leaving the women of the church to celebrate it among themselves. Its celebration has become a time of great spiritual uplift, and the righting of wrongs, and putting away of sin. It is an ordinance of the greatest value to the church of Christ.

Let not the one who comes to a knowledge of the truth for the first time, draw back from participating in the celebration of this ordinance. To do this would in effect be saying, "I am greater than my Lord." Empty the heart of pride, and practice every truth which God sends. Remember that "if ye know these things, happy are ye if ye do them;" or, as the other translation quoted has it, "If you know all this, blessed are you if you act accordingly."

## The World's Greatest Employer

(Continued from page 4)

for that time when they should "break them with a rod of iron," and "shiver them in pieces like a potter's vessel," they, in thought, killed them a thousand times. And when Christ, in all His holiness, incurred their displeasure, they turned upon Him all their enlarged faculties of hate. Their storehouse of hate became so enlarged that at last they cried out in a frenzy of murderous insanity, "Away with Him! Crucify Him!" It is but an object lesson to show what hate will always do when it has opportunity. He who hates will in time, like them, seek the life of the Life-giver Himself. Sin is suicide for the sinner and murder for the rest. Sin is the very contradiction of existence, and there can be but one result for that which of itself contradicts existence.

The Sodomites of old tell only too plainly and offensively what it means to give loose rein to lust. In a search for

new victims of their fleshly pleasures, they demanded at length the bodies of the pure and holy angels who lodged one night within old Sodom's lecherous walls. They would drag even them down to a level lower than the lowest beasts of creation.

Such are the hard facts recorded in the sacred volume of God's history of man's crimes. Since hate and lust, when unopposed, seek finally the very person of the Son of God, it is plain what the end of sin must be.

When the sinner is fully set in the way of sin, when even love cannot draw him away from his sin, that which continued to permit sin would no longer be love. Love some day must mercifully and surely end every life of sin.

#### SINNERS WILL DESIRE OBLITERATION

Love first seeks to bring an end to sin by seeking to induce the sinner to abandon his sin. But when it cannot end sin in this way, there is nothing else to do except to end the sinner who is inseparably connected with his sins.

If the sinner were to live on, who would want to live with him? Where could he dwell? Who would be the companion of one who is inexcusably selfish, hateful, vicious, and lecherous? Heaven's purity and grace would mock him. He would flee from it with his guilt, maddened by its untarnished innocence. The freedom of the redeemed would remind him of the beggary of his own slavery. The joy and rest of the blessed would be in strong, vivid contrast to his trouble and unrest. Heaven would be hell for the unsaved.

"The wages of sin is death."

No eternally burning hell, with its impious oaths and blasphemous imprecations. There can be no marrying of the universe forever by those who hate and lust, kill and pillage, who oppress and make war on others. There can be no golden streets for men so avaricious they would seek to dig them up. There are no pearly gates for those so miserly they would seek to unjoint them and carry them away. There will be no light for those who fully choose darkness. Life itself will cease for them that love and choose death.

"The wages of sin is death."

Our own hearts echo that it must be so. Experience hints it, conscience dreads it, and the word of God declares it.

The nature of sin itself demonstrates that there could be no other way out for irremedial ungodliness.

The whole universe cries out against the continued menace and contamination of violence and impurity. The love of God, therefore, demands the end of sin,—an end of sin apart from the sinner if he can be separated from sin, or an end even of the sinner himself if he will not give it up.

Sin must end. The universe must be clean. Sin and sinners must be no more. It must be so; for God is love.

**ILLUMINATION!** The Bible is a light-house. The New Testament is the lantern. There are four plate glass sides to it—the Gospels—and inside is one intense glow, flashing its radiance everywhere. That one light is He who said, "I am the light of the world."—*P. Waugh.*

## The Bible and the League of Nations

(Continued from page 2)

be found written in the book." Daniel 12: 1.

