

Signs of the Times

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The day of universal travel in the air is fast approaching. Governments and private corporations are competing in the practical peace use of aeroplanes. Just recently a giant Handley-Page biplane established a passenger-carrying record. Driven by Clifford B. Prodger, the machine, with forty passengers, flew over London. The forty passengers are here shown. Mr. Prodger and the maker of the aeroplane are in the second row. The fourth from the right is Mr. Handley-Page, and at his left is the pilot.

The Way to Peace Is the Way of the Cross

By ELMER L. CARDEY



NO word has more meaning to-day than the word "peace." While it is rather an elusive phrase now, still the forces that really make for peace were never before so active and so successful. The Peace Palace at The Hague stands idle, and dust and cobwebs hang from many a ceiling and many a wall, because that institution pointed the wrong road to peace. While the men who stood for that kind of peace program, shouted themselves hoarse, as it were, in order to drown the ever increasing sound of threatened war, the world moved rapidly on in the race of armament. In one day, the idealisms of a whole generation were swept away. Peace dreamers who thought the world had become too humane and too enlightened to engage ever again in a great conflict, believed the curtains had run up on a new world. But it had not; the world was the same, reaping the same results that it has continually reaped since sin entered through the work of Satan.

The cause of wars is far back of diplomatic moves or political blunders. The apostle James gives the cause thus: "From whence come wars? . . . Come they not hence, even of your lusts that war in your members?" James 4: 1. Peace, then, which will be lasting and will embrace the world, must strike at the root of war,—the human heart.

As before stated, the forces that will really bring peace were never so active as now. These are not the latest movements of diplomats or of armies, nor the flimsy resolutions of peace societies, but the steady onward advance of the gospel of Jesus Christ. He Himself said, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24: 14. We live in the generation that has seen the accomplishment of this prediction.

To-day His gospel is being sounded in about five hundred and fifty languages and dialects. Surely all nations now have the witness of the gospel. One hundred years ago there was little more evidence of the fulfillment of Christ's prophecy than there was at the end of the first century. But what a change in one generation! Truly, what hath God wrought! You may travel from Iceland in the far north to Tierra del Fuego in the extreme south, from the highlands of Tibet or Central China in the far east to the smallest islands in the South Pacific Ocean, and everywhere you will find men and women worshipping the crucified and risen Christ who spoke this prophecy.

As He confessed to Pilate, He is a King, and to this end He was born. Silently, quietly, His kingdom is overrun-

ning the earth, although unaccompanied by the tinsel and show of the armies of men, or accorded a place on the honor roll of achievements as compiled by the world. This great accomplishment means that the end of the age is at hand, according to His prophecy.

Chief among the great prophecies of Revelation is the vision of the seven seals, as recorded in the sixth chapter. These seven seals cover the work of God during the Christian era up to and including the second coming of Christ. The first seal opens with the announcement, "I saw, and behold a white horse; and He that sat on him had a bow; and a crown was given unto Him: and He went forth conquering, and to conquer." Revelation 6: 2.

This symbol represents the beginning of the gospel. Christ rides forth to conquer the world, not by brute force, but by the purity of His life and teaching. When this prophecy was given, there was little evidence to indicate that the teaching of Christ would be heralded to all the world, or that nations would bend low at the feet of this humble Man of Calvary.

But how wonderfully this prediction of Christ has been fulfilled! The arena, wild beasts, the stake, dark, loathsome dungeons, the sword, persecution and death, all alike have been unable to stop the advance of His conquering work, or to dampen the ardor or bravery of His soldiery. When filled with disappointment because of his own failure, Napoleon said, "Alexander, Cæsar, Charlemagne, and myself founded empires on force, and they perished; Jesus of Nazareth alone, a crucified Jew, founded His kingdom on love, and at this hour millions of men would die for Him."

But while He has been conquering in the world, still the kingdom of darkness rules here. The time will come, nevertheless, when He will have conquered. In another vision, John the revelator saw Christ riding forth on the same white horse, but now as the conqueror and King of kings. "I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *King of kings, and Lord of lords.*" Revelation 19: 11, 14-16.

Christ then will "put down all rule and all authority and power" that is opposed to righteousness. Then, and not until then, may we hope for lasting world peace. Disarmament will take place in one mighty sweep of the power of God, and wars will come to an end, because "the meek shall inherit the earth." Then "the kingdom and dominion, and the

greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 27.

The way to this world peace is "the way of the cross." It is the way that

leads men to forsake their sins and live a life of righteousness in this present evil world; the way that will bring peace in the heart, and cause a poor sinner to rejoice in the hope of eternal salvation and tranquillity in a world of love, where Jesus will be King of kings forever and forever.

Twice-Born Men

"Except a man be born again, he cannot see the kingdom of God."

By J. A. RIPPEY

EXCEPT a man be born again, he cannot see the kingdom of God." John 3: 3. These are the words spoken by Jesus to Nicodemus, a ruler of the Jews, almost two thousand years ago. Though spoken so long ago, they are just as applicable to-day as they were



It was Nicodemus, who came to Christ by night, to whom the words were spoken, "Except a man be born again, he cannot see the kingdom of God."

then. Without the new birth, no one can enter the kingdom of God.

But the great question that arises is, "How is it brought about?" There are many ideas to-day in regard to the new birth, but the only safe solution to the problem is a "Thus saith the Lord." Man's opinion does not amount to much.

On one occasion, Jesus said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18: 3. The

word "convert" means to turn, to reverse, to undergo a change. The Twentieth Century New Testament reads, "I tell you, unless you change and become like little children, you will not enter the kingdom of heaven at all." Instead of the verb "convert," the verb "change" is used. "Modern English" reads, "I tell you indeed, that if you do not turn back," *et cetera*. So we can see, from the foregoing evidence, that to be born again, or converted, means a turning from our natural course to another. But what is this spiritual turning? We find the answer quite clearly set forth by Peter. He says, "Repent ye therefore, and be converted [or changed], that your sins may be blotted out." One Swedish translation reads, "Repent ye therefore and take another mind;" and truly this is what the new birth is, and all it is,—a complete change of the mind.

THE TEST OF THE NEW BIRTH

Before Peter was gathered a motley group of people, men of various minds, men who had been willing to crucify their Lord; and there was only one way for them to be saved, and that was to be born again, or take another mind. And this mind, the apostle Paul says, is the mind that Jesus had. "Let this mind be in you, which was also in Christ Jesus." Philippians 2: 5. The words of Jesus are the thoughts of His mind expressed. Thus to accept His words is to accept His mind. And this is the new birth; for Peter states that we are born "by the word of God." 1 Peter 1: 23. Jesus says, "The words that I speak unto you, they are spirit, and they are life." Then the spiritual birth is the receiving of the words of Jesus into our lives, and living them; and this is the only way that we can be disciples of Christ. "Then said Jesus to those Jews which believed on Him, If ye continue in My word, then are ye My disciples indeed." John 8: 31.

Jesus at another time said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matthew 18: 3. We understand, then, that converted men, or men who have experienced the new birth, have "become as little chil-

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THE SIGNS OF THE TIMES WEEKLY

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Minimizing History's Climax

Many Bible students are teaching that Christ will come to individuals only, and that the world in general will not know He has come except when they miss these persons who have been stealthily taken to heaven.

By CARLYLE B. HAYNES



AT the time of the first coming of Christ, there were many of His people who believed in His coming. All were in expectation. There was a general belief that the ancient prophecies pointed out the time of His coming, and that the time had come.

But while practically the whole Jewish nation was united in looking for the appearance of the Messiah, there was a deplorable ignorance upon the part of all regarding the manner and purpose of His coming and the character of His kingdom.

Their views of the coming of the Messiah were colored by their own hopes and ambitions, and their desire to throw off the yoke of the Romans, and become the greatest of the nations. A spiritual kingdom they knew nothing of, nor did they desire it.

Their national aspirations led them away from the Scriptures, and they looked for a great deliverer to come to them—a deliverer not from sin, but from political bondage; one who would exalt their nation to headship over all the nations, and themselves to places of power and prestige. They were willing to accept such a Messiah.

Their wrong ideas about the coming of Christ, and their wrong conceptions of the teaching of the prophecies, resulted in far more than false views. These false views, like a pall of darkness, shut the light of the truth from their hearts and minds. But more even than that, their wrong views led them not only to refuse to accept Christ when He came, but to reject Him definitely, and ultimately to put Him to death. So serious a thing is it to permit preconceived notions to color the truth of the Bible.

FIRST AND SECOND ADVENTS ANALOGOUS

The time for the second coming of Christ is nearly here. As in the days of John the Baptist, so now, all are in expectation. There is a widespread belief, among Christian people, that Christ's second coming is an event of the near future. This teaching has won its way to a very wide acceptance in the church, especially among those who are loyal to the doctrine of the Bible's inspiration.

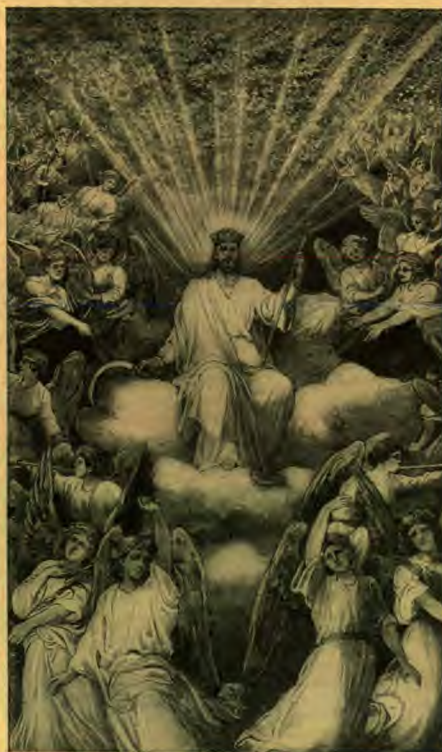
But as in John's day, there are many and conflicting views regarding the manner and purpose of Christ's coming, and the character of the kingdom He will establish. And it is to be feared that the wrong views which are taught concerning His coming will to-day have the same effect they had before, leaving those who accept them unprepared to meet the true Christ, while preparing them to accept a false Christ.

It is evident, therefore, that one may be an implicit believer in the doctrine of

the second coming of Christ, and be thoroughly convinced that this event is about to take place, and still be so deceived in reference to the manner, purpose, and character of Christ's coming as to be unprepared to enter His kingdom when He comes.

SOWING ERROR'S SEEDS

The soul that is seeking for light cannot afford to make a mistake on this question, neither can he depend on the understanding of some one else. There are thousands to-day who are accustomed to follow the instruction given by their pastor, who in turn may follow some one else, and not the Bible, and are becoming fastened in the chains of error. They do not make an independent investigation of Bible truth for themselves.



The second coming of Christ will be an "appearing," not at all the secret, hidden coming taught by the Prophetic Bible Conference movement. Christ will "appear." His coming will be literal, personal, bodily, visible.

They are reluctant to step aside from the beaten track. They look to those they consider wise, and accept their word, and thus neglect the highest duty of every rational creature,—to compare scripture with scripture, and come to a knowledge of the truth by study of the Bible and prayer.

There are godly men living and toiling earnestly to-day in the various Protestant bodies, who, without realizing what

they are doing, are sowing such seeds of error regarding Christ's coming as will make difficult beyond expression the endeavor to sow the truth in the same soil and have it bring forth fruit to the harvest.

