

Signs of the Times

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A demonstration of Japanese coolies, students, business men, and members of Parliament, which induced the House of Peers of the Imperial Japanese Diet to pass the Manhood Suffrage Bill. This bill had previously passed the House of Representatives by an overwhelming majority. Until the present, only Japanese over twenty-five years of age, who yearly paid a minimum direct tax of ten yen (\$5) to the central government, were eligible to vote. The new law lowers the annual tax rate to five yen, thereby creating some 1,500,000 new Japanese voters. It is not without significance that the common people of great nations are demanding and obtaining an increasing voice in the government.

Bridging the Protestant-Catholic Gulf

Will the Modern Religious Trend Make Luther's Ninety-Five Theses a "Scrap of Paper"?

By WILLIAM A. WESTWORTH



ONE of the striking results of religious movements in connection with the world war is the insistence that we have come to the time when denominational differences must be banished, and when all parties must unite in a great forward Christian movement to bring about a universal religion, founded upon certain principles considered basic by the promoters of the plan. Old-time differences, ancient prejudices, and even the principles upon which certain well defined religious propaganda is founded, and which, since the time of Luther and the Reformation, have been considered vital to real religious life, are being laid aside in the efforts to effect such a mighty religious combine as will compel respect and obedience.

Significant is the following press dispatch, which recently appeared in newspapers all over the country:

"SEEK TO FORM CHURCH LEAGUE

"Protestant Bishops to Ask Pope's Aid for World Union

"New York, March 3.—Plans whereby the Roman Catholic, Greek, Russian, and Protestant churches may organize a league similar to that of the Society of Nations to 'coöperate in Christian work as brethren,' will be laid before the pope by

three Protestant bishops, it was announced here Sunday by Rt. Rev. R. H. Weller, Protestant Episcopal bishop of Fond du Lac, Wisconsin. Bishop Weller said that accompanied by Bishop Charles Anderson of Chicago and another bishop yet to be named, he would journey soon to Rome in behalf of the church league.

"The bishop said Sunday that the plan involved the calling of a world-wide conference of all Christian churches.

"The general church conference which met in Cincinnati in 1910," said Bishop Anderson, "undertook to promote a conference of all Christian churches. It was the belief that such a conference would be the first step toward the unity and moral efficiency of the Christian church.

"The conference secured the coöperation of all the English churches and all the leading Protestant churches in the United States and the nonconformist churches of the British empire, as well as that of the old Catholic churches of Europe. A deputation was about to visit Europe and the near East when the war broke out."—*Detroit Journal*, March 3, 1919.

And to show that this was no mere fancy or "newspaper talk," a later news note of March 6, in the *Detroit Free Press*, proves the seriousness of the article quoted and the confidence

which some have that this proposition will prevail:

"CHURCH WORLD LEAGUE PLAN PROMOTERS SAIL"

"New York, March 6.—On a mission to promote an international league of Christian churches, Roman Catholic together with Protestant, three bishops of the Protestant Episcopal Church of America sailed to-day on the S. S. Aquitania."

Thus it is hoped that a union of so-called Christian forces will enable its advocates to secure a universal acquiescence to the standards raised by these promoters. And that they intend to use every influence to enforce their standards, even to the extent of utilizing the sheriff's arm, is openly admitted and defended.

The divine admonition to render to Cæsar the things which are Cæsar's, and to God the things which are God's, is vitiated by every attempt to compel man to worship God through fear of human correction rather than from an inward desire to serve Him.

But the claims to non-denominationalism, and the vaunted "liberal" spirit of Christianity, which, it is asserted, is the standard of these international reformers, is belied by the fact that where opportunity is afforded, or it is thought that public sentiment can be molded to sustain the movement, steps are proposed which will enforce religious dogma even to the point of persecution, and compel subservience to the creed of the promoters of the so-called reform, even though these demands be entirely unsupported by the Word of God. The following from the New York *Advocate* of February, 1919, is evidence of this:

"THE LORD'S DAY ALLIANCE"

"The Lord's Day Alliance of the United States has decided to hold its thirty-first annual meeting and convention at the national capital, December 11-14, 1919. Plans have already been started for making this series of meetings in Washington of nation-wide significance, and the ministers' associations, pastors, and churches of various denominations will arrange to have delegates present. The pastors of Washington will have the subject of the Sabbath considered in their pulpits simultaneously on the last Sunday of January or a convenient Sunday in February.

"It was brought out at the alliance meetings in New York City, November 10-12, that the problem of Sabbath desecration will constitute one of the greatest problems of reconstruction. Of prominent speakers, the following were especially noticeable for their declarations on this great issue: Hon. Josephus Daniels, secretary of the navy; Henry Van Dyke; John Wanamaker, former postmaster-general of the United States; and Hon. Thomas E. Rush, surveyor of the port of New York.

"Mr. E. F. Nichols, who booked the speakers for the United War Work

Bellah's Sermonets

The Ten Commandments are God's autograph.

Changing a perfect law leaves it imperfect.

Since Christ did not destroy the law, no one else can.

If God changed the law, as some claim, did He set the standard of living too high?

A field glass doesn't destroy the scenery; neither did Christ, by magnifying the law, destroy the law.

Since the law of the Lord converts the soul, the minister who desires converts should preach the law.

Since sin is the transgression of the law, God should take rank sinners into heaven if the law is destroyed.

Don't tamper with the Ten Commandments. Death came to Uzza because he placed his hand on the ark that contained the law of God.

The Master said, "Think not that I am come to destroy the law." Yet some ministers not only think it, but actually say it.

God blessed Obed-edom because he had in his house the ark containing the law. So to-day He will bless the home where the law abides.

"Agree with thine adversary quickly," the good Book says. If a man is a sinner, God's law is his adversary; and he should agree with it quickly, for the Judgment draws nigh.

In the last five years, our national and state lawmaking bodies have passed 62,550 laws by which to govern the United States. Yet God runs the entire universe with one law of ten commands.

In a mountain (Sinai) the law was propounded to Moses, in a mountain (of blessing) the law was expounded by Jesus, the former to a man of God, the latter by the Son of God, the one to a prophet of God, and the other by the God of the prophets.

Only twice do we have a record of God's own handwriting—on Mount Sinai, when He wrote on tables man's duty to God; and in Babylon, when He wrote on the tiling man's doom before God. Belshazzar and his lords did not understand God's handwriting then, nor do Beelzebub and his laymen understand it now. Study divine penmanship!

CHARLES G. BELLAH.

Campaign, expressed the opinion that the United States would witness the greatest flood of the continental Sunday sweeping over it after the war that had ever been experienced in the history of our country.

"It is plain that only the greatest effort put forth by the Lord's Day Alliance, its auxiliary societies, churches, and other coöperating agencies, will be able to meet the dangerous situation.

"The plans for the convention at Washington a year hence will be developed along a practical line for meeting conditions as they obtain to-day, and for plans to handle this important question, both in the United States and other countries of the world."—New York *Advocate* of February, 1919.

Thus we see the true intent of much of these efforts to bring about "coöperation in Christian work as brethren." Robbed of its "camouflage," it blossoms out as a desire to compel acquiescence to the spiritual standards of its devotees. The question of whether their stand regarding Sunday observance is in harmony with the Scriptures, is not a part of the consideration.

These movements may succeed in making some hypocrites who through fear of punishment yield in outward practice to the demands made upon them; but the inborn desire to do right, which only comes by the operation of the Spirit of God, is the sole source of real righteousness.

The effort to promote this international righteousness by legal enactment will never generate in mankind any real love of the good and the beautiful and the true, and cannot but eventually turn men away from Christianity as they behold the inconsistency of those who, while professing to be followers and teachers of Christ, attempt to enthrone as king on earth Him who declared, "My kingdom is not of this world."

The kingdom of Christ cannot and will not come through civic regeneration. The effort to enforce upon man forms of worship, or a seeming obedience to any set rules of spirituality, will drive the honest heart away from these dogmas, and hinder far more than help the setting up of the kingdom of the Man of Nazareth.

Extraordinary Dangers

ROBERT L. OWEN, United States senator from Oklahoma, with the Peace Delegation in Paris, speaking of the famine and revolutionary conditions in the Old World, says: "The next six months contain extraordinary dangers to the law and order of all Europe, menaced both by these conditions and by the tremendous demoralization caused by wholesale killing and pillage and the breaking down of the moral laws of normal times controlling society."

The immediate future will present many perplexing and bewildering situations; but the divine Guidebook tells us specifically and plainly just what they mean, and also tells us how to prepare to meet them. Study the Book with prayerful earnestness and faithfulness.

THE SIGNS OF THE TIMES WEEKLY

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CHRIST'S MARRIAGE

*And Certain Events Connected Therewith
Which Are Frequently Misunderstood*

By CARLYLE B. HAYNES

THE Prophetic Bible Conference movement has avowedly adopted the belief that the first phase of Christ's second coming is a secret, invisible event, to be followed seven years later by the public, open coming of Christ, because of what its leaders consider an irreconcilable difference in the teaching of the Bible on the subject of the second coming of Christ.

This difference was pointed out by Dr. William B. Riley, of Minneapolis, at the Philadelphia Conference, when he said:

"The certainty of a lapse of time between the coming of Christ for His people and His coming to the earth with them, cannot be disposed of by dubbing it 'a theory created to meet a difficulty of the premillenarian view.' There are two comings described in the twenty-fourth of Matthew that are so absolutely unlike as to demand that explanation."