But a glance at the writings of the New Testament shows that the apostles did not look for a time when war would be abolished, this side of the second advent of Jesus. On the contrary, they always taught that earth's affairs would close in a cataclysm of war and trouble. In the book of Revelation, John gives, in the seven trumpets, the history of the

in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 1-3.

Above all, the Saviour of men has plainly informed us of the affairs in this world, especially in that time just before He returns "in the clouds of heaven with power and great glory." You may search in vain for one statement made by Him which would indicate that He believed the world would grow better and better, and finally there would be no more wars, this side of the complete destruction of sin.

The disciples asked Him for a sign of His return and the end of the world. In answer, He said:

"Nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places." Matthew 24: 7.

#### A BETTER FUTURE AWAITS

Again He compared the last days to the final days of the antediluvians and the wicked city of Sodom:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

That there might be no question about world affairs in the end of the world, He again said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

As worthy as the object of establishing lasting peace in our world may be, and however high the motives of statesmen, still we cannot sympathize with the movement, or believe that it will succeed, in face of these scriptures.

A better future awaits us. The time of all times is at hand. An end some day will be made of sin; and the saints of God, both living and dead, will be united in one grand "league of righteousness." For "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

### An Inconsistency

In the National Reform Association's pamphlet, "A Declaration of Principles for Christian Civic World Reconstruction," we read with a certain degree of approbation that "Jesus Christ is King of the nations. His law is the rightful law of their existence." (Page 2.) And further, on page 14: "This supreme political authority with which nations are clothed is limited only by the moral law, which is binding upon all individuals." With equal approval do we note that "the law of the Sabbath was given by God for man and has never been repealed." (Page 10, under quotation "Observance of Lord's Day.")

This is sound Bible doctrine. "His law" is indeed "the rightful law"; and "the moral law," of which "the law of the Sabbath" is the fourth commandment, has most assuredly never been repealed. To this point, the Saviour Himself emphatically stated, "Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished." Matthew 5: 18, A. R. V. But the authors of the pamphlet quoted, state further of "the law of the Sabbath," that "as perpetuated and exalted in the Christian Sabbath, called the Lord's day," by which, of course, they mean Sunday, the first day of the week, "its beneficent character . . . has been abundantly exemplified both in personal and national life."

We utterly fail to understand how "the law of the Sabbath," the law of the seventh day of the week, never having been repealed, can consistently be perpetuated and exalted in the first day of the week. This would necessitate a change in the moral law, and Christ's declaration concerning the perpetuity of the law places such a change beyond the realm of possibility.

CHESTER E. KELLOGG.

ages between the first and the second advent. The seventh trumpet, being the last one, reaches down to the coming of Jesus. Of events during the days of the seventh trumpet, John says:

"The seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever.

. . . And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldst give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldst destroy them which destroy the earth." Revelation 11: 15, 18.

The apostle Paul is still more emphatic as he describes events in the time of the end. Not only does he state that war will continue, but in remarkably clear language, he describes the great effort now being made to bring in lasting peace, yet all for naught, because sudden destruction will follow.

"Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief

**CRITICS!** The "higher critics" are those who throw out any passage which they do not understand; the "highest critics" are those who deny the inspiration of anything they do not like. It is an easier method than that of the higher criticism, does not require so much scholarship, and it is more successful. It is really the only way to get a Bible which is perfectly satisfactory to one's self and the congregation.—*The Independent.*

# A VISION OF DAYS

*"He said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."*

BY A. R. BELL

ONE phase of the vision given to the prophet Daniel in chapter 8 troubled him greatly. The time, "two thousand and three hundred days" (verse 14), was inexplicable to him. So with fasting and prayer, he pleaded at the throne of God for understanding. (Daniel 9: 1-19.) And he was not disappointed. God heard his prayer. Gabriel came to his side immediately, and said, "I am come to show thee; . . . therefore understand the matter, and consider the vision." Verse 23.