The grandeur and importance of this subject have deeply moved these men, and the very large place it occupies in the Bible has impressed them; but we fear that their previous acceptance of traditional, unscriptural teachings has so colored their views that they have permitted themselves to be carried from their Scriptural moorings into unsafe waters, and will there drift into regions of fog and darkness until they make shipwreck of faith, not only for themselves, but also for those who follow their leadership.

The Prophetic Bible Conference movement has taken its stand for and is teaching everywhere the doctrine that the first phase of Christ's second coming is a secret, invisible, hidden advent. This is in direct contradiction to the plain teaching of the Scriptures.

The difference between the teaching of the Bible and that of the Prophetic Bible Conference movement regarding the second coming of Christ, will be very clearly seen from a brief study of the manner of our Lord's return as given in the Scriptures.

CHRIST'S COMING—SECRET OR PUBLIC?

Concerning the manner of Christ's coming, the Bible declares that "unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9:28. Attention is directed to the word "appear." Christ, when He comes the second time, according to this passage of Scripture and many others, will come in an open, public manner. There will be nothing secret about it. There will be nothing hidden from the eyes of men. He will "appear." That is, He will be seen by the people dwelling on the earth.

Attention is directed also to the following expression: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. The second coming of Christ will be an "appearing," not at all the secret, hidden coming taught by the Prophetic Bible Conference movement. Christ will "appear." His coming will be literal, personal, bodily, visible. It will be a real coming; not the coming of an "invisible Lord," but of the very same Jesus who walked with the disciples on the hills of Galilee.

So desirous was the Spirit of God that this truth of the Lord's visible return should be understood by His people, that the Bible repeatedly emphasizes the fact that the Lord will "appear" when He

comes. There is no need of any misunderstanding here. "Christ, who is our life, shall appear." Colossians 3:4. "The chief Shepherd shall appear." 1 Peter 5:4. "And now, little children, abide in Him; that, when He shall appear, we may have confidence." 1 John 2:28. "We know that, when He shall appear, we shall be like Him; for we shall see Him." 1 John 3:2. "Be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1:7. "Until the appearing of our Lord Jesus Christ." 1 Timothy 6:14. "Who shall judge the quick and the dead at His appearing and His kingdom." 2 Timothy 4:1. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30.

Surely these passages are sufficient to settle forever the point that when Christ comes the second time, His coming will be a literal, personal, visible, bodily, public event.

A WORLD-WIDE APPEARING

And it must be pointed out in this connection that this appearing of Christ is a world-wide appearing. He will be seen. He will appear to all the world—not merely to a certain class that may be expecting him, not merely to the church, not merely to the righteous, not merely to the elect, but to every living soul on the earth. This is very clearly stated: "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." Matthew 24:30. Notice that "all the tribes of the earth" will see Christ when He comes. And this truth that the coming of Christ will be witnessed by the entire world, is made still stronger by John, who says: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Revelation 1:7.

The teaching of the Prophetic Bible Conference movement, then, that Christ will come secretly, taking one here and one there, and removing His church, and that this information will become known to the rest of mankind only by the absence of those who have been taken away, or that His presence will be discerned only by a certain class, is not in harmony with the teaching of the Bible.

Twice-Born Men

(Continued from page 2)

dren." What did Christ mean by the expression, "become as little children"? We shall let the apostle Paul answer: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men." 1 Corinthians 14:20. Then to "become as little children" is to have all malice, hard feeling, and hatred taken out of our lives, and should offenses arise, act as little children. Children become offended at one another, perhaps quite angry; but in a moment, they are playing together as before, forgetting all about their trouble. This must be the experience of those who would enter the kingdom of heaven. Offenses may arise; but the Lord says, "Let not the sun go down upon your wrath." Ephesians 4:26.

How often persons who claim to have experienced the new birth, take offense at one another, and hold a grudge for many months, and even for years, yet

all the time claiming to be living the Christ life! How badly they are deceived! James says, "The wrath of man worketh not the righteousness of God." James 1:20. Wrath closes the door against the entrance of the Word of God. James further says, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted Word, which is able to save your souls." Verse 21. To be meek means to be gentle, kind, not easily provoked, patient under injuries, and not resentful. Only when the heart is in this condition can it receive the Word of God, which will effectually work a transformation in the life.

You notice that in the foregoing text, the apostle speaks of receiving "with meekness the ingrafted Word." The writer has grafted many trees, and in all his experience, has always found that a scion grafted into any kind of root would bring forth fruit like the parent stock of the scion. Just so if we are born again, and the Word is grafted into us, we will bear fruit like Christ, in all our ways try to represent Him.

"It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

An Increase in False Christs and Prophets Certain

BY WILLIAM MAYHEW HEALEY

WHEN the disciples asked Jesus to give them a sign of His coming, He cautioned them: "Take heed that no man deceive you. . . . For there shall arise false Christs, and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect." Matthew 24:3, 4, 24. 2 Thessalonians 2:9-12 says that Christ will come "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that

convince mankind of His presence or of His truth. He led Israel across the sea, not by lowering the water, which might have been attributed to the opening of a subterranean outlet, but He parted the water, and held it back on each side of a dry passage for His people.

When the Lord sent Moses and Aaron to Pharaoh, and Aaron's rod became a serpent, the king sent for his magicians, and they cast their rods by the side of Aaron's, and they became serpents also. By this means, the king was deceived,

and was led to believe that the god of the magicians was as strong and great as the God of Moses and Aaron. The king wanted to believe that his god was equal to any other God, and he stopped his investigation as soon as he had apparent evidence of it. Had he desired the truth, he would have withheld his decision until all the evidence had been given, when Aaron's rod was the only one left, having swallowed up all the others.

JEWS CLAMORED FOR A SIGN

The unbelieving Jews, who had decided against Christ, asked Him for a sign to prove that He was the Son of God; and then they told of having known Him, and His father, and His mother, and His brothers and sisters.

By this acquaintance, they had before them a constant sign of Christ's divine nature; for while other men might become good by being converted—"born again"—Christ was perfect from His birth, never showing any evil by word or act. False Christs have no such record. His power was manifest as being above all others, in that He not only raised the dead to life, but raised Himself also. As He said, He had power to lay down His life, and He had power to take it up again.

The preponderance of evidence is always on the Lord's side, but it is not always seen by all. It may be hidden from those who do not want to see. Jesus

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"When the Lord sent Moses and Aaron to Pharaoh, and Aaron's rod became a serpent."

perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

The reason why so many are deceived is because they loved the way of falsehood and deception, while they took no delight in the pathway of truth and righteousness. They made their choice, and received accordingly.

Man was created with a nature to venerate the Supreme, and therefore looks with awe or reverence upon that which appears to be supernatural. God has often used signs and miracles to

Sin Defined in Seven Words

Sin is the commonest thing in life, yet few of us even stop to analyze it.



By LUCAS A. REED

THERE is no man that lives but feels more or less, or has at some time felt, the sense of guilt. His conscience troubles him either for his having done something that ought not to have been done—an immoral act—or because of something omitted that ought to have been done—a moral deficiency.

And there are degrees of guilt, from the so-called respectable life down to the lowest levels of depravity. Again, the measure of guilt is commensurate with the amount of light neglected or refused.

But what is this guilt, this condition of sin?—It is manifestly some great moral disaster that somewhere has fallen on the human race. A poison has been poured into the very blood. There is a paralysis, a deadness, in the soul itself.

ADAM AND CAIN CROSS-EXAMINED

What then is sin?

We ask Adam, the first man; and he answers:

"To sin is to take the word of a demon as the only real truth, and to consider the word of God as a veritable deception and lie. It is to think that man's truest Friend is a seducing liar, and to believe that the greatest enemy of humanity is the only one worthy of confidence and reliance. To sin is to disobey the warning, 'If thou eat, thou shalt die;' while one follows the enticing counsel, 'If thou eat, thou shalt be as the gods.' All the suffering and death in the world from that day to this are but part of the penalty and consequence of that first wrong deed. Such is sin."

What is sin?

We ask Cain, cursed by his evil course; and he answers us:

"To sin is to hate those who do right, because one's own deeds are evil. To sin is to hate thus until one strikes down one's own offending brother in cold blood. To bear the curse of an accusing conscience; to see the dread and fear of you on all you meet; to know suspicion, hate, murder, and death,—all this is sin."

DAVID, PAUL, AND CHRIST TESTIFY

What is sin?

We ask David the king; and he answers:

"To sin is to want what it is unlawful to want, and to take what is not yours to take. To sin is to commit murder at last in seeking to cover one's evil deeds. To sin is to find at last that you stand with uncovered soul, exposed in all your malicious, vicious, sensuous life, before the searching gaze of the holy God. To sin is to see the Judge's pointing finger, to hear the keen, accusing denunciation, 'Thou art the man,' and to know that your own sentence of fourfold restoration and death is to fall upon yourself, and to know that many will justify their own wrong course because of your misdeeds. All this is sin."

What is sin?

We ask Paul; and he answers:

"To sin is to fall short of the glorious character of God Himself. Romans 3: 23. It is to fail to be like God, because one loves better the ways of sin and vice and crime. To sin is to hate both God and truth, to rebel against His law. Romans 8: 7, 8."

What is sin?

We ask the Christ; and He answers:

"I have come a light into the world, and the light shines athwart the darkness. Men see the light, but love the darkness instead, because they will not leave their evil deeds. To sin is to prefer darkness to light, to choose death for life. To sin is to demand liberty for a murderer, and to look upon the Innocent of God and feel only hate for Him, and to cry with a thirst for His blood, 'Away with Him, crucify Him.'"

We ask another, "What is sin?" and there comes the answer:

DEFINITIONS GOOD, BUT PROLIX

"Sin is deformity of character. Sin is that which is inexcusable. If sin could be excused, it would cease to be

ful and devastating mischief, for which there can be no excuse, seems to me to cut at the very root and nerve center of the spiritual life. Sin is the one thing in the universe which it is impossible to justify; it is by definition the thing that ought not to be. Once we begin to whittle away its meaning, and make it a stage in progress, a fall upward, a necessary or inevitable episode in the experience of an evolving creature, we empty it of its distinctive meaning, and strike at the very heart of every genuine moral effort. I can see that physical evil—that is, suffering and calamity and limitation and loss—has many helpful functions to fulfill. But moral evil—sin—is the one thing that has no function to fulfill; it is a purely destructive, disintegrating force, an essential blight, a backward, downward stumble of the soul. It ought not to be, or ever to have come into being, at any time in the life of any creature of God's making."—E. Griffith-Jones.

Another tells us that sin is the most unmanly thing in the world; while still another declares that every sin is a mistake, and the epitaph for every sinner is, "Thou fool."

But we ask again, "Tell us not incident or illustration, but by exact definition, What is sin?"

EXACT, TERSE, PUNGENT

There comes then the clear, concise, definite answer from the Word:

"Sin is the transgression of the law." 1 John 3: 4.

To violate a law does not destroy the law. The violator of the law soon learns that he has not destroyed it, for he feels its penalty working within his being. Instead of the life intended to the obedient, death is ministered because of disobedience.

No man can do away with the law of God. It was carved on enduring stone in ancient days, to picture and insure its eternal, unabating force. It was marked out by God's own finger, to show its divine accuracy, that we might know that not one jot or tittle can be removed from its precisely definite statements. The same finger that poised the suns and the planets in space with mathematical accuracy, also traced the letters of the law upon the tablets of stone.