Dr. Riley went on to explain the difficulty he had, when first studying the doctrine of the Lord's return, in attempting to reconcile the apparent contradictions of the Bible's teaching regarding this event. He said he became convinced at first that Christ's second coming was a public event accompanied by a great demonstration of power and glory, every eye beholding Christ as He returned to this world. Then, as he read such passages as, "Behold, I come as a thief," and, "Then shall two be in the field; the one shall be taken, and the other left," that conviction was shaken, and he was led to believe that Christ's coming would be a secret, invisible event. And so he kept swinging back and forth from one view to the other, wavering between them, wondering how these two contrasting positions could be harmonized, until he came to see, he said, that they were but two phases of one great event.

A PECULIAR SEVEN-YEAR INTERVAL

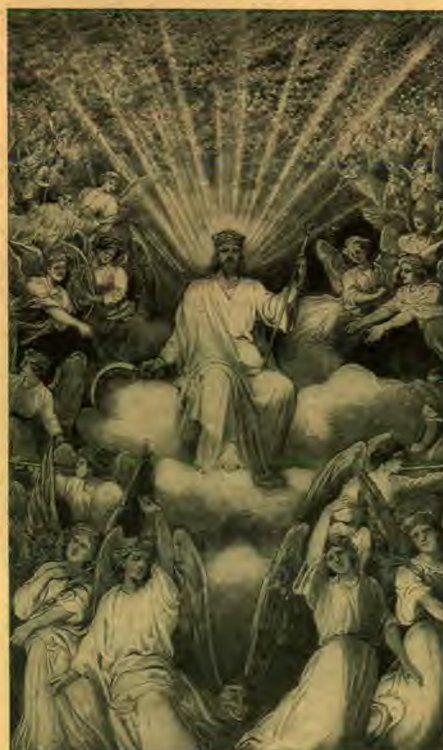
He now believes and teaches what the Prophetic Bible Conference movement teaches, and what it has made a prominent feature of its platform,—that the second coming of Christ is divided into two distinct phases, which are to be separated by a period of seven years. This seven-year period is the final week of the seventy-week prophecy of Daniel 9, according to the Prophetic Bible Conference movement. The first phase of Christ's coming, if we are to believe this teaching, is to be an invisible, hidden coming for His saints, when they will be removed secretly from the earth, one

here and one there. The second phase will be seven years later, in His open, public coming with His saints, to take His throne, and to judge the world in righteousness.

We believe that if the leaders of the Prophetic Bible Conference movement will continue to study the Bible with reference to the second coming of Christ, they will be brought out of the self-confessed confusion into which they have been thrown by what seem to be contradictory statements about the second advent. They will then perceive the mistake they have made in teaching a secret, invisible coming of Christ to this earth to get His people. This is a teaching which, though propagated by the Prophetic Bible Conference movement, is not taught in the Bible. When Christ comes to get His saints, He will come in plain sight of the whole world.

WHO IS THE BRIDE?

There are a number of events connected with the second coming of Christ, which are sometimes confused with the



The coming of Christ to reap the harvest of the earth is not to be confused with the coming of Christ "to the Ancient of days." Daniel 7:13.

second coming itself. One of these is the marriage of the Lamb and His bride. The bride of Christ is not, as is so commonly supposed, and so zealously taught by the Prophetic Bible Conference movement, the church. The church, or the people of God, are represented in the

Bible as the guests at the marriage supper of the Lamb. Matthew 25:1-13. They could not be the guests and the bride at the same time.

"Come hither," said the angel to John the revelator, "and I will show thee the bride, the Lamb's wife." "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9,10.

As the holy city is the bride of the Lamb, therefore when Christ receives the new Jerusalem from His Father's hand, and is clothed with the authority and power which are represented by that city, this will be the marriage ceremony.

WILL GOVERN AN ETERNAL KINGDOM

This, then, will be a coming of Christ. It will be the coming of the Bridegroom, but it will not be the coming of Christ to this earth.

This coming of Christ is spoken of in Daniel 7:13, 14, as follows: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

This same coming of Christ is spoken of again in Malachi 3:1, 2: "The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap."

These comings of Christ are the same as the coming of the bridegroom to the marriage, as presented in the parable of the ten virgins in Matthew 25:1-13. In the words of a deep Bible student: "The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Daniel 8:14; the coming of the Son of man to the Ancient of days, as presented in Daniel 7:13; and the coming of the Lord to His temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the virgins, of Matthew 25."

This coming of Christ was not to this earth, but to "the Ancient of days," "to His temple," to the most holy place of the heavenly sanctuary, "to the marriage."

Quoting again: "The coming of the bridegroom, here brought to view, takes

place before the marriage. The marriage represents the reception by Christ of His kingdom." "At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of days in heaven, to the marriage, the reception of His kingdom. 'They that were ready went in with Him to the marriage, and the door was shut.' They were not to be present in person at the marriage; for it takes place in heaven, while they are upon the earth. The followers of Christ are to 'wait for their Lord, when He will return from the wedding.' Luke 12:36. But they are to understand His work, and to follow Him by faith as He goes in before God. It is in this sense that they are said to go in to the marriage."

The time when Christ came to the marriage is made plain in Daniel 7:13, 14, which describes this coming. Here, in connection with this coming of Christ,

we are told that "the Judgment was set, and the books were opened." Verse 10. This Judgment is the Investigative Judgment, which takes place and is announced to the world some time before the second coming of Christ to this earth on the white cloud. Revelation 14:6, 7, 14, 15. As can be clearly shown by a detailed study of the question, the work of this Investigative Judgment began with the cleansing of the sanctuary, at the end of the 2300-year period of Daniel 8:14, in 1844.

Evidently, therefore, the verses of the Bible which refer to the coming of the bridegroom, should not be understood as applying to the second coming of Christ. The coming of the bridegroom to the wedding is a far different event from the second coming of Christ. One is a movement in heaven, the other is the return of the Lord visibly to this earth. They ought never to be confused.

mulberry trees cut down for fuel, and houses desolate, with roofs fallen, and containing nothing but a few wretched rags to show where their last inhabitants had crawled to die."

Easter, 1919, in Armenia

Cablegram:

"Widespread famine throughout Armenia. Refugees slowly starving on animal corpses, slaughterhouse blood, chaff. Cholera expected this summer. Drugs, food, positively must be imported. In West Caucasus 330,000 need help."

In Armenia and vicinity, 3,950,000 human beings are reported perishing from hunger and exposure.

Of this number, 400,000 are little orphaned children whose parents were slaughtered by the Turks.

There are also 1,900,000 widowed mothers and children.

Easter, 1919, in Mesopotamia

Mosul: "Great multitudes of deported Armenians herded here in droves. Girls carried off by Moslems. Great majority of those found herded outside the city perished from hunger, cold, and disease. More filtered into the cities and struggled with the street dogs for a living.

"People drag themselves to the market places and lie there calling incessantly for bread. Many of them, too weak to return home, lie by the roadside waiting for death."

Easter, 1919, in the Caucasus

Cablegram from American Commission received March 31:

Tiflis: "Conditions in this country are frightful and menacing, rapidly growing worse. It is concentrating region for refugees from other parts. People starving, dying by thousands, and are down to using dead bodies for food. Lack of cash now means catastrophe and loss of great work already done."

Cablegram from Erivan (foot of Mount Ararat):

"No bread anywhere. Government has not a pound. Forty-five thousand in Erivan without bread. Orphanages and troops all through Erivan in terrible condition.

"Not a dog, horse, cat, camel, or any living thing in all Igdar region. Saw refugee women stripping flesh from dead horse with bare hands to-day.

"Another week will score 10,000 lives lost. For heaven's sake, hurry!"

Dr. C. F. Gates, President of Robert College, Constantinople:

"Thousands of homeless children are wandering through the country, seeking shelter and a bite to eat. Many of them, having lost both parents, do not know their own names."

General Sir Edmund Allenby, Commander-in-Chief:

"I have been looking into various problems in connection with the relief of distress in the areas which are now under my administration in Palestine and Syria. . . .

"The next few months, until the new harvest is reaped, will be a critical period. War and sickness have taken heavy toll of the manhood of these countries; stocks of food and clothing are almost entirely depleted, and it must be

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EASTER IN BIBLE LANDS 1919

At this happy season of the year, when the trees reawaken, the flowers bloom again, and the birds call us once more to come out and enjoy the new life of the springtime, we may forget that millions of our fellows in the other half of the world are in the depths of dire misery and starvation. To help us remember these others' needs, that we may show ourselves true good Samaritans, we publish the accompanying extracts from recent cablegrams and reports from Dr. James L. Barton and the commissioners of the American Committee for Armenian and Syrian Relief, now in western Asia.

THE EDITORS.



Easter, 1919, in Bethlehem

"Every way we turn, the question arises these days of how many more orphans we can accommodate."

Easter, 1919, in Nazareth

"The sight of the poor starving little children goes right to one's heart. We are caring for 2,400 children in the orphanage, but there are still 500 homeless."