The angel began with the very matter that was troubling Daniel, the question of time. He said:

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Verse 24.

The word "determined" reads "decreed" in the American Revised Version. It signifies "cut off," and reveals the seventy weeks as a portion of time belonging to, yet cut off from, the 2,300 days, that period of time in regard to which Daniel was seeking light. The seventy weeks were cut off upon Daniel's people, the Jewish nation. Before they closed, that people would fill up their cup of transgression, the end of the reign of sin would be assured, reconciliation for iniquity would be made, and everlasting righteousness would be brought in. A man would have to be willfully blind not to see that all the foregoing had its fulfillment in the first advent of Jesus, and the relations sustained toward Him by the Jewish people.

The angel Gabriel further declared concerning this seventy weeks, that it was "to seal up the vision and prophecy."

ecy, this greatest prophetic span of the centuries. He said:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Verse 25.

Under Cyrus, B. C. 536; under Darius, B. C. 519; and under Artaxerxes, B. C. 457, decrees were made for the restoration of Jerusalem and the temple. A very telling scripture is found in Ezra 6: 14, which reads, "They builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia." (A. R. V.)

## 457 B. C. THE BASIC DATE

According to this, these three decrees of these three Medo-Persian kings constitute "the commandment of the God of Israel." The last of these decrees was made B. C. 457. Counting from this date, the "seven weeks" of the prophecy, forty-nine literal years, the first division of the seventy weeks, bring us down to B. C. 408, in which year the wall of Jerusalem was completed. From this on, sixty-two prophetic weeks, or 434 literal years, reach to the time of Messiah. The actual date would be A. D. 27. We find that Jesus was baptized of John in Jordan, in that very year. It was then, and not at His birth, that the Messiah was manifested. The words "Messiah" and "Christ," the one Hebrew, the other Greek, mean anointed. Jesus was anointed with the Holy Ghost as He came up out of the waters of the river. (Luke 3: 21, 22.) Peter, speaking to Cornelius and his household, told them



*"He went into the synagogue on the Sabbath day, and stood up for to read."*

synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him, And He began to say unto them, This day is this scripture fulfilled in your ears." Luke 4: 16-21.

Every Jew in that synagogue knew that this scripture was a prophecy of the Messiah. The prophecy of Daniel 9: 25 was fulfilled before them.

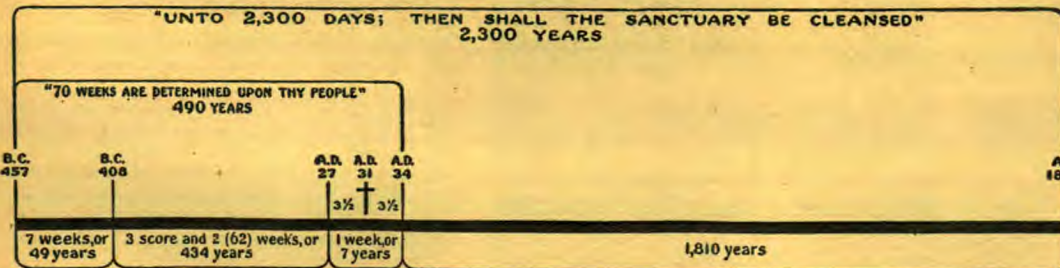
## STEPHEN'S DEATH ENDED SEVENTY WEEKS

The "seven weeks, and threescore and two weeks" of the seventy weeks extended to the time of the Messiah. Following this, we read, "After threescore and two weeks shall Messiah be cut off, but not for Himself." Daniel 9: 26. And further, "He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Verse 27.

In the year A. D. 27, the time of the Messiah's anointing, seven years—the "one week" of the prophecy—yet remained of the seventy weeks. "In the midst of the week," "the sacrifice and the oblation" should cease. Messiah was to be cut off. The time of the ministry of Christ was three and a half years, —from the autumn of A. D.