Only God could be the author and transcriber, for only He could foresee precisely and exactly what would be best for all His creatures throughout all ages. Just what is sanest, wisest, truest, for each one to do, is written in that law. Hence to attempt to change it, or to go contrary to its right principles, is to set one's self up as a challenger and a judge of Him who chose life's course for all. The unchangeable principles of the law cannot be violated by man or angel, or even by divinity itself, if that were possible, without challenging the wisdom of Him who prescribed it to creation as a rule of morality.



David appreciated the heinousness of sin, the extreme depravity of its mastery, when Nathan, in his story and his application, said, "Thou art the man."

sin. To sin is to choose a course that no explanation or apology or excuse will justify. Sin is selfishness. To sin is to do others damage in the belief that it will be to our own uplift or advantage. To sin is to enfeeble the mind and enslave the soul."

What is sin?

We ask another; and he gives us answer:

"Any theory or teaching which in any way blurs the meaning of sin as an aw-

The law is an expression of the thoughts of God. For us to violate that law is to oppose God's thought for us. He has said, "I know the thoughts that I think toward you; thoughts of peace and not of evil, to give you a happy future and a hope." (Leeser's translation.) This thought of peace and not of evil is His law of love. To oppose it, to violate it, is to espouse the law of hate. And this violation of God's law is sin.

LAW IS PERFECTION, SIN IS
IMPERFECTION

The law of God is perfect. Then any and every deviation from it is imperfection of character and life, and this is sin. The law is so perfect that there can never be any excuse for violation of it. Christ would not disobey the law of God though starving in the wilderness; and again, He would not violate the law to save His life from the cruel cross. Those who disobey the law—that is to say, those who sin—are condemned by Christ's perfect obedience.

Sin is self-seeking, self-exaltation. It is the determination to have position without the fitness for the position. It is the desire to draw homage to self instead of to God. Sin, then, makes its possessor an idol maker, for he sets himself in the place of God.

Sin is the law of force in opposition to God's law of love. Sin is the immoral principle that might is a substitute for right. Seeking unlawful advantage for himself, he who sins would bring consequent slavery to his fellows.

Thus sin is the law of strife and conflict, of hatred and violence, of war and slavery, of torture and death.

And given opportunity and advantage, time to grow, this is what sin always is, though we may not see it as such at its beginning. Sin then, is that which makes every sinner at last a demon. Sin is suicide for the sinner; for in time, he thus kills himself. "The wages of sin is death." Sin is murder for the sinner; for in time, it would lead him to destroy all others.

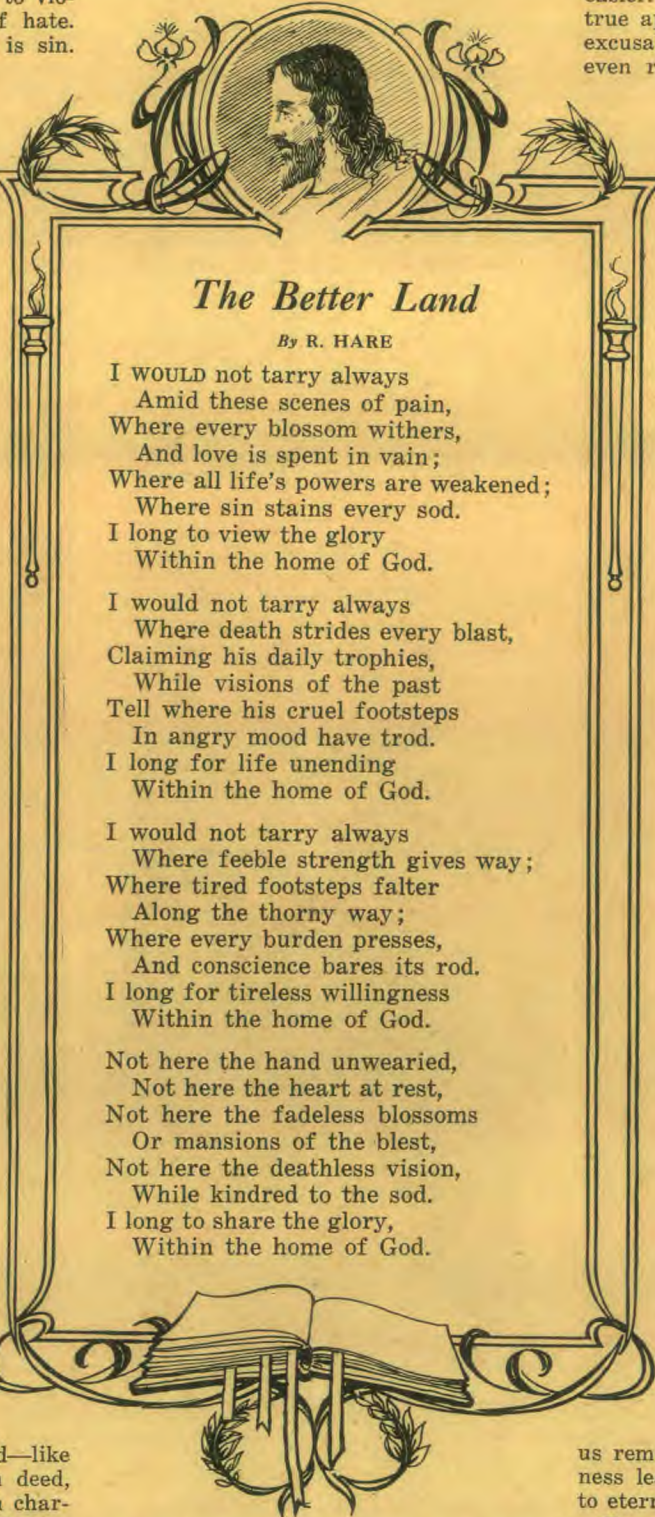
A whole race gone wrong—that is sin. A third of the angels fallen from heaven—that is sin.

All these have sinned and fallen short of the glory of God.

They might have been like God—like Him in thought, and like Him in deed, like Him in habit, and like Him in character. And even yet, in God's good way, man may be like God, all-glorious without, when once he has become morally all-glorious within. Then he shall not fall short of the glory of his Maker. Having been wise, he shall shine like the firmament; having influenced others to righteousness, he shall shine like the stars; having attained righteousness, he shall shine forth as the sun in the glory kingdom of God. The light of God's presence within him shall shine out

brighter than the light from Moses' face. His body even shall be like the glorious body of the Son of God. Philippians 3: 21.

But to sin is to fall short of this glory. To sin is to choose to be unlike God. To sin is not only to fall short of these things, but to want to fall short.



The Better Land

By R. HARE

I WOULD not tarry always
Amid these scenes of pain,
Where every blossom withers,
And love is spent in vain;
Where all life's powers are weakened;
Where sin stains every sod.
I long to view the glory
Within the home of God.

I would not tarry always
Where death strides every blast,
Claiming his daily trophies,
While visions of the past
Tell where his cruel footsteps
In angry mood have trod.
I long for life unending
Within the home of God.

I would not tarry always
Where feeble strength gives way;
Where tired footsteps falter
Along the thorny way;
Where every burden presses,
And conscience bares its rod.
I long for tireless willingness
Within the home of God.

Not here the hand unwearied,
Not here the heart at rest,
Not here the fadeless blossoms
Or mansions of the blest,
Not here the deathless vision,
While kindred to the sod.
I long to share the glory,
Within the home of God.

And terrible as is sin, we read that all have sinned—all. There is none good, not one. A whole race at enmity with their Maker!

Therefore, no longer need we ask, "What is sin?" but rather should we now ask:

"What shall we do to be saved?"

"YE are My witnesses, saith the Lord, that I am God." Isaiah 43: 12.

The Greater Power of Good

WE hear and realize much of the powerful influence of evil. One act of wrong has the effect of breaking down barriers, and so may open the way for a long course of sin. To indulge in one wrong thing makes indulgence in others easier. Continuance in sin robs it of its true appearance, finally making it seem excusable and allowable, and sometimes even right. Repeated refusals to heed conscience dulls its voice till at last it is difficult to distinguish. Repeated rejections of the Holy Spirit grieve it away, and there may come a time when its presence is forever lost.

Sowing to the flesh brings a harvest true to its kind. The cultivation of a bad habit produces an abnormal growth, which may assume terrible proportions. At some time or another, we may come to a realization of the power of evil, and it may threaten to overthrow us completely. We will experience it more and more as we make the struggle to overcome it and free ourselves from it.

But the influence of good also is powerful, and, thank the Lord, its power is greater than that of evil—much greater. All that we say of the power of an evil course in its work of formation, development, and final magnitude, has fuller application to the power of a right course and its effect to mold and build character that becomes eternally lasting. The seed of good has more strength and life and is far more enduring than that of evil, as much as that may be.

When we turn from a course of evil and begin to realize that we are captives in its stronghold, then we can appreciate that "where sin abounded, grace did much more abound," and that this truth has ever its application. Have we seen the results of wrong thinking? Then know that right thinking has a greater result. Do we feel our loss by neglect of prayer and Bible study? Then remember that our gain by now engaging in these will make itself felt still more. As we sense the habit-forming power of indulgence in wrong, let it tell us that doing right will make greater growth in the other direction. As we have had a view of the inevitable end of sin, let

us remember that the way of righteousness leads as positively and unfailingly to eternal life.

Do not ascribe more power to evil than to good. Do not give Satan credit for being stronger than God. "Greater is He that is in you, than he that is in the world." Left to ourselves to fight the battle against sin, we have to contend with overwhelming odds; but in placing our confidence in God, we place it with Omnipotence. With such there is no failure. Putting ourselves on God's side, we are "more than conquerors."

L. A. HANSEN

Religious Legislation an Infraction of Citizenship

BY CYRUS SIMMONS

ORGANIZED society is divinely ordained for the protection of life, liberty, and property. "The powers that be are ordained of God." Romans 13:1. Disorganized Russia, weltering in the gore of its people, where dominant factionists, red flag revolutionists, and brutal Bolsheviks apparently take a fiendish delight in the wanton destruction of property, is a melancholy example of the frightful consequences of anarchy.

Since the fall, and the presence of crime and criminals, human law is as necessary as divine. Otherwise brigandage, rapine, spoliation, robbery, theft, and murder would result in either the extinction or the animalization of the human race. Where lawlessness prevails, anarchy is the religion, and the transformation of man into a beast is the result; chaos is come again.

THE SLAVE

Abject misery is personified in the slave. Bereft of all rights, he is the property of another. His master holds a perpetual mortgage on his time, his happiness, his very life. Both the slave and the citizen belonged to the dominion of imperial Rome. Sold by His own people for the price of a slave, Christ, under the Roman law, died the ignominious death of a slave. His judicial murder and crucifixion by an absolute and autocratic government, where the power of the state was centralized in the few, reveals how arbitrarily and unjustifiably the rights of the individual may be thus disregarded; how the guiltless and innocent may be ruthlessly held up to public scorn and contempt. To the benevolent growth of the principles of democratization, and to the beneficent influences of Christianity, the slave is unquestionably indebted for his emancipation.

THE SUBJECT

An advanced unit in the constituency of a government is the subject. His rights transcend those of the slave, although subject to objectionable limitations. He is compelled to recognize the ruling monarch as the source of power as well as the potentiality of the state. To him he "crooks the pregnant hinges of the knee." He has not escaped from the pernicious doctrine of the divine right of kings, nor from the equally absurd royal dictum that the king can do no wrong.