Easter, 1919, in Jerusalem

"Everywhere children—starving children in the arms of mothers who had no food to give them, little children who had left fathers and mothers dead beside the roads from the north and now wander lost in the streets, sick children who had tramped all the way from Asia Minor through the desert, naked children shivering with malaria and burning with typhus."

Easter, 1919, in Syria

"Famine has increased in strength. The bodies of friendless poor who die in streets are too many for authorities to bury. Some are thrown into river, others collected in empty houses, and a cart is

sent around every day or two to carry the corpses off to the sands.

"In some districts, famine and disease have literally obliterated whole villages, no one being left to bury the dead. The poorer classes have mostly died."

Easter, 1919, in Lebanon

From the Official Report of the American Commission:

"Certain villages of the Ain Zehalteh, Rishmaya, and Deir regions have lost over 75 per cent of their population through hunger and sickness.

"Nearly one half the total population of 127 villages is dead.

"Of the remaining 64,972 residents of these villages, 26,181 are in absolute need of help.

"The total number of orphans needing help is 6,642.

"At least 8,252 houses were destroyed by their owners, who sold the doors, windows, and other parts to buy food."

Another Report:

"We could see terraces lying uncultivated and green with weeds, stumps of

ACQUITTAL OR DEATH?

A Trial at Which Every Man Must Appear as Prisoner

By IRVIN M. MARTIN



SOLEMN indeed is the inspired picture of the Judgment scene in heaven, which, according to the prophecy of Daniel, began at the very time decreed by heaven. That aged servant of the Lord got a glimpse of that great tribunal, where the destiny of every individual who has named the name of Christ is settled for eternity. His testimony was: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like a fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 9, 10.

There are at least three sets of books brought to view in this Judgment. First, there is the book of life, wherein are recorded the names of those who accept the Saviour. Christ, in speaking to His disciples, said, "Rejoice, because your names are written in heaven." Luke 10: 20. Then there is the book of iniquities, of which we read in Isaiah 65: 6, 7: "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." God will not be deceived by a cloak of piety. We may hide our sins from our fellow men; but in heaven there is an accurate record kept, which we must some day meet.

Not only is a record kept of our sins, but there is a faithful record made of our good deeds; for we read in Malachi 3: 16-18, "The Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Again we read in the Psalms, "My tears . . . are they not in Thy book?" Psalm 56: 8.

John, on the lonely Isle of Patmos, also had a view of the Judgment; and he said:

"I saw a great white throne. . . . And the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Revelation 20: 11, 12. In the first clause of this twelfth verse, we have the Judge of this court brought to view; for "the dead, small and great, stand before God." Then there is the jury, composed of the hosts of heaven; and to every decision, the angels can say, "Even so, Lord God Almighty, true and righteous are Thy judgments." Revelation 16: 7.

God's Ten Commandment law is the standard of this Judgment, and each individual must stand face to face with this standard of righteousness. The words of the preacher have been ringing down the ages: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13. James also brings the sinner up before this law when he says, "So do, as they that shall be judged by the law of liberty." James 2: 12.

With this setting in mind, we may detail the trial of each case. The best counsel in the universe is there. Satan, the archdeceiver of all ages, stands as prosecuting attorney; and there is not a sin recorded in the book of iniquities but will be painted in all its blackness. In Zechariah 3: 1-3, we have the details. Dark indeed is the future of the defendant on trial, if he has not retained the only advocate that can handle his case. We may retain that counsel if we will; for the inspired record is, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2: 1. Christ, then, is the counsel for the defense. Paul's testimony was, that Christ is entered "into heaven itself, now to appear in the presence of God for us." Hebrews 9: 24.

Let us review a case. We will take

one of the first; for when that court convened, the family of Adam would stand first on the records. Peter prophesied, in 1 Peter 4: 17, that judgment would begin at the house of God. So we will select the case of Cain. Doubtless he started out all right, with his name recorded in the book of life. Now we turn to the book of iniquities, and there we find that he was a transgressor. We go down the list of sins, and find written after each transgression the word "Pardoned." But hold! Here is a record of murder, with no evidence of pardon—a sin never confessed and forgiven. We turn to the Saviour, but He can do nothing. He gave His life on Calvary, but Cain has not availed himself of that cleansing fountain. There is no need to turn to the record of his good deeds. One unforgiven known sin is enough to keep him out of heaven.

GRANTED A FULL PARDON

Now the Judge speaks. He says, "Blot out his good deeds." This is in harmony with Nehemiah 13: 14, where the prophet looks forward to this time of judgment, and says, "Wipe not out my good deeds." Again, in Ezekiel 18: 24, we read: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned." Not only are his good deeds blotted out, but his name is blotted from the book of life. This is evident from Revelation 3: 5, which says, in speaking of the overcomer, "I will not blot out his name out of the book of life." This is equivalent to saying that the names of those who fail to overcome will be blotted out. So in the case of Cain, his name is struck from that blessed book, and he must meet the penalty for his transgressions.

But we will turn from this to a more encouraging case, one concerning which we have inspired testimony as to the successful outcome. Again we open the book of life, and we find the name of Abel. We now turn to the book of sins. Yes, Abel made mistakes, like the rest of us. He had the same kind of temper to deal with, and similar trials beset him on every side. We run through the details of this list, but every transgression is pardoned. The adversary of souls points a finger of scorn at the mistakes; but it is of no avail, for the pardoning blood of a Saviour clears every record.

When the Saviour was among men, He promised, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Matthew 10: 32. Now He steps forward and says: "Father, My blood, My blood! True, Abel was a sin-

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As Pilate weakly strove to have Jesus released, the mob hoarsely clamored, "Away with Him!" "Crucify Him!"



CASTES AND USURERS

Removing Mountains Blocking the Evangelization of India

By MISSIONARY GEORGE F. ENOCH



ONE of the serious problems that the infant church in India faces is the economic one. The institution of caste, and the joint family system, so order Indian village life that independence of thought and action is well-nigh impossible.

By caste we mean a common occupation and a common family. The carpenters are all one caste, the tailors another, and so on through the entire gamut, until there are thousands of castes, all carefully graded, from the low-caste man, or more properly speaking, the outcaste, who is the bottom round of the ladder, all the way up to the Brahman, who is the top round of the ladder. One's caste or occupation is thus fixed by birth. The *gawli*, or milkman, milks cows because he was born to milk cows. His father and all his ancestors were milkers of cows, and his son and all his descendants must milk cows. If he does not like his occupation, he has no recourse, according to Hinduism, but to hope that he will be something else after his next birth.

Caste also means a common family. By that we mean that the blacksmith's son must marry a blacksmith's daughter; and the shoemaker's son, a shoemaker's daughter. Should the goldsmith's son marry the potter's daughter, both would become outcastes, and no section of Hinduism would have anything more to do with them.

THE "UNTOUCHABLES"

Nor is this all. One can never dine with any but those of his own caste, and cannot eat food except that cooked by his own caste or a higher caste. There are also in India about fifty million people outside the pale of caste. They are called "untouchables" by the caste people, and are not allowed to live within the villages. In western India, they live in a squalid collection of huts just outside the village. High-caste folk, in paying money to them, throw it on the ground, and they must salvage it from the dust.

These "untouchables" are not allowed to draw water from the village well. The story is told of a village known to me, where a child fell into the well of the village, but the only man available to rescue it was a low-caste man. His descent into the well would have defiled it, so the child was left to perish.

It is easy to understand the disabilities under which any member of a caste family will labor who under such conditions dares to become a Christian. Because Christianity recognizes no caste, all its members are leveled to the low caste by the Hindus. That member of a caste family who becomes a Christian can no longer dine with the family or have any

share in its social functions. He becomes an outcaste. Any vessel from which he eats or drinks is broken afterward if it is earthen, or religiously scrubbed if it is brass or copper. The Hindu joint family system also causes him the loss of all his share in the property.

In the midst of such conditions, it is estimated that at the present time there are many millions in India who are longing to become Christians. These millions can be won without much difficulty. Why, then, is it not done? The answer is that it is largely a question of bread-and-butter-ology. Millions in India are waiting the coming of a class of missionaries who can show them how to become Christians and at the same time escape the boycott which will mean starvation to them and their families.

INTEREST NINEFOLD THE PRINCIPAL

There is another integral part of village life in India that you must understand to get a complete grasp of the situation, and that is the part played by the village banker, or money lender. Every important village has its money lender, whom the government in recent years has hedged about by restrictions irksome to him, such as compelling him to keep a strict book account of all transactions, and forbidding him to charge more than two per cent a month interest. Such social functions as marriages and deaths, or the little finance needed in misfortune or near-famine years, or in famine, make it necessary for the people to borrow. Almost every one owes the village banker. He has a system of his own,

had up to date paid \$53, all of which had been credited to interest, the six dollars debt still remaining. Frequently this debt passes down to son and grandson, for several generations. Inability to raise the full amount leaves the principal of the debt untouched.

India is a great agricultural country. Eighty per cent of its people are farmers. The great majority of these farmers are so tied hand and foot to the money lender that they can retain only a miserable subsistence, the money lender taking all the rest. The government of India has inaugurated a system of co-operative societies which is intended to alleviate this situation.