27 to the spring of A. D. 31. In that year, He was "cut off, but not for Himself." Upon Him was laid "the iniquity of us all," and He bore "our sins in His own body on the tree."

In the middle of the week, the sacrifice and the oblation were to cease. When the Saviour of the world died upon the cross, we read, "And, behold, the veil of the temple was rent in twain from the top to the bottom." Matthew 27: 50, 51. God's own hand was in that rending. Type had met antitype; the shadow had



In other words, by the fulfillment of the seventy weeks in all its detail, all doubt would be removed as to the outcome of the full time of 2,300 days. And to this the angel added the anointing of "the most holy."

According to the year-day principle in prophecy, the seventy weeks would be 490 prophetic days, or literal years. At the end of that time, the Jews as a nation would be cut off. And the angel Gabriel gave to Daniel, and to us, the starting point of this stupendous proph-

"how God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10: 38.

Immediately following His baptism, Christ passed through His temptation in the wilderness; and this being over, He "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled." Mark 1: 14, 15. What time did He refer to?—None other than the time of the prophecy that marked His manifestation among men. Again, at that very time, He entered "into the

met the substance. Not another sacrifice now will suffice but the blood of the Lamb of God.

There yet remained to the Jewish nation three and a half of the 490 years, or seventy weeks. The instruction of the Master to the twelve was, "Go not into the way of the gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel." Matthew 10: 5, 6. Not until the seventy weeks were fulfilled did the preaching of the gospel go abroad. In the year A. D. 34, Stephen sealed his faith with his blood, under condemnation of the very men that sat in judgment upon the Son of God. They again closed their hearts to the conviction of heaven, and in that last act of their probation as a nation, they sealed their doom.

Well did the Saviour know what it meant to that people, when, clamoring for His life, they cried, "His blood be on us, and on our children." Matthew 27: 25. He saw Jerusalem compassed with the Roman armies. He saw the beautiful temple in flames. He saw the awful carnage within the city, as from His lips went the wail of anguish that welled up from His heart, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate." Luke 13: 34, 35.

The apostle Paul declared to the Jews in Antioch: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the gentiles, that thou shouldst be for salvation unto the ends of the earth." Acts 13: 46, 47.

In the year A. D. 34, the end of the seventy weeks was reached. By the wonderful fulfilling of the events of that period of the prophecy, in all their detail, the whole prophecy of the 2,300 days is sealed, or made sure. The seventy weeks, or 490 years, reach from B. C. 457 to A. D. 34. Taking 490 years from the 2,300 years leaves 1810 years of prophecy. Adding the 1810 years to A. D. 34 brings us to A. D. 1844. But when that time is reached, said the angel, "Then shall the sanctuary be cleansed." Daniel 8: 14. As surely as the Bible is true, there would be a work begun in A. D. 1844, that would correspond to the cleansing of the sanctuary, or the day of atonement in the earthly sanctuary.

(To be continued)

ISAIAH 42: 21: "He will magnify the law, and make it honorable" (to be honored). Did Christ make Sunday to be honored? If so, then He dishonored the law, which says, "The seventh day is the Sabbath." Which did Christ do?  
M. A. HOLLISTER.

"THE goodness of God leadeth thee to repentance." A golden chain, the mercy and compassion of divine love, is passed around every imperiled soul.

ELLEN G. WHITE.

## A ROOT OF GRIEVOUS ERRORS

BY CHARLES H. KESLAKE

WHENCE comes the popular and widespread belief that the soul of man is immortal? Without such a belief, many other doctrines equally popular could not exist. For instance, the doctrine of eternal torment, with the lurid descriptions and fiery word pictures that are drawn by believers therein, and the doctrine of spiritism, which enables fallen angels to personate our dead friends, persuading many to accept them as the spirits of the departed, would lose their foundations. Especially widespread is this doctrine since the beginning of the war; and many whose loved ones have been killed in battle, are turning to it for hope and comfort, rather than to the Bible, which points the sorrowing ones to the only true source of comfort—God.