The overawing attempt of a sovereign to supround himself with this halo of temporal immunity and glory, and to strut the earth among his fellows like a descended god, found its loftiest ideals in the cult and in the deification of the Cæsars, whose blind devotees supernaturalized their ordinary exploits.

The inhabitants of the earth have recently been shocked, and plunged into a blood bath, by the self-exaltation, and by the presumptuous claim of a partnership relation with God, by one whose lust for

imperialism precipitated the world war, and upon whose uneasy head its terrible atrocities and frightfulness are laid.

THE CITIZEN

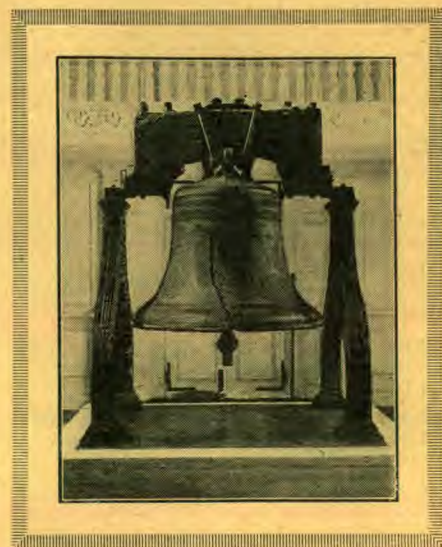
The citizen is the highest development in the processes of state organization. The citizen and liberty were simultaneously born. Their synchronous existence was epochal, and gave evidence of a new birth in statecraft. The rights of a citizen and the principles of liberty are as inseparable and interdependent as cause and effect. If the rights of a citizen are restricted, a corresponding encroachment is made on the principles of liberty. If, on the other hand, the principles of liberty are violated, the rights that are characteristic of a citizen are impaired. Our democratic republic form of government is founded on the high ideals of the rights and privileges of citizenship. A government of the people, for the people, and by the people, it declares, in no uncertain tones, that all power and right originate with the citizen. The head, or chief executive, is the agent, or trustee, of the citizen, and not his lord. All rights surrendered by the



It was Lincoln who enunciated those high ideals of liberty that have stood as the democratic hope of government,—“A government of the people, for the people, and by the people,”—which declare in no uncertain tones that all power and right originate with the citizen.

citizen to the federal and state governments are clearly defined and jealously guarded by constitutional limitations. All rights not thus surrendered belong to the people.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted



among men, deriving their just powers from the consent of the governed."—Declaration of Independence.

"The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively, or to the people."—Amendment to Constitution, article 10.

Thus it is observable that the rights of the citizen are alienable and inalienable. Alienable rights may be delegated to the state, and, in our form of government, are expressed in and defined by the organic law. Inalienable rights, such as "life, liberty, and the pursuit of happiness," do not belong to the state, and any attempt to regulate them by law is a usurpation. Any law, enacted under whatever specious pretense, that impairs these rights, is destructive of our high ideals of Americanism that have been established on the blood and brains of our forefathers.

A PRODUCT OF MEDIEVALISM

The first Sunday legislation, an institution of Constantine, was passed by that Roman emperor, A. D. 321, whose people were slaves or subjects. The statute of Charles II made its appearance in the seventeenth century, as a Sunday law.

Unfortunately, this Sunday law, in a form adopted by the British, emigrated with our colonial fathers to America, and it became a part of the law of the colonies, and was subsequently adopted by the states when the Union was formed. On the statute books of many of the thirteen original states, that law still remains, copied verbatim or paraphrased, and has inspired the enactment of kindred legislation in nearly every state of the Union.

In deference to the demands of religionists, and in respect to public opinion, the judiciary has maintained the constitutionality of Sunday laws as a police measure. The courts, in their decisions, evidently were more persuaded by the claims of popular sentiment, and the importunities of ecclesiasticism, than by the principles of logic and the forceful statements in the constitutional guarantees.

In the recent case of State v. Kreiger, 160 Pacific Reporter, page 36, the Supreme Court of Oklahoma has handed down a learned opinion against the partial enforcement of the Sunday law of that state, and has given expression to an erudite pronouncement in favor of

the principles of religious liberty. Speaking through Judge Brett, the court says:

"But it is facetiously argued by some courts, that to say to these people they shall keep our Sunday, does not prevent them from also keeping the day they regard as 'holy day.' But these courts overlooked the fact, that under the divine commandment these people are striving to obey, it is just as imperative that they work six days, as it is that they rest on the seventh. And if their conscience compels them to rest one day, and the law forces them to also rest another, they would thus be forced to violate the first provision of the commandment they are attempting conscientiously to keep."

The danger in Sunday legislation lies in the disguise. The religiousness of such laws is apparently not seriously discerned by the public mind. Essaying to preserve public morals, public health, and a periodic rest day for the laboring man, enthusiastic religionists, for ecclesiastical purposes, are championing Sunday laws that have in them all the cryptic and diabolical elements that made possible the terrible persecutions of the past. So skillful have some of the draftsmen become in framing these laws, that they are literally made a statutory camouflage, while it has been demonstrated, time and again, that their enforcement, in many instances, has amounted to religious persecution and intolerance. Under the pretense of regulating civil conduct, is it not discernible that Sunday laws are vicious class legislation, tinctured with a religion of the worse sort?

"Shine, torch of liberty, with light of love!
Thy sacred fires are kindled from above.
Illumine our hearts as thou our fathers great,
And keep the church from the affairs of state."

PERSONAL effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls.

ELLEN G. WHITE.

Is Tradition of Divine Origin?

The Jews in the time of Christ declared it was, and so do the Roman Catholics of to-day.

BY WILLIAM A. SPICER

WHEN the prophet Moses, as the mouthpiece of Jehovah, gave to the people of Israel the statutes and judgments commanded of God, he said:

"Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of Jehovah your God which I command you." Deuteronomy 4: 2.

With divine foreknowledge of the natural tendency of the human heart, this warning was repeated:

"What thing soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." Deuteronomy 12: 32.

But when Christ came as the great teacher, He found the teachers in Israel perverting the divine instruction in many ways, and adding to what His Spirit had inspired the prophets, from Moses to Malachi, to set down in written form for the enlightenment and guidance of His people.

As Jesus began to preach the gospel of the kingdom, opening the Scriptures to the people, the Jewish teachers noticed at once that He was not following the traditions of the church. And the people remarked that He did not teach "as the scribes," whose office was to expound the way of life. We read:

"Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do Thy disciples transgress the tradition of the elders?" Matthew 15: 1, 2.

It was the challenge of men who claimed to be teachers of the Scriptures

and of the way of life, in lineal descent from the great teacher Moses.

"And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? . . . Ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoreth Me with their lips;
But their heart is far from Me.
But in vain do they worship Me,
Teaching as their doctrines the precepts
of men. . . .

Then came the disciples, and said unto Him, Knowest Thou that the Pharisees were offended, when they heard this saying? But He answered and said, Every plant which My heavenly Father planted not, shall be rooted up." Verses 3-13.

Christ stood squarely upon the platform of the Holy Scriptures, the Word of God, as the foundation of teaching and of faith. And to the ecclesiastical leaders who were putting church traditions in place of the Holy Scriptures, He appeared as a dangerous protestant.

THE UNWRITTEN LAW

The Jewish church had developed a theory to explain its position. It taught that when Moses went up into Mount Sinai to receive the written Word by divine inspiration, he also received oral instruction that was never written down. This oral instruction he imparted by word of mouth to Joshua, and by Joshua it was passed on to the elders that outlived Joshua, and so on to the men of

(Continued on page 12)

THAT WHICH WAS LOST

ONE of the most remarkable economic features of this age is the discovery of wealth in waste products. It is astounding what the nation is doing in these days to recover valuable material from that which was formerly thrown away. In the early days of the manufacture of coal gas, no one knew what to do with the tar that was left behind in the waste receivers. The accumulation of it in great quantities became a serious difficulty. When allowed to run off into a river, it hurt the vegetation, harmed shipping, and poisoned the fishes. Then science came to the rescue, and to-day that waste product is saved, and the number of useful things that can be made from it is wonderful.

The chemist gives from it to the manufacturer his beautiful rainbow dyes. A recent editorial in *Collier's* tells of "177 proved and tested aniline colors" now being made in America. We were making only five of these before the war. To the perfumer, the chemist gives from coal tar his rarest odors and essences; and to the druggist, his saccharin, three hundred times sweeter than ever came from canebrake, or dripped from maples in the old sugar camp. These are only some of the things that are now obtained from this once despised and obnoxious substance. That which formerly the gas companies had trouble to get rid of, has proved a gold mine to chemists



The chemist has done wonderful things in utilizing waste energy.

—a living comment on the Scriptural language, "O Lord, how manifold are Thy works: in wisdom hast Thou made them all: the earth is full of Thy riches."

Does not this brief description suggest something of the work of saving grace in the soul and life of man? They tell us that caloric which was "formerly wasted in prodigal excess through the furnace stack, is now trapped, cooled, divided, turned into power, delivered over wires, running countless wheels, and supplying many industries, so that the strength previously flung into space from the top, is worth as much as the stream of steel from the crucible's base."

"The Son of man is come to save that which was lost." That love, that power, that honor, that manhood, that womanhood—heathenism and barbarism wasted them. Genuine Christianity saves them. His servants, in their service and sacrifice, are gathering up "that which was lost," to enrich the kingdom of God. Many around us are weak, and must be strengthened; sick, and must be healed; broken, and must be bound up; driven away, and must be brought again; lost, and must be saved. May the love of Christ constrain us, and His Spirit quicken us, to "take forth the precious from the vile." May He enlarge our sight to see it, and our hearts to love it.

ERNEST LLOYD



EDITORIAL



WHEN IS HIS KINGDOM?

SATAN, on a certain occasion—so the record affirms—took Jesus “into an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these things will I give Thee, if Thou wilt fall down and worship me.” Matthew 4: 8, 9.

To this bribe offered by the prince of darkness, the Master made the very emphatic reply: “Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve.” Verse 10.

Near the close of Jesus’ personal ministry on earth, He said to Pilate, the Roman governor: “My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.” John 18: 36.

The Jews were seeking to find everything they could against the Master, and doubtless had accused Him to the Roman governor of seeking to establish Himself as king; for the record states that “Pilate therefore said unto Him, Art Thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.” Verse 37.

Looking at this text closely, we see that Pilate asked the question directly of Jesus as to whether He was king; but the Lord, for the present, waived the kingship to one side, and spoke directly the purpose for which He had come into the world. He affirmed that He was born into the world for the one purpose, that He “should bear witness unto the truth.”

The marginal rendering of the American Revised Version of John 18: 37 indicates that Christ granted Pilate’s contention that He was king, but there is no difficulty in settling the question as to when He manifests Himself as such. His affirmation already quoted is that He claims no kingship over this world. His kingdom is not of this world. He does not rule by exercising authority in the way that the kings of the world reign.

Concerning the course that His followers should take in this world as contrasted with the kingdoms of the earth, the Master said: “The kings of the gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.” Luke 22: 25, 26.

The Christian is called to service in this world. He is called to represent his Master in all of His attributes of love so that individuals may be won to the salvation that He has to offer. The kingdom of Christ in this present world is in the hearts of the men and women that have fully surrendered to Him and received His cleansing power, and who are therefore preparing to dwell with Him in His eternal kingdom when He comes to establish it.

But it is not until the opening heavens shall disclose Him coming in mighty power at His second advent that He appears as “King of kings and Lord of lords.” Men have attempted to establish kingdoms on earth in the name of Christ but they have invariably degenerated into persecuting powers.