QUADRUPLING THE FARM LAND

The story has just been told of the village of Yadiki, halfway between Madras and Bombay, that one hundred twenty acres of tillable land were attached to this village; but the economic condition of the people had fallen so low, and they were so bound down by the money lender, that they were able to cultivate only thirty acres. A missionary came to that village, and was able to organize the people into a co-operative society which paid off the money lender in full. A change was noticed immediately. They now owed the co-operative society; and all money paid in, excepting a small interest, was credited toward the principal. In a short time, you would scarcely have known the village, had you visited it. The debts had been largely paid off, and the villagers were now cultivating the entire one hundred twenty acres. The extra ninety acres have lifted them from pauperism to a thriving village community.

Take an individual case. The story is told of Mrs. Gabriel, a native widow. The usurer was about to drive her and her small children out of her little home, because of a debt of twenty dollars, when the co-operative society intervened and paid off the debt. In just twenty months, she had paid the amount in full; and she is now a self-respecting member of the community, bringing up her children in a decent way. It is said that in two years, more has been done for Christianity in this village through this work than through twelve years of abstract preaching.

Some of the missionary societies in India have done notable work along these lines.

The Salvation Army not only has a strong grip on India's millions because of their policy along these lines, but is reaping large financial results that are enabling it to extend its evangelistic work largely. In my section of India, the western, they did much to improve the eri silk culture. This silkworm lives on the leaf of the castor-oil plant; so



Once a weaver, in India, always a weaver; for one's caste, or occupation, is unchangeable. If an Indian does not like his trade or work, "he has no recourse, according to Hinduism, but to hope that he will be something else after his next birth."

one of the fundamental principles of which is not to credit any payment on the principal unless the debt is paid in full. All other payments are credited to interest.

In the October *Missionary Review of the World*, we are told of a man who borrowed six dollars. In partial payments extending over several years, he

this culture brings double profit,—pon-gee silk and castor oil. The aeroplane has created an ever increasing demand for castor oil, as that is the only lubricant entirely satisfactory for use in aeroplanes.

The Salvation Army also invented an improved hand loom, which sells for ten

dollars, and which was such an improvement over the crude method of the village weaver, that he was saved from being driven to the wall by the competition of modern machinery. As a result, the Salvation Army has a strong grip on the weavers of India, and many of them are becoming Christians.

edge of Nutrition," has this to say regarding the comparative merits of a lacto-vegetarian and of other diets:

LACTO-VEGETARIANISM

"With the exception of milk, the foods of animal origin do not supplement completely the dietary deficiencies of the seeds and their products." "The consumption of milk and its products furnishes the greatest factor for the protection of mankind, in correcting the faults of his otherwise vegetarian and meat diet."

"Many people hold that they are adhering to vegetarian dietary habits, who in reality take in addition to foods of plant origin, milk or eggs or both. This type of diet will give very much better results than can be secured from the use of vegetable foods alone. Lacto-vegetarianism should not be confused with strict vegetarianism. The former is, when the diet is properly planned, the most highly satisfactory plan which can be adopted in the nutrition of man. The latter, if strictly adhered to, is fraught with grave danger unless the diet is planned by one who has extensive and exact knowledge of the special properties of the various foodstuffs employed."

The diet of those suffering from pellagra consists largely of the cereals, with perhaps pork and molasses, but with little or no milk or green vegetables. There is strong reason for believing pellagra to be an infection; but if so, it is an infection which attacks those who have been weakened by an unbalanced diet.

For the benefit of those who live in the tropics and cannot obtain milk, it may be said that McCollum's experiments indicate that canned milk and milk powder possess much the same properties as fresh milk, though these may, according to one arctic explorer, be deficient in the properties which prevent scurvy. But scurvy should not bother the dweller in the tropics who has an abundance of fresh foods.

"What Shall I Do with Jesus?"

WHEN Jesus was brought before Pilate to have the sentence of death confirmed which the priests had passed, Pilate decided to send Him to Herod. In this, he had two objects in view. One was, that through this recognition of Herod, he and Herod, between whom enmity existed, might become friends. In this, Pilate succeeded. The other was, to roll upon another the answering of a question which, through conviction, had become a personal one with him. We cannot leave the question of our own hearts for another to settle.

Pilate wanted to save Christ, but he wanted to please the people. As a result, he sacrificed principle, stifled his conscience, and found himself in a worse position than before. Man-pleasing is all out of place when conviction is hammering at the heart. Said the apostle Paul: "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." Galatians 1:10.

The service of Christ and the pleasing of the people are before us. The Spirit of conviction prompts us and pleads with us to stand for principle and truth.

What Makes a Real Square Meal?

By GEORGE H. HEALD, M. D.



FOR years, we have been instructed as to the importance of having a sufficiency of protein in the diet. In fact, the powerful arguments for a dietary including meat have been founded on the supposed need of a high protein content in the food. But in recent years, it has been conceded that the protein requirement is much less than was formerly supposed—less than half, provided the protein is of good quality. In fact, it is difficult to select a diet that does not contain a sufficiency of protein.

But there is a vast difference in the quality of the different proteins. Feeding experiments conducted with thousands of animals and extended over a period of several years have shown that many of our most important foods do not contain proteins adequate to supply life. That is, these proteins lack some essential constituent, and must be used in connection with some other food containing an abundance of the lacking constituents.

It is now known that foods made from the seeds, nuts, tubers, and some other parts of plants are lacking in certain important nutritive constituents. Their proteins are of a poor quality. These foods are also lacking in certain mineral elements, as lime and salt. The latter, however, is nearly always added in cooking. They also lack a certain substance of unknown composition, which is necessary to health and growth, and to which has been given the provisional name "fat soluble A." It is present in too minute quantities to permit of its being analyzed chemically. We know it by its effects only. It is called "fat soluble" because it is found in connection with certain of the animal fats, as butter fat. These three lacks—the poor protein, the insufficiency of mineral matter, and the deficiency in the "fat soluble A"—are fully made up by a liberal use of the living or leafy part of plants.

Any one who has the care of a horse, knows that it will not thrive on a diet of

grain, and if kept on grain for a time, it is frantic to obtain green food, and will gnaw the bark of trees, or almost anything containing green vegetable food. Hens on a grain diet, also show their great hunger for green foods. They know.

EATING ONE-SIDEDLY

Vegetarian animals are well nourished when they get a proper combination of seeds and greens, and it requires a comparatively large quantity of green food to balance the deficiencies of the seeds and other storage foods. But man, not having so extensive an intestine as the ruminant animals have, finds it difficult to eat sufficient green food to make up for the deficiencies of the storage foods—of which he uses a great quantity, including his bread, rice, breakfast foods, macaroni, cakes, pastries, puddings, potatoes, and root vegetables. In fact, the bulk of man's food is likely to be of this kind. And when the foods are "denatured," as are white flour, white rice, bolted corn meal, and cane sugar, the deficiencies are still greater. It should be explained that meat does not make up the deficiencies of the seeds. A meat-and-bread or meat-bread-and-potato diet with cereals is an unbalanced diet from this new viewpoint.

But long before he knew the significance of his choice, man had chosen as part of his food the milk of certain of the ruminant animals,—cows, goats, etc. In doing this, he ate his green food by proxy, employing the ruminants to concentrate in their milk the precise elements in the green food needed to balance the deficiencies of the seeds. An abundance of milk and milk products, with the various seeds and other storage foods, together with what green food man can eat, makes an ideal diet for him. Professor McCollum, who has been the leading spirit in the extensive feeding experiments leading to these conclusions, in his recent work, "The Newer Knowl-

Trifle with that Spirit, and you play, as did Pilate, a losing game.

Pilate saw the exceeding sinfulness of sin. He saw the intense hatred of priests and people. He knew what was the right thing to do. He knew the proper course to pursue. But he was afraid of losing his position and power. Yielding to the temptation of the evil one, he endeavored to smother the Spirit of conviction, and gave up the Saviour of the world to be crucified.

He thought there was one thing he might do to show his belief in Christ and still maintain his reputation. He had a basin of water brought, and professed his innocency by washing his hands in the water. But does his profession prevail? Does the cry of priests and people, "His blood be on us, and on our children," by any means clear Pilate?—No. His own heart condemned him. The Saviour's look of pity burned like fire into his heart, and the washing of his hands in water left him all the more unclean.

The experience of Pilate is not peculiar to him. It is the experience of men and women in all times. Jesus says, "I am

the way, the truth, and the life." Jesus Christ is the truth. As the truth is knocking still at the door of men's hearts, the question of Matthew 27:22 is before men as it was before Pilate. To stand for truth in Jesus' day meant something. To stand for Jesus in Paul's day meant something. To stand for truth to-day means something.

What shall I do with Jesus? How shall we answer? Shall we receive Him into our hearts, that He may live His life of perfect obedience to God in us, or shall we place ourselves with Pilate, and by refusing to do the thing we know is right, crucify the Son of God afresh? Shall we crucify Christ, or shall we be crucified with Christ? Shall we follow a multitude to do evil, or shall we walk alone with Jesus? A. R. BELL.

OUR words should be of the same caliber as our actions, that there be no misfit or jamming. M. A. HOLLISTER.

"As we live on God's bounty, we should live to His glory."