The doctrine of the immortality of the soul gives Satan unlimited scope for spreading his deceptions throughout the world and ensnaring the inhabitants of earth in his meshes.

It is supposed by the majority, even of professed Christians, that the Bible is the foundation of this doctrine. But this is not so. Instead, the word of God is diametrically opposed to such a doctrine. In the first place, however surprising it may be to those who believe

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever." 1 Timothy 1: 17.

### IMMORTALITY AN ATTRIBUTE OF DIVINITY

A kindred word—"immortality"—is to be found a few times in the Scriptures, used, however, only by the apostle Paul. In the use that he makes of it, he never affirms it of man in this present life. First he says that God "only hath immortality." 1 Timothy 6: 15, 16. He next says that Jesus has "brought life and immortality to light through the gospel." 2 Timothy 1: 10. Of course, this could not be true if, as is claimed, all men are immortal, whether there be any gospel or not.

In his letter to the Romans, the apostle says that God will reward with eternal life all "who by patient continuance in well-doing seek for glory and honor and immortality." Romans 2: 7. The fact that we are to seek for immortality is destructive utterly of the doctrine of the immortality of the soul. Finally he shows that immortality is put on by the righteous at the resurrection, when Christ comes the second time. 1 Corinthians 15: 51-54. These testimonies utterly preclude the idea of the wicked ever being or becoming immortal. Clearly, as just pointed out, immortality is a gift from God, to be received by the righteous at the time of their resurrection.

But while the Bible affirms nothing as to the soul's immortality, it does show the source of the doctrine; and it shows that source to be Satan, and not God. The doctrine is contained in the first lie Satan told to our first parents. It is said (Genesis 2: 16, 17) that "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Upon this very point Satan met Adam and Eve and determined their overthrow.

### HOW THE LIE ORIGINATED

Here is the story: "Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman [sneeringly], Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3: 1-5.

Here is a challenge and a contradiction. Satan challenges the integrity of God, and disputes the truthfulness of His word. "Ye shall die," says God. "Ye shall not surely die," says Satan. The



Adam and Eve, in believing Satan's lie, brought the curse upon themselves and the whole human family. This has brought death, even as God had said. Cain's killing of Abel was the result. The slower death of the whole human family is the result of Satan's contradiction of God.

otherwise and have never given the matter any study, although the word "soul" is to be found hundreds of times in both the Old and the New Testament, not once is it qualified by the adjective "immortal" or any equivalent term. As a matter of fact, the word "immortal" is used only once in all the Bible. In that solitary instance, it applies to God.

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woman chose to believe Satan, and partook of the forbidden fruit, and thereby chose death.

What did God mean by that word "die"—"Ye shall surely die"? This is what He meant, and we have no right whatever to try to make it read otherwise: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3: 19.

God made man of the dust of the ground, and then breathed into his nostrils the breath of life. Genesis 2: 7. This breathing into his nostrils the breath of life made of the dust which was formed into a man a living soul. It is apparent, therefore, that when the breath of life was withdrawn, that living soul would at once become a dead soul, ultimately to return to the dust from which it was originally taken. That is God's idea of death—just that and nothing more.

### IMMORTALITY CONTRADICTED IN EVERY DEATH

But despite the devil's assurance that our first parents should not die, man did begin to die, and he has been dying ever since. Thus Satan is proved to be a liar, and God to be the God of truth.

But with such a demonstration of the truthfulness of God's word before all, Satan must seek some other way of perpetuating that lie; and he sought it by making man believe that the real, essential man was an entity dwelling within the body, and called the soul, so that when the body should cease its activities, and molder back to mother earth, and again become dust, the immortal soul would continue on, and live forever.