SHALL THE CHILDREN BE DEGRADED?

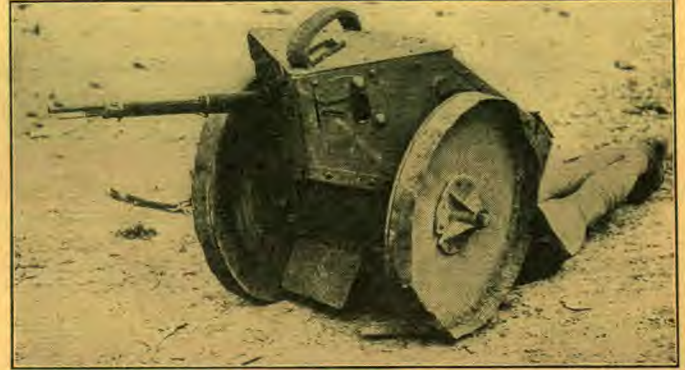
AN Eastern metropolitan daily of the widest influence and circulation, published on a front page in one of its issues early in December the story of two hundred children habitually coming to school drunk in a town in New Jersey. Investigation disclosed that these children had no difficulty in getting intoxicating liquors at various saloons; and in the absence of whisky, they secured drugs that gave them the stupefying effect of strong drink. The condition was to be reported to the Grand Jury and the demand made for immediate action.

But this selfsame great daily newspaper, since the ratification of the prohibitory amendment, has not failed to have numerous editorials setting forth what it considers as the weakness and the absurdity of prohibition, not to say anything about its wickedness.

Cannot strong, intelligent men see that an unspeakable crime has been committed against those children in New Jersey

through the liquor business? Cannot these men see the evils of the traffic which multiply on every hand? Do not these men know that leading commercial institutions have placed the taboo on the man who drinks, because they know he cannot reach the high point of efficiency that is demanded in this strenuous age?

Now why is it that a big daily paper will give front page conspicuous mention to the evil deeds of the liquor business, yet



© Underwood
A relic from the great war. A German miniature tank captured by the Canadians. One of the captors is experimenting with the novelty. When behind it, the operator can go forward and backward, and is fairly well protected from rifle and machine gun fire.

expend its energy in writing editorials to show that prohibitory legislation should not have been enacted? Is it not too late, after all, to discuss the question of prohibition? It is now an assured fact in that it is incorporated in the highest law of our land. Why not now turn all of our energy to the work of relegating the liquor evil to the place to which it has ever belonged? Why try to condone an institution that is debauching and degrading little children, men, and women?

THE CONSTITUTION FOR THE LEAGUE OF NATIONS

A CAREFUL reading of the twenty-six articles that are to form the constitution, or covenant, of the proposed League of Nations will cause any one to wish that it all might be realized.

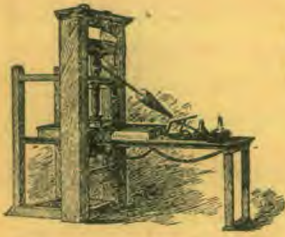
The several articles set forth in a strong way principles which ought to make for the peace of the world; and it is especially gratifying to all truly liberty-loving people, that it has not omitted to “guarantee freedom of conscience or religion” for the nations.

It is certainly a great triumph for the President of this mighty nation, that he was successful, among all the difficulties that confronted him, in securing unanimous agreement on the sub-committee appointed to draft the articles, and then had the privilege, before leaving Europe, of reading them before the assembled delegates of the Peace Conference.

The principles that form the twenty-six articles are very much in keeping with the epoch-making document—the constitution of the United States.

God is permitting men to make this human experiment of international scope in seeking to give peace to the earth. But peace and the selfishness and greed of wicked men cannot permanently exist together. Selfish interests sooner or later clash, and the result is war. Hence we must not become discouraged if, in spite of these great efforts from truly unselfish men to preserve the peace of the world through a league of nations, we still find ourselves confronted with revolutionary sentiments and threatened with the violence of war.

God’s Word has truly predicted what many people would seek to do through a league of nations, but nowhere has He promised eternal peace this side of the second coming of Jesus Christ. That great event, which is even now at the very door, is the one that should inspire the hope and engage the hearts of Christians. And we should not lose any opportunity to tell a perplexed and distressed world that the evidence which shows that the great event is near is insuperable. The day will be infinitely glorious for all who will be ready to enter into it.



The old Ephrata Press, which was owned by the Seventh-day Baptists. Upon this press the Declaration of Independence was first printed.

Sunday Legislation a Masquerade

"Equal and exact justice to all, of whatever state or persuasion, religious or political."—Thomas Jefferson

By MILTON C. WILCOX



The house where Thomas Jefferson wrote the Declaration of Independence, the document which declared that all men have equal rights.

THE person who believes in religious liberty, or political liberty, believes in it for the other man, though that man may be his bitterest opponent. There have been times in history when Catholic and Protestant and Mohammedan believed, professedly, in civil and religious liberty, but each for himself. The Puritan fathers believed in religious liberty for the Puritans. But that is not liberty; eventually it is tyranny. So I state again, what is self-evident to every human heart, that true liberty is the fullest recognition of the right of the other man to think and to speak for himself; it is giving your opponent the same freedom in thought, word, and deed that you ask for yourself.

"I honor the man who has courage to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or
weak,
Will risk t'other half for the freedom to speak."
—Mackay.

"THE SURVIVAL OF THE FITTEST"

Laws for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on the loyalty, devotion, and zeal of their adherents. If institutions are worthy to live, if they are of benefit to the human race, if there is back of them real intrinsic worth, their value will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions cannot be thus maintained by their inherent worth, they deserve to die. And above all other classes, Christians should recognize this fact and endorse this sentiment.

Jesus Christ declares, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 13. Men may bolster up Sunday by tradition and false teaching, they may put behind it all the combined power of civil government; but if it is not of God, it will surely perish, and may include in its destruction those who thus identify themselves with it. But if it be of God, let its religious friends look to Him with the calm faith of an Elijah. The Rock, and all built upon it, will endure. All the storms of infidelity may break upon it; but the winds and the waves will prove to be but spray, which will whiten, harden, and polish the rock.

We present these queries to those of our readers who hold to the Sunday institution: Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting? Or if they believe it to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the gospel?

The government which regards the rights of its subjects, will not exalt the institution, religious or social, above man, but man above the institution. The institution may be honored if men will, but its observance will never be made compulsory by the government.

All the Catholics in a community may with bare head and bowed heads adore "the host" as it is carried past in solemn procession; but no Protestant is to be forced

Oxygen—Hydrogen—Carbon

CARBON is a nonmetallic element found almost everywhere. Oxygen forms about one fifth of our atmosphere, and is absolutely necessary to sustain human life. In their proper places, they are necessary and useful. Combine them, and we have carbon monoxide (CO), a very poisonous gas.

Nitrogen forms four fifths of our atmosphere, useful and necessary; but combine with carbon, and we have cyanogen (CN), a poisonous gas. Add hydrogen to cyanogen, and the combination (HCN) is prussic acid, one of the deadliest poisons.

These are enough to illustrate the point. Religion is a mighty element in this old world; it is the relationship of man with his God. And those who recognize that relationship in response to God's call compose His church, or called out ones, the very salt—saving power—of the earth from the time that sin entered, as oxygen is the life of the air.

The state, or civil government, is another necessary, useful element in society. It punishes incivility and conserves the equal rights of all. But combine the two—religion and the state, or church and state (CS), and a virulent poison is injected into the body politic, that has ever proved a blasting, blighting curse to every nation and people where the combination obtains. Oxygen, the church; hydrogen, the creed power; carbon, the state; unite the three, and we have a poison as deadly in society as prussic acid is in the physical man.

to bow his head or remove his hat. All the Protestants of a community may with reverent air remove the hat or bow the head when the solemn public act of baptism—immersion—is performed at some lakeside; but no Catholic is to be compelled to show reverence. He may not encroach upon the rights of any, he must be civil toward men; but he is not to be compelled to act religiously.

A true government will not subject the individual man to the arbitrary demands of the many. Man surrenders no inalienable right to society or government. If the government be a true government, it conserves and guards the rights of each one, and each one in his rights. And when each person is protected in his rights, all are protected in their rights. And as long as each individual is protected in his rights, so long can no class suffer from the infringement of their rights.

The thing to be exalted, therefore, in a just and permanent government, is the inalienable rights—common to all men—of the individual man, whether he be pagan or Jew, infidel or believer, Catholic or Protestant; for in this only are the rights of all conserved. As stated by Jefferson: "Equal and exact justice to all, of whatever state or persuasion, religious or political."

God is able, and will abundantly care for all His institutions, without any aid from civil power. All that true religion asks, or has any right to ask, from the civil power, is noninterference or non-intervention, as long as the equal rights of none are contravened.

PURELY CLASS LEGISLATION

It is a deadly poison, which various organizations are injecting into our government and body politic. It is deranging and perverting every just principle of liberty and humanity. It is sacrificing man to institutions, principles of right to popular prejudices, right or wrong. That government which in its laws exalts institutions at the expense of human rights, will always and forever be guilty of class legislation, and will be the shuttlecock of class prejudices, traditions, bickerings, strifes, jealousies, leading to eventual ruin.

For instance, the so-called "American Sunday" is a class institution, and nothing else. It is a religious class institution. So is any Sabbath from its human side. People may observe it who will, but they have neither human nor divine right to say that he must observe or honor it who elects otherwise. Nay, more, majorities even have no right to say that he must honor it who elects so to do. The honor or observance is elective; the right of choice is universal, vested in the individual, and dominant over all civil authority whatsoever. The observance or nonobservance of the institution is a matter of conscience between the individual and the being he may call God; but it is not a matter with which the state has any right to interfere, except to guard the equal rights of all her citizens and subjects.

Nor does exemption of a class alter the principle. If the exemption is right,

the law is wrong. Neither is exemption an excuse for or a defense of law; for if the granting of exemption is in the purview of a government, the government has also authority to take away the exemption. Then, too, the exemption of a class for the sake of religion proves the law to have a religious basis. A good law needs no exemption.

MAKING CRIMINALS—A TYPICAL ILLUSTRATION

Jones and Smith are neighbors. Both are reputable citizens, had in high esteem by all who know them. Both are members of the same political party. Both are believers in religion because of early training and reading, though not professed Christians. Each of them has property to the amount of about \$10,000, and presumably contributes similar amounts toward the support of the government and public utilities. Jones is engaged in sedentary office work during the week, and finds his best rest in an active, out-of-doors Sunday. He generally spends it in his garden, at golf, or at a baseball game. He feels better the next day for the outdoor exercise. Not so with Smith. His daily occupation is hard, manual labor out of doors. He does not want physical exercise Sunday; so he accompanies his wife to church in the morning, and attends a lecture on esoteric Buddhism, perhaps, in the afternoon or evening, or reads the magazines, or plays quiet games—in every way he can, "takes it easy."

Last week, they were equal before the law. This week, Jones is a criminal. He has changed neither in opinion nor in practice. He is none the worse nor the better for the week. Why, then, is he a criminal?—Simply because this week there is a typical Sunday law in force. Under that law, Jones is guilty. The law, not his choice, has made him a criminal. Last week, he was a reputable citizen. To-day, with no change in opinion, character, or action, he is a criminal, simply and solely because a religious class have succeeded in inducing a majority of voters to crystallize their religious opinion into law. Reader, whoever you are, male or female, whatever you are religiously or politically, do you believe in that sort of law? Californians, will you vote to put such a law, or any other law that would lead to it, on the statute books of the state? A right law bears on all good men alike, and needs no exemption.