SEPARATE! One of the great achievements of the Reformation was the separation of the spheres of church and state. The Master said, "My kingdom is not of this world." While there are reciprocal duties and rights, yet the church is spiritual, the state temporal. When, then, the state, independently of the church, declares war, the church must not be tempted to swerve from her spiritual sphere. Amid the uproar of arms, she must preach the Christmas gospel of "peace and good will." She must not inflame passion, prejudice, and hate, but proclaim justice, love, and brotherhood. Those entering her courts must not hear partisan, militant appeals, but must have their souls calmed with faith, their spirits uplifted from the temporal to the eternal, and their hearts healed from the bruises of sorrow and the wounds of strife.

Thus alone will the church be a true priest of God, and thus alone, when war's shrill voices cease, will the world look to her with increased confidence as a worthy spiritual guide.—Junius B. Remensnyder, in the Forum.



THE NAME OF JESUS

"There Is None Other Name"

By WILLIAM P. PEARCE



"A NAME," said Newell Dwight Hillis, "is an epitome of life—a thought band, binding together heart qualities." After God made man, He called him Adam. Adam gave names to all the creatures. (Genesis 2:3.) The heavenly visitant who wrestled with Jacob, changed his name to Israel. (Genesis 32:28.) When Mary was about to become a mother, the angel said to Joseph, "Thou shalt call His name Jesus," and the people "shall call His name Emmanuel." (Matthew 1:21, 23.)

Two hundred and fifty-eight names have inspired men given to Jesus in the Bible. Isaiah lists the prominent ones together: "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." (Isaiah 9:6.) But none means so much to us as Emmanuel and Jesus.

Emmanuel is the prophetic name of Jesus as given by the prophet Isaiah: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." (Isaiah 7:14.) *Immanu* means "with us"; and *El* is a form of the principal Hebrew word for God—"God with us."

The name Jesus, however, is "above every name." (Philippians 2:9.) It spells supremacy in the long list of the world's celebrities.

The name Jesus is a sweet name. Five hundred times Paul uses it in his epistles. I said to a dying classmate, "Fanny, how is it now?" She whispered, "Jesus! Jesus!"

"Sweetest name on mortal tongue,
Sweetest note in seraph's song,
Sweetest carol ever sung,
Jesus, blessed Jesus!"

The name Jesus is a comforting name. After the death of King Alfred the Great, there were times of terrible peril and discouragement. The people would cry, "Give us a word of our Alfred to cheer and guide." Jesus is a panacea for every ill. There is magic in His name for every downcast, oppressed "child of sorrow and of woe."

The name Jesus is a powerful name. It is said that the Athenian orator could inspire any crowd, or unite almost any differences among the Athenians, by shouting "Marathon!" which reminded them of Athens's glory in the great battle. In

the name of Jesus, Esaias the prophet said, "shall the gentiles trust." (Matthew 12:21.) In that name were Christians baptized (Acts 8:16); and "through faith in His name," said Peter, was the lame man at the beautiful gate made strong (Acts 3:16). Jesus taught that it was in His name we were to pray (John 14:14), and in His name the disciples were to cast out devils (Mark 16:17).

The name Jesus is an enduring name. Some names defy the centuries to obliterate them. The statues of the Acropolis may crumble, but the name of Phidias endures. President Garfield, when dying, said to a friend, "Do you think my name will live in history?" Yes, in American history; but Christ's will live in the round world's history. And when the world shall dissolve with fervent heat, and sin shall be no more, John tells us, His name shall be in the foreheads of His saints, thus being perpetuated forever. (Revelation 22:4.)

The name Jesus is a saving name. It means Saviour—"He shall save His people from their sins." (Matthew 1:21.) Indeed, there is "none other name under heaven given among men, whereby we must be saved." (Acts 4:12.)

"It scatters all the guilty fears,
It turns one's hell to heaven."

The name Jesus is a life-giving name. John the apostle sums up the purpose of his writing the Gospel, saying near the end, "These [things] are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." (John 20:31.)

Alas, the many who know not the power of His name! When Helen Keller was a child, Phillips Brooks was selected to give her religious instruction through her interpreter. He began by telling her about God, the heavenly Father. By and by she looked up with her sightless eyes, and in her manner of conversation, said, "I knew of Him before, but didn't know His name!" That name is—

"High over all
In hell, or earth, or sky,
Angels and men before Him fall,
And devils fear and fly."



EDITORIAL



Religion May Save, or Be Dangerous

CALAMITOUS times, in their very nature, seem to inspire the thought of religion. Men may be carelessly moving along, indifferent to the future, and making light of giving any heed to their soul's eternal welfare; but let some great calamity suddenly overtake them, and immediately they begin to turn toward and talk about religion. And oftentimes this is with a cringing cowardice which shows that the thought of being unprepared for what lies beyond completely unnerves and overwhelms them.

Lucretius, the poet philosopher, who is supposed to have lived just before Christ, is reported as saying, "In evil times, men turn their minds more anxiously to religion." But while skeptics and believers alike will recognize that men instinctively turn toward religion when they face calamity, yet will all recognize that under such circumstances, we are likely to make the fatal mistake of not finding the religion that saves.

The religion of Jesus Christ will eternally save all who seek the world's Redeemer with whole-hearted earnestness and honesty of purpose. But while the true religion of Jesus Christ brings joy, salvation, and courage, so that the soul can face any calamity with calmness and assurance of hope, yet the fact must never be overlooked that false religions have been the instigators of many of the wars and of much of the suffering and tyranny that have cursed this earth.

For the past four years, our world has been passing through such calamities as have never been known before in all its history. The world war broke out as a mighty devastating tornado of destruction, suffering, and distress. Multiplied millions have gone down in death, and other millions are in a hopeless condition of destitution and despair unless some friendly hand can be quickly extended to them.

The epidemic of influenza has taken its toll of millions in every country and in every clime, reaching alike the frigid regions of the north, the countries lying in the temperate zone, and also those that encircle the equator.

Following this epidemic, the physicians report that their hands are more than full caring for those who, while surviving influenza, are attacked by common heart ailments and other diseases that have followed as a result of the plague.

But if we may trust the Word of God for our guide, the events of the last four years and a half are only the beginning of the unprecedented time of trouble through which this world is passing in "the great day of the Lord." These moments through which the world is now travailing are the preliminary stages in the great day of the Lord that are reaching on toward the supreme climax of the coming of Christ in the clouds of heaven. Now, in this time, many will cling to their sins; yet the very cowardice inspired by sin will ultimately lead them, because of the calamitous conditions in the world, to turn frantically toward religion.

Speaking of sinful men "in the time of the end," the prophet Daniel affirms, "The wicked shall do wickedly: and none of the wicked shall understand." Daniel 12: 10. And while, in this time of the end, the wicked will not understand, and will plunge more and more deeply into their wicked ways, yet another prophet informs us that they will turn strongly toward religion, and that they will also be very despotic in doing this.

Let us go to the inspired Book and carefully ponder what this prophet says. His words are: "I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them

a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Revelation 13: 11-17.

Two symbols are mentioned in this prophecy. There is the beast with the two horns like the lamb, and then the "first beast," before which the two-horned beast performs his work. This "first beast" is described more fully in the first ten verses of the chapter.

Now men may honestly differ in regard to what each of these beasts symbolizes, but there are certain points in this prophecy that are too clear to be misunderstood.

Among these points we may mention that the two-horned beast seeks to *compel* worship. "He exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death stroke was healed." Since he seeks to compel worship, it is therefore evident that when he develops to the point where he fulfills this prophecy, he will become a religious power, whatever he may have been before. There is no evading the clear teachings of the Scripture upon this point.

He decrees the death penalty upon all who refuse him worship; for we read that he shall "cause that as many as should not worship the image of the beast should be killed." Then the religious despotism that fulfills this prophecy will reach the point where it will become a tyrannizing, persecuting power, holding the death sentence over men to terrorize them



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A representative group of the four thousand American aviators who recently debarked in New York from the S. S. *Mauretania*, sister ship to the torpedoed S. S. *Lusitania*. Proud of the country they fought for, and happy to return to her, the boys are here singing, with Harry Lauder in their midst.

into following the prescribed methods of worship. And may we not believe and affirm that as the calamities and troubles of these last days thicken over the earth, these misguided religious zealots will become more frenzied and demoniacal in their determined persecutions?

This religio-persecuting power will seek to establish a world-wide boycott; for it sends out the decree "that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." And who with half an eye cannot see that for the last half century, the world is being schooled in this boycott idea, and thus being prepared for the literal fulfillment of this prophetic portent!

Christ worked through miracles; and the one who has been converted through the power of the gospel, and who knows the Lord Jesus Christ for himself, is fully persuaded that Jesus does abundantly manifest supernatural powers. But one of the leading characteristics of false religion has been to work signs and wonders in order that thereby people could be led astray. And so we find in this prophecy of this great persecuting power, that "he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived." Dr. Weymouth translates this text thus: "And his power of leading astray the inhabitants of the

earth is due to the marvels which he has been permitted to work in the presence of the wild beast." The American Standard Revised Version, from which we have quoted this prophecy from the thirteenth of Revelation, speaks of this power's doing "signs." Dr. Weymouth translates it "marvels." And the Common or King James Version translates it "miracles." So then by "signs," or "marvels," or "miracles," this power, in the name of religion, will perform uncommon deeds in seeking to lead men astray. This text from Revelation is only one among many prophecies which warns us of the deceptive miracles that would be performed by the forces under the banner of Satan as they seek to deceive men and lead them on to eternal ruin.