Satan has succeeded most wonderfully in making people believe that lie, notwithstanding the clear teaching of Scripture that immortality is a gift from God, to be bestowed upon those only who accept Jesus Christ as their Saviour.

### The Book of Books

The word "Bible" means "the book." "There is but one Book."—Scott.

The Old Testament was originally written in Hebrew on scrolls of parchment, linen, or papyrus.

The Septuagint, or first translation, was the work of learned Jews, known as "the seventy," at Alexandria, about 285 B. C.

The New Testament was originally written in Greek.

The first translation of the entire Bible in English was by John Wycliffe, about 1380.

The first translation in German was by Martin Luther, in 1534.

Now it is translated in over five hundred different languages.

The best of all is the translation into life of the reader.

The very first book printed from movable type was the Bible. This work was done by Johannes Gutenberg in 1456.

The Bible was written by about thirty authors, covering a period of sixteen hundred years.

The Bible contains 66 books, 1,189 chapters, 31,173 verses, 773,746 words, and 3,566,480 letters.

Psalms 118: 8 is the middle verse in the Bible.

## Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

The longest verse in the Bible is Esther 8: 9.

The shortest verse in the Bible is John 11: 35.

Ezra 7: 21 contains all the letters of the alphabet except j.

2 Kings 19 and Isaiah 37 are nearly alike.

The word "reverend" occurs only once in the Bible,—Psalm 111: 9.

CHARLES G. BELLAH.

God enjoys entertaining the sincere, heartfelt petitions of His children just as much as an earthly parent enjoys the simple requests of his children, and even far more. So come with boldness to the throne of grace, for you there will find a warm welcome.

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## The Storms and the Haven

IN urging Congress to appropriate one hundred million to assist in relieving the food situation in Europe, President Wilson is reported to have said that unless something was done to "stay the tide of anarchy" that was sweeping across Asia and Europe, there would be no governments left with which to conclude peace.

As one takes up the morning papers from day to day, and notes the violence and the revolution that are raging in practically all parts of the world, how forcibly do numerous scriptures impress themselves upon the mind!

The words of the thirteenth chapter of Isaiah are considered, with their warning of the day of Jehovah and the destruction that shall cause every heart of man to melt.

The warning words of Jeremiah, Daniel, Zephaniah, and others of the Old Testament writers speak to us with their warnings.

The Saviour's warnings as given in the twenty-first of Luke and elsewhere in the Gospels come before us with their predictions that the violence and the wickedness of the days of Noah and of Lot would be repeated just before the end of the world.

Then there is the warning of Paul in his second letter to Timothy, the first part of the third chapter, which speaks of the "grievous times" in "the last days" because men would lose self-control and become "fierce" in their love of self and love of money.

But there is a shelter from this breaking storm, a sure haven of rest. Says the Master: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

Have we found the rest there is in Jesus? If so, none of the distresses of this world can break our calm.

## Tampering with God's Prerogative

ON January 15, a bill making it unlawful to perform common labor on Sunday, was introduced into the California Legislature. This bill will be examined somewhat in detail in later issues of the paper, as it contains principles that the American people ought to study.

But in the meantime, have you thought of the inconsistency of making it a crime to do on a certain day a deed which is perfectly lawful and also commendable if it is performed upon another day? Do we not see that when we work on such a basis as that, we are legislating in the realm of religion?

Christian people will concede that God has the right to make Sabbath laws; but such laws are purely religious, and therefore an improper subject for human legislation.

Some deeds are wrong no matter on what day performed, but common labor is not in and of itself a wrong thing. Labor can never be properly made a cause for civil action just for the reason that it is performed upon some specific

day. God is the only one who has the right to institute and proclaim a Sabbath law. We may consistently oppose every effort of human lawmakers at meddling with that which is wholly a divine prerogative.