THE REAL OBJECT OF SUNDAY CLOSING

Do not be deceived. There are some persons who believe in Sunday closing as a temperance measure; there are some who look upon it as a labor ordinance. But that is not the real object.

The real object of the Sunday law movement is a full-fledged Sunday law. This we state not on our opinion, but on the positive declaration of those prominent in the movement for the last half century.

Sunday is considered—whether rightly or wrongly makes no difference—as a "Christian" institution.

To establish Sunday by law is therefore to establish an institution of the Christian religion, that which is put forward as "the mark of the Christian religion." And this is to establish the Christian religion to that extent by law.

But to establish the Christian religion by law at the demand of the church is to establish a union of church and state, it matters not whether the church is one denomination, or many under one head.

A union of church and state means ruin to the church and the state so united. It has always meant this, and has always accomplished it. It ruined Rome; it will ruin America. It made of the primitive church a persecuting apostate; it will make of the church that now supports it the same thing, and the greatest sufferers in sin and pride and eternal ruin will be those who seem to triumph in it.

To save our fellow men, one and all, Christian and infidel, Catholic and Prot-

estant, Jew and gentile, from this dire disaster, we raise this warning voice.

Men say that this movement will not result in evil under *them*. But it has always resulted in evil to innocent and godly men and women, and in greater evil to those who have enlisted in it. It will always result in evil. "Be not deceived; God is not mocked: for what soever a man soweth, that shall he also reap."

The Sunday law movement, however disguised, as expressly declared by its fatherers and fosterers, is the first step; the whole baleful train of evils is bound to follow. Can you conscientiously and consistently give vote and influence to such laws?

Peace! Peace!

This is a timely cry, but peace will not obtain until the kingdom of God is established.

BY ALBERT E. PLACE

ALL through the past, it has been the work of false prophets, or teachers, to cry, "Peace, peace," when the true prophets have predicted war and calamity. As illustration, compare Jeremiah 25: 9 with 27: 14.

One of the great outstanding testimonies of Scripture, iterated and reiterated by nearly every prophet of the Old Testament, confirmed by Christ Himself while in the flesh, confirmed by His faithful apostles, Peter, James, John, and Paul, is the fact that "the last days" will be days of "darkness and gloominess," days of "peril" to the church, and war and calamity to the nations. "Distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming upon the earth." "Proclaim war, wake up the mighty men."

If I can read prophecy, and have eyes to see its fulfillment, there is to-day in the church and the world a fulfillment of prophetic utterances, and we are now near that great event, the second coming of Jesus Christ. Thousands upon thousands, since the late war began, have accepted this as a fact.

One of the great questions which ought to stir our souls is, Are we profiting by the awful mistake of the Jewish people, or are we walking in their steps?

While the Word of God is teeming with the sad truth that the last days are perilous, that as it was in the days of Noah, Lot, and Sodom, so shall it be just previous to the coming of the Son of man, are we quieting our consciences with the soothing sirup labeled, "The temporal millennium," "Another chance," "A glorious time, when the devil will be bound, and swords are beaten into plowshares"?

DISPENSERS OF SLEEPING POWDERS

Are not all who manufacture or dispense these sleeping powders, fulfilling the scripture which says, "Because with lies ye have made the heart of the righteous sad, . . . and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life"?

The wicked man says: "If there is a good time coming, when, without temptation from the devil, I can get into the kingdom, I will not trouble myself about the matter now. I will go on with my plans, then run in on the royal road."

But Jehovah has only one plan for our salvation; and that plan implies character building, through the power of God, while face to face with the tempter and his temptations.

Jehovah has but one call; and that call is, "Now," not in any age to come, "is the day of salvation."

Jehovah has one fiat, which will be heard at the beginning of the millennium, just as He is ready to make His second advent; and that fiat reads: "He which is filthy, let him be filthy still: . . . and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." The destiny of every soul is at that time unalterably fixed.

FUTURE BRIGHT ONLY FOR CHRISTIANS

Let the "soothing fables" alone. Bring yourself face to face with God through His Word. If you are troubled about Isaiah 2: 4, turn back to the beginning of verse 3, and note that God says this is what "many people" will be saying in the last days. Look about you in the world and the church to-day, and you see the fulfillment. Then turn to the prophecy of Joel, and in chapter 3: 9-13 you can read what God Himself says about the last days. Look again among the nations, and you can see a wonderful fulfillment. Now note that verse 13 says this is to come when "the harvest is ripe"; and in Matthew 13: 39, the greatest teacher and prophet the world ever knew, says, "The harvest is the end of the world."

Turn again to Joel 3: 14, and you will read, "Multitudes in the valley of decision." Have you decided? Are you in the valley? What will be your decision?

Revelation 19: 11-21 tears the halo from the millennium at the coming of Christ, and shows the earth depopulated,

and the vultures of the air called to eat the flesh of kings and mighty men. The close of the awful drama is described in these words: "The remnant were slain [not converted] with the sword of Him that sat upon the horse [the "white horse," see verse 11], which sword proceeded out of His mouth: and all the fowls were filled with their flesh."

Note that the chain which binds Satan for one thousand years has then been forged. Its links are: 1. The second advent of Jesus Christ. 2. The resurrection of the righteous dead. (1 Thessalonians 4: 16.) 3. Changing and translation of the righteous living. (1 Corinthians 15: 51, 52.) 4. The death of wicked men. (Revelation 19.)

Thus the great deceiver is left alone with his angels, to wander among the ruins of a world scarred and torn by six thousand years of his deception. Jeremiah the prophet had a clear vision of the earth as it will then be. "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. . . . I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger."

You see that the few years which intervene between us and the establishment of the kingdom of God are not to be rosy ones. In fact, a person might be tempted to lose heart if it were not for the fact that above and behind all the darker portions of the picture of the future is the glorious appearing of Jesus Christ, when the earth is to be freed from sin. To the Christian, the outlook is exceeding bright; but to the man whose whole being is wrapped up in this world and its affairs, the future is anything but propitious.

An Increase in False Christs and Prophets Certain

(Continued from page 4)

said of such: "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Matthew 13: 13-15.

SATAN TO PLAY THE ROLE OF CHRIST

At the time of the birth of Jesus, the Jewish people were subject to Rome, and were eagerly looking for the promised King to come and restore their kingdom. They were not looking for one to come and point out their sins and try to bring about a reformation in their lives. They had closed their eyes and ears to every prophetic utterance that promised a King of that character. But they readily grasped those scriptures which referred to His second advent in "power and great glory." Even the wise men who came from the East to Jerusalem seeking Jesus, did not ask, "Where is He

that has come the Saviour of men?" but, "Where is He that is born King of the Jews?"

Christ pointed out to the disciples that there would be false Christs and false prophets from that time to the end. (Matthew 24: 24.) But Paul, when addressing the church on the subject of the second advent, says it will be "after the working of Satan with all power and signs and lying wonders, and with all



© Underwood
Back from the cannon's roar, the slimy, muddy battle fields of France, carrying trophies of some of his victories, this American crusader returns to his mother.

deceivableness of unrighteousness in them that perish." 2 Thessalonians 2: 9, 10.

In Eden, the devil manifested himself through the serpent; and since then, he has appeared through human beings, often claiming to be a follower of Christ. But just before the Lord comes, Satan will appear and claim to be Christ, and work miracles and signs and wonders. He will approve of the course pursued by the apostate church, and flatter it for its earnestness in using the civil power to enforce its doctrines. One of the last and most deceptive of all the wonders performed is brought to view in Revelation 13: 13, 14:

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast."

The people of God will not be deceived by these miracles; for they know that Christ will not, after His second coming, work wonders to prove that He is Christ and that His teaching is of God. He will not bring fire down after He comes; but when He comes, a fire will go before Him. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him." Psalm 50: 3. "As the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be." Matthew 24: 27. No other being comes that way. There is no need of being deceived.

"If any man will do His will, he shall know of the doctrine." John 7: 17.

Is Tradition of Divine Origin?

(Continued from page 8)

the Great Synagogue. Thus through the ages, by the doctors of the law, and by the elders of the Sanhedrin, the church council, there had come floating down the stream of tradition instruction that was as truly of God as the written law itself.

Not at once did oral tradition assume equal authority with the divine. The "Jewish Encyclopedia" says:

"Shammai and Hillel [in the century before Christ] were the first to speak of the written and the oral law as equally authoritative."—Article "Oral Law," volume 9, page 424.

In theory, the written Word and the tradition of the fathers were on an equal plane; but in fact, the Scriptures were interpreted by the fathers, rather than the fathers by the Scriptures, and thus tradition was accepted as the clearer and safer rule of faith. So Christ found it at His first advent.

THE MODERN PARALLEL

Is not the theory of the authority of tradition, as held by the Roman Catholic Church, an exact parallel to the theory by which the leaders of the Jewish church set aside the Word of God? Of doctrines not found in the Scriptures; yet taught by the Church of Rome, we are told that these have come by apostolic tradition. Christ imparted instruction, it is said, and gave authority to His apostles, beyond what is written; and thus, through the church fathers, or elders, and through the councils, the teachings of Christ and the doctrines of the true faith have been preserved according to apostolic tradition. And as Shammai and Hillel defined the relative authority of tradition and Scripture anciently, exactly so the modern Catholic Church defines it. Speaking of the Holy Scripture and tradition, an authorized Roman Catholic work says:

"Though these two divine streams are in themselves, on account of their divine origin, of equal sacredness, and are both full of revealed truths, still, of the two, tradition is to us more clear and safe."—Bruno's "Catholic Belief," page 45.

Yet again, as in olden times, the voice of Jesus cries: "Ye have made void the Word of God because of your tradition. . . . Every plant which My heavenly Father planted not, shall be rooted up." Matthew 15. The call to reform in these latter days is a call to turn from the traditions of men to the Word of God; for in the Holy Scriptures will be found every plant of our heavenly Father's planting.

THE old quarrel between the Vatican and the Quirinal has never been made up, although the intensity of the feeling has somewhat died down. The pope still regards himself as a prisoner in the Vatican, and the king as a usurper in Rome. Austria as the chief Catholic country of the world is supposed to favor a restoration of the temporal sovereignty of the pope, or at least some amelioration of his position.—*The Independent*.

IT looks as if our ideas of civilization must be materially reconstructed if we are to exist permanently upon the face of the earth.—*Dr. Edward O. Otis*.

There Is Religion in Food

In Three Parts—Part One

By H. S. ANDERSON



"GOD said, Behold, I have given you every herb yielding seed, . . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food." Genesis 1: 29, A. R. V.

From the above scripture, it may be seen that the very first chapter in the Bible deals with dietetics. Throughout the great Book, from cover to cover, the subject is frequently dwelt upon. The One who made us, who knows our frame, and who understands our needs, tells us also what to eat.

The intelligent feeding of the human body is one of the greatest of sciences; for not only does our success in this life greatly depend upon it, but it shapes to a large extent our success in making sure of heaven. Nothing has more influence on our health than the food we eat; and in the formation of our characters, health is a great factor.