Jesus forewarns us against the false Christs and the false prophets that will arise. Please read carefully His warning in the twenty-fourth chapter of Matthew and elsewhere in the Gospels. Paul forewarns us that the second coming of Christ is immediately preceded by the masterful working of Satan with all power and signs and lying wonders. Please read the second chapter of 2 Thessalonians.

Not only has our heavenly Father given us, all through His Word, these warnings against these deceptions, but He has made plain how we may detect them. "By their fruits ye shall know them" (Matthew 7:20), are the words of the Master. And to guard us against being led into deception by the worker of signs, or miracles, Moses was inspired to leave on record these words: "If there arise in the midst of thee a prophet, or a dreamer of dreams, and he give thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams: for Jehovah your God proveth you, to know whether ye love Jehovah your God with all your heart and with all your soul." Deuteronomy 13:1-3.

Then even should the sign or the wonder actually come to pass—in other words, should there be a real miracle performed—this in itself is not sufficient evidence that we should follow the wonder worker; for if he is leading away from God—that is, if his actions are not in strict harmony with the teachings of the divine Book—we are to follow the injunction to refuse to hearken.

This miracle-working religious power that comes forward under the symbol of a beast, acts right up to the second coming of Christ; for we read: "I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat upon the horse, and against His army. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshiped his image: they two were cast alive into the lake of fire that burneth with brimstone." Revelation 19:19, 20.

As you read the foregoing words, and especially as you take them in connection with the context, you will observe that the prophet is viewing the supreme crisis of history. He is viewing the last great contest between the Lamb, the Christ of God, and the religio-despotic powers of earth that make war against the followers of the Christ.

Against this miracle-working, despotic, persecuting power there is sent one of the most specific, soul-stirring, and earnest warnings to be found in all the Bible. The words of the text are the following: "And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Revelation 14:9-12.

This warning shows that they who persist in worshipping the beast and his image, and who receive his mark, are to be visited with the unmixed anger of God. God's anger unmixed will have no blending of mercy; therefore we must conclude that the text is pointing forward to the time in the immediate future when all human probation shall have been closed, and when there is no longer opportunity to receive pardon and salvation.

These scriptures quoted from the thirteenth and fourteenth chapters of the book of Revelation are worthy of more than

mere casual reading or study. Such a warning from God deserves not only careful study, but also that it shall be carefully and wisely heeded.

You may say that you are at a loss to know just what this beast and its image may refer to. Suppose that for this time we allow that matter to pass, and give our thought more especially to the characteristics of the beast as disclosed in the text. He is not only a miracle-working power, but he is also a persecuting power. Persecution must be preceded by the spirit of intolerance and bigotry. Now if we find developing in ourselves this spirit of intolerance and bigotry, or if we see it in some one else, we may know that that spirit is not proceeding from the Christ. We should know that "the Lamb of God, which taketh away the sin of the world," does not persecute, neither do His followers. There is no spirit of bigotry or intolerance with the true follower of Christ. And when we find men advocating principles or bringing forward measures that savor of intolerance, that look toward the forcing of the consciences of men, we may well know the source from which these principles or measures are coming. We may well understand that they are the elements out of which the beast and his image are to be formed.

It behooves us, then, to guard carefully our consciences and our spirits. It is well worth our while to make sure that we are not cultivating intolerance, or those principles which lead



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The first concrete freight car, which has withstood the hardest tests, such as striking a wooden car going twenty-seven miles an hour without itself being damaged. It does not need to be painted, and will last twice as long as the ordinary car.

to persecution, but that on the other hand, the love of God, which suggests an undying love for our fellow men, is constantly welling up in our souls. And in these calamitous times that are turning men's hearts, as never before, toward religion, let us be sure that in our individual cases, we are receiving direct from God, through His Word and by His Spirit, the truth as it is in Jesus Christ. And let us ever remember that the gospel of Christ brings with it eternal salvation. And also bear in mind that a false religion into which we may be scared by calamities or by the intimidations of men may throw us into the place where we are worshiping the beast and his image instead of God, and where we will be visited with the penalties against which a loving Father warns us.

Takes the Sting from Death

WHEN a loved one dies, persons often seek to console the surviving friends and relatives with the thought that after all, the individual is not dead. Only the body has died, but the spirit is more alive than ever. Somehow or other, this teaching does not take the sting out of death. God's announcement that death is an enemy, and that death has terrors, still remains true.

The Bible, however, presents a hope which robs death of all its terrors. It tells us that "the last enemy that shall be abolished is death." 1 Corinthians 15:26. The inspired Book points us forward to the time when, through the resurrection, "death is swallowed up in victory." We are invited by faith to view the time when the swelling notes from every heart will be: "O death, where is thy victory? O death, where is thy sting?"

The hope of the gospel removes the sting of death, and robs the dread monster of his terrors.



The Sanctuaries of Jehovah

The Sinner's Substitute

By RODERICK S. OWEN

THE offerings made at the sanctuary by the Jewish people were classified under five general heads; to wit, sin, burnt, meat, peace, and drink offerings. These divisions were subdivided. The order in which they were offered for an individual was as given above. But in the daily service for the entire camp, a whole burnt offering was made each morning and evening.

The daily whole burnt offering for the congregation, or camp, consisted of a lamb each morning and evening, offered upon the altar in the court, near the door of the tabernacle. On the Sabbath day, the number of lambs was doubled, being two each morning and two each evening.

The apostle Paul tells us that our High Priest, "who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens," "needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and then for the people's: for this He did once, when He offered up Himself."

So this daily offering was for the sins of the people. But this did not cover known or willful sins; for in all such cases, the Lord required an individual offering to be brought. Hence we conclude that this daily sacrifice only covered unknown sins, which, although unknown to the person committing them, were none the less sins, and must be atoned for. Thus the whole burnt offering of the morning and evening met, in type, the demands of the law for all sins of ignorance of both priest and people, and gave one and all a probationary time, and acceptance with God until these sins of ignorance became known. So Christ, being offered once on Calvary's cross, covers all the sins of ignorance for all the people of the world; and, as our great High Priest, He presents His sacrifice continually in behalf of all ignorant sinners, and this grants them probationary time, in which to be convinced of their sins. Hence Christ "died for all" men, and thus is He "the Saviour of all men," but "specially of those that believe"; for to all those who confess their known sins, and by faith claim Him as their substitute, will He grant cleansing from all unrighteousness and salvation in His eternal kingdom.

"THIS IS THE CONDEMNATION"

We find, then, that all men are held accountable before God for known sins, and also that each one will be judged according to the light offered him. Therefore men are not condemned for what they do not know, but for what they fail to know, by having rejected light. For "this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." This puts everybody in every land on an equal footing, and shows the gracious justice of God.

If any one sinned, he must bring an animal as a personal sacrifice to the door of the tabernacle, and, putting his hands upon its head, confess that sin, thus in type transferring that sin to his sacrifice, his substitute. Then with his own hand he slew his victim, by this act acknowledging that he himself ought to die, though the animal died in his stead. This was symbolical of Christ, who actually bore our sins in His own body upon the tree, and died in our stead. The priest then took a little of the blood upon his finger, and put it upon the brazen horns of the altar of burnt offering, and poured the remainder into the ash pit at the foot of the altar. The sinner then stripped off all the fat from the victim, and gave it to the priest; thus representing his separation from his sin. The fat was placed upon the altar of burnt offering, to be consumed. In this way was a special or temporary atonement

made, in type, and the sinner was forgiven, and went out free until the day of cleansing the sanctuary.

Usually no blood was taken into the tabernacle; but in some way, the sin must be typically transferred to the sanctuary, because the records of all sins are in heaven before God. To accomplish this, the priest took the flesh of the victim, and carried it into the holy place, and ate it there. By this, the priest became identified with the sinner, and from that time on, stood as a surety for that sin until the Day of Atonement. Thus was the earthly sanctuary typically defiled; and this demanded its cleansing, by the services of the Day of Atonement. So Christ came down to our earth, took our sinful flesh, and, when He had stripped it of all sin and all sinful tendencies by overcoming our sinful nature (just as the body of the victim in the type was stripped of all fat), then, as Son of man, He carried our flesh into heaven, where He ever stands as a surety for all who confess their sins, until the day of their final atonement.

Recapitulating briefly, we have the following: The slaying of the personal sin offering by the sinner represents the death of Christ on the cross, and signifies that the sinner's personal sins put Him to death.

The stripping off of the fat represents the separating of the sin from the sinner by the work of overcoming on the part of the sinner. Since, in this work of overcoming, we are walking in the footsteps of Jesus, and employing the same power, it also represents the work of the great Overcomer when, as a man, He trod the path of temptation, and gave us an example, that we should walk in His steps. For He was our substitute in life as well as in death.

He took our sinful flesh, and completely condemned sin in it; and in this way, by the power of God, was His body prepared to be an acceptable sacrifice, because the will of God was wrought out in Him. So we, with all sin condemned in our bodies, may present them living sacrifices, holy, acceptable to God, which is our reasonable service.

OUR FATHER'S GREAT DESIRE

The burning of the fat upon the altar in the court as a sweet savor to God, represents the destruction of sin in God's people here in the earth. And that is something in which God takes delight. Oh, how our heavenly Father desires to see sin completely consumed in us by the fire of His own kindling! For on the altar, there must never be offered strange fire.