## Dangers Through Religion

ON January 19, Archbishop Benaventura Cerretti, papal undersecretary of state, landed in New York to represent the pope at the golden jubilee of Cardinal Gibbons. The archbishop is reported to have said, on landing: "America



"The select classes of mankind are no longer the governors of mankind. The fortunes of mankind are now in the hands of the plain people of the whole world.

"Satisfy them, and you have justified their confidence not only but established peace.

"Fail to satisfy them, and no arrangement that you can make will either set up or steady the peace of the world."

—Woodrow Wilson.

is looked upon to-day as the hope of the world. May God bless and prosper this great people."

Archbishop Cerretti also stated: "Before leaving Rome, I asked the holy father what I should say to the American people for him. 'Tell them,' he said, 'that I love and admire them; tell them I love their ardor and their spirit; tell them I am in full accord with their noble ideals and their high principles of freedom and justice.'"

America is indeed looked upon in many parts of the Old World as the one star of hope in the international perplexities that surround us. But our country has reached this position of leadership because of great principles which she has held tenaciously up to the present time, and prominent among those principles of freedom is the absolute separation of the church and the state.

Will America still cling to her principles, or will she yield to general clamor, and lead the world in again trying a church-and-state régime for the purpose of correcting the ills of this time?

There are many Protestants who have a mistaken belief that the papacy is alone responsible for the church-and-state plan of government. But let us remember that some of the bloodiest persecutions of all the ages have been inflicted by the Protestants themselves.

What name we give to a religion does not matter much; any religion will per-

secute the moment it departs from the pure principles of freedom enunciated by the Man of Calvary. Our firm conviction is—though it may seem strange for a Protestant to say so through the columns of a devotedly Protestant paper—that our danger in this nation does not lie so much in the possibility that the papal power will seize the reins of government and unite church and state; it is rather that Protestantism itself will so far depart from its principles that in its federated power it will seek to do in this nation the very thing which through the centuries it has been condemning in the papacy.

This country has abundantly proved the fallacy of the theory that the church should be united with the state in order to secure the best results. But we are drifting, and the danger is that soon men will begin to tolerate and to teach that which we cast off in the establishment of this great nation.

## Expenses of the War

NOT only the modern war is terribly destructive of life as well as property, but what it does not actually destroy, it seems to be determined to consume in what are generally recognized as legitimate war uses and service.

According to figures compiled by the *Wall Street Journal*, from April 1, 1917, to December 31, 1918, this nation expended, including the loans to our allies, \$24,657,983,850. The expenditures for the one month of December, 1917, reached over one billion. Then by April, 1918, these expenses had reached almost a billion and a quarter a month. May, 1918, found the nation paying out over a billion and a half; and each of the months that followed, the expenses were more than a billion and a half, until the climax was reached in December, 1918, when the expenditures were \$2,060,975,854.

These expenses for the one month of December last were almost equal to the entire cost of the Civil War to the Northern States.

A late *Wall Street Journal* also gives us the following comparative figures of the Mechanics and Metals National Bank of New York, of the indebtedness of seven of the leading nations engaged in the war:

Gross debt of	Aug. 1, 1914	Jan. 1, 1919
United States . . . . .	\$1,000,000,000	\$21,000,000,000
Great Britain . . . . .	3,500,000,000	40,000,000,000
France . . . . .	6,500,000,000	30,000,000,000
Russia . . . . .	4,600,000,000	27,000,000,000
Italy . . . . .	2,800,000,000	12,000,000,000

Observe from these comparisons between the figures, August 1, 1914, and January 1, 1919, how the war has piled debts upon these several nations. Is it not a great outstanding fact that funds and resources could not be eaten up in such an unprecedented way by war if there were not at the same time an unprecedented spirit of war in the world? And are not these the very things that the prophecy calls for when it teaches that this world will close in an Armageddon conflict, and not in a millennium of peace?

ARE you seeking a subject for your next meeting? Then do not say to yourself, What shall I talk about? but rather, What has fed me? That which has nourished you will build up others.