For our every need, the Creator has made full and wise provision. He has provided food suited to every requirement of the body; and, speaking in a somewhat restricted sense, we may say that all the demands of the body for food, may be classed under the following three general heads:

1. Demand for heat and energy.
2. Demand for building and repair.
3. Demand for body-regulating substances.

HEAT AND ENERGY FOODS

Our bodies are maintained at a fixed temperature—98.6 degrees. In our homes, the fire is kept burning in our furnaces; in our bodies, heat is generated by a similar process. In the body, the food is the fuel that furnishes the carbon, and the breath is the air that supplies the oxygen. These elements—the carbon and the oxygen—do not unite in the stomach or the lungs, but in the various tissues to which they are carried by the blood. The body is thus, as it were, "all on fire."

To satisfy the demand for heat, we have a certain class of foods especially rich in carbon, and therefore well suited to keeping up the normal temperature. This class is known as the "carbonaceous" group, and includes starches, sugars, and fats. While our bodies must be supplied with heat, it is quite as important that they possess an ample store of energy. In physics, we are taught that heat is one form or manifestation of force, and that heat may be converted into force, and force into heat. Hence that class of foods which maintains the heat of the body will be equally valuable in imparting energy, or force. This is done by our carbonaceous foods. The fats are the great heat producers, while the starches furnish most of the energy.

a. *Starch* comes from vegetable foods, chiefly the edible grains, as wheat, oats, corn, rice, barley, rye, *et cetera*; also from potatoes and bananas, *et cetera*. All starch grains have two parts,—an out-

side, which is a delicate cellulose, and an inside, which is granulose, or composed of granules. When put into boiling water, the cellulose breaks, setting free the granulose, which takes up the water, forming a thick, transparent mass. Water has little effect on the starch granules until the cellulose covering is broken. Baking to a brown changes starch to dextrin, making it capable of being digested more quickly than when boiled.

b. *Sugar* is generally of four kinds,—cane, grape, malt, and milk sugar. Cane sugar, when used too freely, tends to use up the lime in the body, thus causing early decay of the bones and the teeth. This is doubly true when the diet consists largely of refined flour breads, white rice, *et cetera*, which are largely demineralized in the process of removing the hulls and thin coverings of the berry. Grape sugar is found in fruits and honey. It is readily absorbed, and is perfectly wholesome. Malt sugar is present in sprouting grains, and is the end product of starch digestion. Sprouted grains, when crushed and mixed with starch that has been scalded with water at a temperature of 150 degrees F., and kept warm, changes the starch to sugar—from which process come many of our well-known sirups. Milk sugar is found in milk, and like grape sugar and malt sugar, is natural and wholesome.

c. *Fats*.—The most wholesome fats are those of olives and nuts, milk and cream; also the refined vegetable oils and coconut butters.

BUILDING AND REPAIR FOODS

The human body, like the steam engine, needs fuel in order that it may generate power for work. And as the engine must be often repaired; so also the human body must continually rebuild worn parts. The heart and the lungs are always busy. In fact, the body is doing some work all the time, even in sleep and when resting. The production of heat and the expenditure of force necessarily involve wear and breaking down of tissue. Evidently there-



Fresh fruits and vegetables furnish all the mineral salts needed for maintaining perfect health.

fore, the body machinery, unless continually repaired, can run only a comparatively short time. But the One who made the machine knew this need also, and in infinite wisdom, prepared espe-

cially for it the particular kinds of food suitable for repairing and building purposes. These foods are called proteins and mineral salts.

a. *Protein* is that food element which builds new tissue and repairs the body waste. It is found in milk (especially in the curd, or so-called "cottage cheese"), in the white of egg, in dried peas, beans, and lentils, and in nuts. Nearly all grains contain a reasonable proportion of protein. Such protein foods as eggs, beans, and nuts must be used with discretion, as too much of these protein foods are likely to make trouble for the human machine, similar to that made by the clinkers on the grate of the fire box. As the grate soon burns out if the clinkers are not removed, so likewise if more of the protein food is eaten than is needed for the repair of the body and for the growth of new muscle fibers, it must be "raked out" of the body, as it were, because it cannot be stored up in the body in the form of fat, as are starches; and this extra work, falling principally upon the liver and the kidneys, is likely to weaken them and prepare the way for disease.

b. *Mineral matters* are those substances which build the bones and the teeth, and enter into the formation of the blood and the tissues. Hence they are included in the building foods. Examples of these are—iron, lime, potassium, and common salt. These salts and others are needed to keep the body in a healthy condition, and they are abundantly supplied in all whole grain cereals, milk, and in fresh fruit and vegetables. Where the diet partakes largely of white breads, fats, and quantities of refined cane sugar, there is a strong tendency to mineral starvation, which results in poor blood and ill health. Whole meal breads, natural brown rice, with fresh fruits and vegetables, furnish all the mineral salts needed for maintaining perfect health.

BODY REGULATORS

These are water, bulk, and vitamins, and they help to keep the body machinery in running order.

a. *Water* is one of the most important of regulating substances. It serves as a carrier of dissolved food material, equalizes the temperature of the body, cleanses the body internally, and prevents the accumulation of waste material.

b. *Bulk*.—Cellulose is the woody, indigestible part of vegetable foods, and is needed because it gives bulk to our food. This bulk is necessary to promote the movement of food along the intestinal canal. Some vegetables, such as lettuce, celery, cabbage, and radishes, should be eaten raw, as in these the cellulose is best when crisp, and the mineral salts and the vitamins are largely lost in cooking.

c. *Vitamines*.—The word "vitamine" means "life ammonias," and these minute substances are said to give life to foods. They are present in small quantities in all natural foods, and are abso-

lutely necessary to health. They are most found in the outer coatings of grains, in milk, and in fruits and vegetables, especially in the leaves of plants, such as lettuce, spinach, and beet and turnip tops.

When the outer coating (the bran) has been removed from the wheat, as in making the fine white roller-process flour, and when the brown coat is taken from the rice, as is done in polishing, these otherwise wholesome and nourishing foods become denatured, and will not support life unless other natural foods

containing the missing elements, such as milk, fruits, and fresh vegetables, are added to the diet. In such a case, the daily use of some raw food, as lettuce, tomato, celery, cabbage, melons, and fresh fruit, will help to keep the diet balanced.

The greatest need of the world to-day is not some food fad, nor even a so-called "health food," but a return to nature, and to nature's God. There is wealth and health in the treasure of the soil; and those who "dig" for it, usually find both.

—they are never in a hurry. The white cells come along hunting for trouble; and if they find something that has no business there, they arrest it, and proceed to eat it up, and take it to their jail by that process. When we get disease germs in our body, the white blood cells fight them. The white blood cells try to eat them up. If some of the germs get into your hand, for instance, the white cells come hurrying along, and start a fight with them. Then soon you have a boil on your hand. This means that the white cells have been killed in the fight, and come to the surface dead. Once in a while, we have a case of fatal blood poisoning. This means that the white blood cells have lost in their battle with the germs.

When foreign matter is introduced into the blood, new white cells are formed at a tremendously rapid rate. Instead of having seven thousand of them to a drop of blood, you may have twenty thousand to a drop. That is, there are three times as many white blood cells circulating in your blood because of one boil. The reserves are being called out. The National Guard, if you please, are called on, and are all fighting for your life. In pneumonia, instead of seven thousand, you will have thirty or forty thousand to a drop of blood. A pneumonia with only ten thousand of these cells to the drop is generally fatal. There is no army to repel invaders. We sometimes can predict with great accuracy a fatal case of pneumonia, because of the small number of white blood cells.

We do not know why the number of white blood cells increase in certain infections, or how they know where or how to direct their attacks on the invading germs. It is a mortal combat, and many lose their lives in the struggle. Pus is simply the bodies of the dead white blood cells that have given up their lives to save you. Millions of them will die in their effort in your behalf. It seems a most beautiful arrangement the Lord has placed in our bodies,—self-sacrificing cells that will volunteer to give up their lives to save us.

A Fruitful School

WE are frequently in receipt of announcements from our various schools, but do not have space, as a general rule, to refer to them all; but we are particularly impressed with and pleased at the receipt of the 1919 announcement of our training school in Singapore. In its few brief pages, it tells, by words and pictures, the history and the purpose of the school, also presenting an outline of studies and the various advantages afforded.

But the thing that especially impressed us is the list of students' names, the majority showing unmistakably that they are Chinese, and all of them showing that they are of foreign extraction of some sort. Among the graduates from the class of 1916, there were one minister and four teachers to enter the work. In 1917, there were three ministers and three Bible workers who went into gospel work from the school. In 1918, there were three ministers and six Bible workers, besides two students from the business department. This, one of our youngest schools, is showing its effectiveness in training workers for that great and needy field.

The Wonders in a Drop of Blood

BY WILLIAM B. HOLDEN, M. D.

THE average person is frightened at the sight of blood. I have seen strong men faint on seeing it. Humankind seem to feel instinctively that blood is something frightful.

Yet in the blood, we have some of the most interesting problems of all our physiology. Blood is red; blood serum is a straw-colored fluid. Blood is red because of the many little red blood cells floating around in the serum. These red blood cells are little circular disks, thinner in the center than at the edge.

They are not very large. In fact, they are very small. These little red blood cells are one three thousand two hundredths of an inch in diameter. That is, it would take three thousand two hundred of them placed edge to edge to make a line one inch long. They are one twelve thousandths of an inch thick—piled like coins, twelve thousand of them would make a column one inch high. The ordinary facsimile Bible has one thousand pages—that is, five hundred leaves. It is about an inch thick. You have to stack two dozen of these red blood cells to make the thickness of one leaf of your Bible.

In a single drop of blood, there are five million of them. I said a single drop—I didn't mean that. I mean a cube of blood one twenty-fifth of an inch on a side. Some one says: "How do you know there are five million of them in a drop? Nobody ever counted the number in a drop." This is the way we do it: We put one drop of blood into one hundred drops of water. So the cells are just one one hundredths as numerous as they are in the ordinary drop of blood. By means of the microscope and a specially constructed glass slide, the red cells in a known quantity of the diluted blood are counted, and from this we can estimate the number in the original blood.

25,000,000,000 BUILDERS

Each one of us has five million times five million of these red blood cells—twenty-five trillions. Each cell lives about six weeks. That means that every second of our lives, seven million of them die—four hundred and twenty million every minute!

Just one of the little things they do: These red blood cells go to the lungs and get a load of oxygen. In order to have fire, we must have oxygen. We must have oxygen in our bodies to keep us warm. These little blood cells carry it

out to the finger tips. They leave a load of oxygen, and take on a load of carbon dioxide. They take that back to the lungs, leave it there, and take another load of oxygen, and go on their way. Twenty-five trillions of them do this every second.

Tell me how that little red blood cell, which is so small you could put five million like it into a small drop, knows enough to leave oxygen in the finger, and take on carbon dioxide, then go to the lungs and leave the carbon dioxide, and take on oxygen again. Why doesn't it become confused sometimes, and carry oxygen to the lungs, and carbon dioxide



There is not a single physiologist in the world who can tell why the blood clots and the bleeding ceases.

to the fingers? Nobody knows. Still men have so far forgotten God that they say we have evolved from a tadpole.

We have white blood cells too. They are found especially in the capillaries. There are thousands of miles of capillaries in each one of us. You cannot stick a pin into your body anywhere without injuring capillaries. There are not so many white cells as red—one white to seven hundred red. So they are comparatively few in number.