The priest carrying the flesh of the victim into the tabernacle represents Christ's entering the heavenly tabernacle, carrying in His own person humanity; and there He will stand (Himself free from all personal sin) as a surety for all our confessed transgressions. The eating of the flesh signifies the complete identification of priest, victim, and sinner, and fits Him, "touched with the feeling of our infirmities," to stand as our intercessor before God.

The sin offering was presented for past sins only, and when offered in faith, brought the grace of justification. The sin being remitted, and the sinner by faith claiming the righteousness of "the Lamb of God, which taketh away the sin of the world," his sin offering brought him along the steps of Christian experience through conviction, confession, and forgiveness, and made him a babe in Christ Jesus, "being justified freely by His grace." In this he might "stand and rejoice in the hope of the glory of God"; for by faith thus expressed, he "became heir of the righteousness which is by faith."

Acquittal or Death?

(Continued from page 5)

ner; but I died for such as he. With these scars, I have graven his name upon the palms of My hands." Now the Father speaks: "Blot out his sins." The experience of the pardoned sinner is pictured in Zechariah 3:3-5: "Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

Peter looked for a blotting out of sins in the Judgment when he said, "Repent ye, . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. With Abel's sins all blotted out, the book of remembrance is produced. At the foot of a list of many righteous deeds, we find that he died a martyr's death. Again the Father speaks. The command is to retain his name in the book of life, and give him a martyr's reward.

This is the work that has been going on since the time came for the Judgment to sit. Each succeeding generation has been brought before the bar of God's justice. Sometime the work must pass from the dead to the living; and then, while the mechanic is busy inventing instruments of destruction such as the world has never seen, while the business man is planning his next year's profits, while the idle lover of pleasure is seeking his gratification—at such a time, the verdict will be handed down, "Weighed in the balances, and found wanting."

Friend, have you retained your Advocate for this dreadful hour? Are you ready to face the greatest tribunal in the universe, a court where graft and special privilege are unknown, and where every case must rest upon its merit alone? If not, why not?

WHY SUCH SUFFERING?

You cannot plead poverty, for the price has already been paid. Go with me to see the ministry of the Saviour. Follow Him for three and one half years as He ministers to mankind. Go with me to Gethsemane, where the Man of sorrows agonizes as the guilt of the world rests upon His shoulders. See Him prostrate, facing the cross. Hear the prayer, "Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." And why this suffering?—That you may have an Advocate in the Judgment.

See yonder mob as it comes forward to take into custody the Lamb of God. Follow Him as He is led away to Pilate's judgment hall. As that weak-kneed ruler endeavored to sway the mob to release Him, hear them clamoring, "Away with Him," "Crucify Him," "Release unto us Barabbas." And see them lead Him away to the common hall, where He is stripped, and robed in scarlet, and crowned with thorns. Watch the throng as they bow the knee in mockery, and as they spit upon Him, the true King of kings, and then lead Him toward Calvary, to crucify Him.

Who was this? And why did He do this?—It was our Advocate. He suffered

thus that you and I may stand in the Judgment. It is that He may save all who come to Him, that He suffered ridicule and scorn. But even this will not pay the penalty of sin. We must stand on Calvary to behold what our redemption has cost. We must see the Lamb of God stretched upon the cruel tree, and then we can understand.

The only way that we can retain this Advocate is by having His spilled blood applied to our every sin. Then, and only then, can He avail as our Advocate at the bar of God's Judgment. He died that, when our names are read in the Investigative Judgment, they might be retained in the book of life.

"It was alone the Saviour prayed
in dark Gethsemane.

Alone He drained the bitter cup
and suffered there for me.

Alone upon the cross He hung,
that others He might save.

Forsaken then by God and man,
alone His life He gave.

"Can you reject such matchless
love? Can you His claim dis-
own?

Come, give Him all your gratitude,
nor leave Him thus alone.

Alone, alone, He bore it all alone.
He gave His life to save His own;
He suffered, bled, and died
alone."

Again I ask, Are you ready for the Judgment? Either your sins or your name will be blotted out. If your case can stand the searching, if every sin is pardoned, then your name will be retained; and that means acquittal and salvation. The prophet Daniel says that every one will be delivered whose name is found written in the book. Daniel 12:1. The apostle John says, "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Revelation 21:27. Is your name recorded there? If not, only a moment is needed to have the entry made. Surrender self, take God at His word, and you may be sure of your passport to heaven. Delay not. To-morrow may be too late.

ANTICIPATORY! The approaching day of Protestant disintegration, the day when the various sects shall have lost their identity, and shall be fused into a federation "without creed, without ritual, and without ordinances," is to be hailed with joy. For then it may reasonably be hoped that the truly sincere and genuinely religious minded among them, having witnessed the shipwreck of their own man-made creed, and having experienced the disastrous results of a privately interpreted gospel, will be the more easily inclined to give ear to the claims of the one holy catholic and apostolic church that rests so securely upon the rock and that has the infallible authority of God behind her interpretations.—*Western Watchman (Roman Catholic)*.

Easter in Bible Lands, 1919

(Continued from page 4)

long before we can repair the damages done by four years of war following centuries of misrule.

"You will be well advised to concentrate your efforts on raising and also on spending, during the coming six months, as much money as possible, for the need now is urgent. All possible help is required."

Brigadier General C. R. Storrs, Military Governor of Jerusalem:

"Jerusalem suffered so terribly during the great war, when it was exposed to all the ineptitude and brutality of the Turkish government, and was deprived of the watchful guardianship of the various European communities, that the people are still in a state of weakness and necessity which it is not within the scope of my government to relieve."

Herbert C. Hoover:

"Food, clothing, medicine, hospital attendants, agricultural implements, seed, and our help in local food transportation are desperately needed."

How to Spend the Night

THE night was made for sleep. The proper way to use the night is to use it in sleeping. Any other use of the night is contrary to nature. We are intended by nature to sleep about so much. The nighttime is the provision of nature to supply that sleep.

We are not the gainers when we run the day far into the night. We are drawing on our own reserve account. The night is given us for recuperation, during which time we are to build up the human machinery to the extent that it has been broken down through the day's labors.

Two hours spent in wearing out ourselves, above what a normal day's work should be, not only adds two more hours of wear to the human machinery, but makes two hours less time for rebuilding it. Figure it out for yourself. How long can one keep it up? Will there not come a time when there will be a breakdown?

Modern conditions do much toward turning night into day, especially in our lighted cities. The exciting entertainments offered, after the day's work, tempt us to continue the day's activities. On the whole, this is not conducive to health. A moderate amount of entertainment and recreation is in place; but continually prolonging the average day will sooner or later make the average individual an invalid.

Children especially suffer because of the modern tendency to lengthen days. In a comparative degree, young people, who are but older children, suffer also from too many long days. Children should not be allowed to remain up unless the occasion is an exceptional one.

It must be worth while to use the nighttime as nature intended it should be used. Also it must be evident that to do otherwise involves a risk. Looking at the matter squarely, we must take into account the value of our health as compared with the results gained by keeping late hours. We should count the cost.

L. A. HANSEN.

The Sky Pilot of Frisbie's Camp

*"A dose of medicine when a man is sick may not taste good,
but he takes it because he wants to feel better."*

By MARGARET WRIGHT-LOCKE



OUT upon the foggy morning air rang the alarm of the great iron triangle that hung just outside the cookhouse door. In a few minutes, the short-legged "flunky" waddled back into the kitchen and laid the clapper upon the shelf.

"Hate to play that tune when the men have been working so hard," he remarked to the man with the white cap and apron.

"You're too tender, Shorty. 'Twon't hurt 'em any to get up early. They're tough."

"Sure," replied Shorty, as he stepped up to aid the cook in frying thirteen dozen eggs for the morning meal.

Frisbie's logging camp lay close to a swiftly flowing river. The previous day had been a strenuous one for the fifty stalwart "lumberjacks" now rousing to activity in the bunkhouse.

Thirty minutes after the first alarm, the second was sounded by the "flunky," and the men filed in and seated themselves at the long, rude tables.

"No talking allowed," glared conspicuously at them in black and white from a large piece of pasteboard hanging overhead. The cook's arms were brawny, the boss's tongue sharp, and all voices were silent during the meal.

For fifteen minutes, knives and forks clattered noisily, and the little "flunky" paced back and forth, quickly refilling the fast-emptied serving dishes. Then the men began to leave by twos and threes.

"Sore about anything, Shorty?" inquired the cook.

"Nope," replied the cookee.

"Seems like you're mighty quiet of late. Must have something on your mind."

Shorty was an unusual "flunky." That Sandy Jim knew right well—always willing, peaceable, and sober. The cook realized that he had a treasure in this quiet fellow, and he had grown quite attached to him during the four months of their work together.

"I'd hate to see you ask for your time along ahead o' me, pard," remarked the cook, as he plunged his arms into a great tub of bread dough. "I've had as high as five different cookees, one at a time, in three days, an' I never had one as good on the job as you; but you are so mighty quiet of late! Yesterday you peeled them three lard cans full of spuds without squealin' a word. Anything you want you ain't gettin'?"

"Nothing at all, Jim; and I'm not thinking o' quitting you either."

SILENCE reigned in the kitchen for a few moments. The cook kneaded the bread and the cookee washed the dishes. It was evident that the latter had something to say but didn't know how to say it.