THE POLICEMEN IN OUR BODIES

These white blood cells also are interesting. They are the policemen of the body. In the stream through the capillaries, the red blood cells go hurrying along, and the white blood cells saunter by like a policeman—you know

Trials the Chisels of God

BY DANIEL H. KRESS

OF the company of the finally re-deemed, which John saw in vision, arrayed in white robes, and palms in their hands, it is said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Revelation 7: 14.

Trials await us. We cannot escape them. It is useless to flee when they come. Character is developed in the midst of trials, and not by fleeing.

The purpose of trials is to reveal what is in the heart. We do not know ourselves until we are tested and tried. Naturally we would choose the smooth path, the path devoid of obstacles and hindrances and annoyances. But Christ's likeness of character is not developed on the path of men's choice. When things go smoothly, we are apt to form a much better opinion of our spiritual attainments than the word of God warrants. Something looms up unexpectedly in our pathway, and self becomes prominent. Impatience, irritability, self-pity, and self-dignity come to the surface and assert themselves. Our peace is destroyed. We become gloomy and sad, and complain because of the hardness of the way. All these objectionable traits existed in our hearts before they were seen in the life. Trial merely brought them to the surface. We cannot be admitted into the kingdom of heaven with these miserable traits within. It is in this world they are to be brought out from concealment and overcome.

FAITH INCREASES, SELF-CONFIDENCE DECREASES

The greater the trials, the better we shall become acquainted with the human heart; and the better we become acquainted with ourselves, the less confidence we shall place in the flesh. We shall eventually come to the point in our experience where we shall be able to say truthfully, "I know that in me (that is, in my flesh) dwelleth no good thing," and, "We are the circumcision, which worship God in the spirit, and rejoice in Jesus Christ, and have no confidence in the flesh."

While it is essential that we become acquainted with ourselves, and lose all confidence in the flesh, it is also essential that we acquaint ourselves with God and the power of His grace, and be at peace. Confidence in His keeping power increases as faith in the flesh decreases.

While the outward man perishes, the inward man is to be renewed. This is to be a daily experience. Under the skillful strokes of the divine Sculptor, while the marble wastes, the image grows. It is in this world the stones are hewed and polished for the temple.

"We have been separated from the world by the great cleaver of truth. Our wrong traits of character are not always visible to ourselves, although they may be very apparent to others. But time and circumstances will surely prove us, and bring to light the gold of character, or discover the baser metal. Not one of

us is known or read of all men, till the crucible of God tests us. Every base thought, every wrong action, reveals some defect in the character. These rugged traits must be brought under the chisel and hammer in God's great workshop, and the grace of God must smooth and polish, before we can be fitted for a place in the glorious temple."—"Testimonies for the Church," volume 4, pages 540, 541.

The fact is, we are what we are under trial, and we are no more. Trials should be recognized as blessings in disguise, permitted by a loving Father to save us. They are all designed to work together for our good and not our destruction. They are God's workmen, whereby good is brought to us. These light afflictions, which are but for a moment, work for us, not against us. They work "for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." We shall be able to endure only as we see in these trials the invisible and not the visible. So long as we see merely the visible—that is, the men, the circumstances, the surroundings, *et cetera*, through which the trials come—we shall complain, and shall pity ourselves. We shall in this way convert that which God designed as a blessing, into a curse, instead of permitting God to convert that which men or Satan may have designed as a curse, into a blessing.

Beside every bitter stream there grows the shrub to sweeten the waters. The same stream that is bitter to the many, is sweet to the few. Seeing their Father's loving hand in all of their experiences, sweetens the experiences that otherwise would be bitter. We must learn to spell "disappointments" with an *H*,—*His appointments*. Not until we have succeeded in doing this shall we be kept in perfect peace.

"Great peace have they which love Thy law: and nothing shall offend them."

Receive and Give

"RECEIVE and give" involves a principle and duty that all ought to learn and put into practical use. We are not to acquire knowledge for our own personal benefit merely, but we are under the greatest obligation to impart it to others. Selfish is it to keep any kind of useful knowledge to one's self. Especially are we under obligation to impart to others the knowledge of things pertaining to salvation.

There are, however, some things that come to our attention, which should be kept to ourselves. If we have, by some misfortune, learned something that has no value, or would be an injury for another to know, we should not fail to keep that to ourselves, and what is equally important, put it out of our own minds. The rule is, Impart and retain only that which is of value. Let no hurtful thing pass from you to another.

J. W. LOWE.

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

Coöperation Corner

SINCE the last issue of this paper, a very interesting letter has come to our office, from a missionary, Roy E. Hay, of the Philippine Islands. He speaks of the good work the SIGNS is doing among the natives who are able to read the English language. We quote from his letter as follows:

"Vigan, Ilocos Sur, Philippine Islands.
January 21, 1919.

"The past two years, kind friends in the States have been sending me a club of thirty SIGNS of THE TIMES weekly. These I have remailed to students, teachers, and officials (Filipinos). Several have accepted the faith as a result, while there are a number who are interested.

"We could use a regular club of fifty SIGNS to good advantage. They are read and reread, and there is really a wonderful opportunity for missionary work with them. I hope our supply will keep coming.

"(Signed) Roy E. Hay."

Who will supply this worker with a club of 50 SIGNS for the next year?

JAMES COCHRAN,
Circulation Manager.

Sheet Music

C. P. Whitford, of Orlando, Florida, has recently published a new and beautiful "present truth" song, entitled "We Are Nearing Home." We can most cordially recommend this song to all lovers of good music. It was sung at a number of camp meetings the past summer with telling effect. It can be secured by sending twenty cents to C. P. Whitford as above.

WANTED for aggressive missionary campaign, late, clean copies of our papers, pamphlets, and books. Put your name and address on packages, so that we can thank you. Walter Carlson, 2216 Routt Avenue, Pueblo, Colorado.

THE next course in the Loma Linda Nurses Training School will begin on August 17, 1919. An affiliation has been arranged with the White Memorial Hospital, Los Angeles, where student nurses receive a portion of their training. Write for information and application form to Superintendent of Nurses, Loma Linda, California.

"Never Before So Unstable"

A RECENT editorial in the New York *World* has these words: "The political and social foundations of Europe were never before so unstable. The masses of the people who bore the burdens and sacrifices of this war cannot be satisfied with a conventional peace. Unless this was a war to end war and bring a sense of security to them and their children, they will feel that they have been cheated out of the victory that they gained."

Through the authentic reports that are constantly coming to us, we can recognize the "unstable" conditions in Europe. Can we not also recognize the same unstable conditions throughout our nation? In many of our states, and particularly in our larger cities, there is a rumbling of the discontent of labor.

The laboring man, although he is receiving large wages now, due to war conditions, nevertheless feels that he has not had a fair deal. We may say that his contentions are unreasonable and that he ought to be dealt with in a summary manner. But stating such a thing as that does not overcome the fact that he can point to evidence piled high on every hand showing the unreasonable exactions and profits of the men who are stacking up immense fortunes and creating perils while they flaunt their wanton expenditures.

There are a growing number of men who claim that they cannot live on such small salaries as ten and twelve thousand dollars a year. They speak of their salaries of a hundred thousand, and from that on up to a million.

And not only are there these large salaries, but the principal stockholders in the great corporations are piling up money in numerous instances at the rate of millions a month.

Now with these facts of colossal wealth so prominently before the world, and with a few people comparatively rolling in luxury, it is not possible to drown the discontent. The clearing up of this whole situation is dependent on freeing the hearts of men from the roots of selfishness and greed. Will this be done? God's Word says that the last days will be made perilous because men will be "lovers of self and lovers of money," and the conditions all about us indicate that the One who inspired the Book knew perfectly well what would be in these our days.

Active and Living Words

WE are exhorted by the apostle to "take the helmet of salvation, and the sword of the Spirit, which is the Word of God." Ephesians 6:17. From this text, we learn that God's Spirit has a sword, and that sword is God's Word.

Connect the thought in the foregoing text with these words: "The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Hebrews 4:12.

Thus does God affirm, through inspiration, that His Word is both "living and active," and is "quick to discern the thoughts and intents of the heart."

We should refuse to join with those who are passing judgment upon God, and who insist upon dissecting His Word as though it were an ordinary cadaver in an anatomical laboratory. If we do, we may recognize the living power of that Word, and gain a definite experience that will enable us to know for ourselves that God is true, that He performs all He promises to His children.

But the questioning, dissecting attitude can never reap the benefits of this definite experience promised through the liv-



Western Newspaper
Baron Sonnino, the present foreign minister of Italy, who is representing his country's hopes and ambitions at the Peace Conference in Paris. He has expressed his approval of President Wilson's views of a league of nations that will make future war difficult.

ing, active Word of God. And in these days of awful moment, men need to learn how to turn to the divine Book to find the strength and the consolation it so abundantly affords to the sincere seeker after the living truth of God.

A Lull in the Storm

In a recent interview with an Associated Press reporter, Georges Clemenceau, the French premier, said: "While I have said that the war has been won, it would perhaps be more accurate to say that there is a lull in the storm. At least, it is as well to face squarely all the possibilities."

Mr. Clemenceau furthermore expressed the conviction that there would be a danger of the reopening of the "military debate" were it not for the assurance of President Wilson that if France or any other free people is menaced, the whole world will stand ready to vindicate liberty.

This world, in all its nations, on every continent and every principal island, is one great furnace of discontent and revolution. Men see this everywhere, and tremble before it. And can we not also see that this class of material is not that out of which we may erect a structure of peace?

God's Word has told us of the stormy conditions that would prevail at the end

of time. That Word has told us of the time of trouble such as has never existed since there was a nation. God's Word has foretold the perilous conditions, and withal has stated the fact that the nations in that time would be angry. The state of the world accurately fits the description given by God's Word; and we ought to know, from all of these things, that the place to look for eternal peace is through the promises of the soon coming of Christ.

If we would but seek for them, there are experiences of rich joy, of perfect peace, of indescribable consolation in the knowledge which God gives through His prophetic Word. We should study that Word, and know the meaning of these conditions to-day, and be prepared for the glorious triumph; for all who are not prepared to meet Christ in that great day will go down into eternal ruin.

Striking for Beer

CERTAIN workers in an Eastern city have posted a sign, "No beer, no work." In other words, if they cannot have their beer, they propose to go on a strike.

Without much question, there are certain large financial interests in the country that will encourage things of this sort. A spirit of revolution is rife everywhere; and if men cannot get what they want by peaceable and lawful means, they are ready at every pretext to employ violent methods to secure their ends.

A great victory for temperance and morality has been won, but other victories on ahead will need to be secured if we are to hold what has already been gained. There never was a time when our temperance forces should engage more earnestly than now in presenting the facts on temperance and the evils of strong drink and of the liquor traffic, so that a sentiment may be maintained which will support the laws that have already been enacted. We may even have a constitutional amendment prohibiting strong drink, but unless we can hold a nation-wide sentiment in favor of the principles of temperance, law will be overridden by men who are more concerned about the gratification of their appetites and the making of money than they are about having this world a fit place to live in.

"Extraordinary Dangers"

OUR Methodist Episcopal brethren are seeking to do their bit in relieving the distress and suffering in France incident to the war. Among other things, they are erecting an orphanage at a cost of \$60,000; and in connection therewith is a demonstration farm of 250 acres, for the purpose of teaching scientific methods of agriculture. We will all need to do our utmost, during this reconstruction period, to save the orphans this war has created, not merely from death, but from a degeneracy that is oftentimes worse than death itself. In a time when so many millions, especially of little children, are denied the bare necessities of life, we should study the greatest economy in our expenditures, in order that we may have means with which to help in this distressing situation.