"Do you know where I've been every night for the last week, Jim?"

"Down town's all I know."

"Well, I've been going to church."

"To church!" echoed the cook, pulling his doughy hands out of the tub—"To church!"

"Yes, Jim; and what I've heard at those meetings makes me feel sober."

"Once a year was always good enough fer me; an' what under the sun you goin' every night fer, specially when it makes you feel bad?"

"A dose of medicine when a man is sick may not taste good, but he takes it because he wants to feel better. That's the way with me. I hear things at meeting that make me feel bad, but I know they will make me a better man if I heed them."

"But you are a good 'nough fellow. I never had a helper like you. You don't smoke, nor swear, nor chew, nor drink. What more do you want to be good? You're one of the straightest fellows I ever knew. The men all think you're too good; an' look how chicken-hearted y' are—y' hate to ring the alarm for them to get up in th' mornin' when they've worked a little bit harder the day afore. You spoke about it agin this mornin'. What's got into you, pard?"

"Just this"—and a look of intense seriousness came over the freckled face—"Just this, Jim; I believe God's alarm is going to go off soon—time's old clock is about to point to the hour; and it's a serious thing to think of, I can tell you."

"You believe—you believe—Shorty, you ain't no dope fiend, are you?" asked the cook in utter amazement.

"I'm perfectly sober and sane, Jim. But I've been attending meetings held in Libby's hall; and as sure as I live, I believe that God is going to sound His alarm, and the sleepers in their graves will wake up, every one. There won't be one can say he didn't hear it."

"Well, what's the difference, pard? We all know if there's a God, we can't get aroun' the gettin'-up time. But that'll come soon enough; so what's th' use o' troublin' ourselves over that now?"

"That's just it," replied Shorty. "If we don't trouble ourselves to find out about it, we may not enjoy the rising time, for there'll be sorrow for us if we don't live just right."

HERE the conversation ceased, while the cookee poured the knives and forks he had been washing into a bag, and taking hold of each end, vigorously shook them back and forth, then poured them, hot and dry, upon the table.

"I've always believed in a God," he resumed. "My mother put religious ideas into me when I was a little shaver; and I always thought if I lived right, I'd get my reward, which would be a good one, and if I lived crooked, I'd get a reward I wouldn't like. I never understood the Bible very well, and gave up praying when I was about fourteen; but now I know things I never knew before,

and lots I never quite understood has been made very plain. Jim, I believe the Bible was written to show us what we've got to do, and what we've got to not do, if we want to be happy, instead of miserable, at the great getting-up time.

"The Bible says there's to be strikes, riots, wars, earthquakes, and famines; and the big preachers are to teach that all is well, and the world is getting better, when their own churches are filled with people whose hearts are rotten. It says that men and women will appear to be Christians, and have the form of godliness, but they'll have no Christian power behind it. An' you know how it was when we was young, Jim,—how the kids all toed around to their parents; but now it's just as the Bible says it'll be just before Christ comes—children disobedient to parents, unthankful, unholy, without natural affection, and fierce. Fierce! That's no name for how young uns act nowadays. Well, all that an' a lot more's what the Bible says is to happen. I've often wondered why God allows things to get worse and worse, but now I know."

"Why?" queried Jim.

"It says in the Bible that the devil works harder and harder, as his time to live grows shorter and shorter. He is mad as can be 'cause he lost out in the game with Christ; and he is doing everything he can to make people take up with false religions and this world's good times, and he brings up all he can to discourage those who really are Christ's followers, so as to cause all he can to be destroyed with him. God allows Satan's work to go on so that every true Christian can see for himself what sin is, and hate it, so he will never sin in heaven."

"Don't go to gettin' crazy over religion, Shorty. Some folks carries it too far, you know."



"NOW lookee here, Jim, if you really believed that the Christ that lived here once was coming soon again just as live and real as when He had the nails driven through His hands and feet, and was going to take all the good folks to heaven, and heaven was just as real a place as this earth is, do you think you could try too hard, or be too good?"

"No, 'course not, Shorty; but is there signs you mentioned all you got to go by?"

"That's only a beginning, pard; but you see I'm not real familiar with 'em all, although I've heard and read them over and over the last week. Now, there's the signs in the heavens it tells about in Matthew 24 and other places. There was to be a terrible time of persecution of the Christians, and that was to last 1260 years. Then God was to make the sun dark and the moon red and the stars to fall; and then after that, there was to be a little time when the few people who believed in Christ's soon coming were to preach it all over the world in every land. They were to preach something more than the plain gospel that's been preached for centuries. They were to preach about the gospel of the kingdom—Christ's kingdom, which is coming right soon; and while they are preaching it, Christ comes and blows the trumpet, and everybody hears it, both live and dead."

"Goin' to get yer license soon, Shorty?"

The "flunky" looked up in surprise at this sudden change in the subject. "No, Jim; I've something more interesting to think of than getting married."

"Oh, go long, Shorty! I was just kiddin' you about preachin'."

The cook's helper lifted his head, and a look of sadness and disappointment overshadowed his face. "I'm no preacher, Jim, but I'm in dead earnest," he said in a grieved tone.

"Never mind, pard," said the cook in a conciliatory voice, as he wiped his floury hands on his apron. "We'd all be better off if we would think more about the next world, I reckon; but it's a long time anyhow for us to get ready, if all them things has got to happen first."

"Happen! Why, man alive, that's just the point. They every one happened, 'cepting the Lord's coming, long ago, and we're living in the time when the little company of people who believe it are giving that gospel of Christ's soon coming kingdom to all parts of the world."

Jim looked curious. "How'd you know?" inquired he.

"Well, I went to the library and hunted it up for myself, in histories and cyclopedias; and sure enough, it all happened just as the Bible said."

"Shorty, you never told me a lie yet; but I'd like to read it in the Bible fer myself, an' then in them books you tell about."

Shorty's face beamed. "I've got the references marked down on a paper in my shirt pocket. You can take the paper and read for yourself, Jim."

"Good! Le'me see your paper."

SHORTY handed it to the cook, who read aloud: "For persecution of Christians during the Dark Ages, read any good encyclopedia. It began 538 and ended in 1798 A. D., but real active

persecution ended in 1776 through the influence of the Reformation."

"What does that mean, pard?"

"That means that there was a time of killing off the Christians, torturing and hunting them down like dogs. It was to last 1260 years all together; but the Reformers began to preach, and expose the power that was ruling, and the worst of the persecution stopped about 1776. Yet it went on more or less until 1798, when the pope was taken prisoner. The Bible says that in those 1260 years, but after the worst of the trouble, was to be the great darkening of the sun."

"Yes, I see you've got that marked down too," and Jim continued reading aloud: "For greatest dark day of the world's history, see 'Webster's Unabridged Dictionary,' edition 1885, page 1604, and 'Great Events of the Greatest Century,' chapter on 'The Wonderful Dark Day of 1780' (May 19), also en-



© International Film

Millions of ladybugs being scooped up in the high Sierra Nevada Mountains in California preparatory to their shipment to France. The Department of Agriculture hunt out the winter quarters of these ladybirds—commonly called ladybugs—and distribute them free to the farmers, for they insure the destruction of the aphides, or plant lice, that are so destructive to the crops. France having suffered so keenly in her agriculture, the United States is sending these little fighters over to help the eastern republic's farmers to win their fight against the destructive insects.

cyclopedias. It was no eclipse, but something extraordinary and wonderful, and came just when it should to fulfill the prophecy."

"Couldn't it have been an eclipse or somethin' else like that, Shorty?"

"The astronomers state there was no eclipse at that time, and no cause for that darkness has ever been known."

Sandy Jim scratched his head and continued reading: "For greatest meteoric shower, see 'Great Events,' 'Facts for the Times,' page 72, and various encyclopedias. Happened November 13, 1833. Greatest fall of stars ever known, and came as prophesied."

"That might just have happened, Shorty," said the cook.

"Strange the stars should fall exactly as the Bible said they would, like a fig tree throws her figs in every direction when a heavy wind blows and the figs are not yet ripe. The stars never fell like it before or since, according to history. 'Twouldn't be a good sign if there wasn't something unusual about it, which there certainly was."

"Then what comes?" inquired Jim.

"All kinds of riots and labor troubles, wars and earthquakes and sicknesses among the people, and lots of inventions and discoveries, and all kinds of things,

while the people who are preaching and teaching this are working hard to warn every one. Then comes the end of this world."

"Mebbe there will be a long time between the stars a fallin' an' the end of the world."

"Listen here, Jim. I learned these verses yesterday: 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass till all these things be fulfilled.'"

Sandy Jim sat very silent. The little cookee thought his mind had wandered to doughnuts and custard pies; but presently his lips moved, and Shorty caught the words, "In this generation."

EIGHT years passed. Frisbie's camp was running full speed, but Shorty and Jim had long ago "quit the job."

One Sunday morning, as the men sat idly about the bunk house, the boss appeared in the doorway, and announced: "A camp preacher, boys! He'll be in in a minute. He's the fellow that's been making such a sensation in the camps throughout the West. I'll send him in. He's goin' to talk to you."

Thirty minutes later, no sound was heard in the usually noisy bunk house, save the tender pleadings of the man who loved lumberjacks, and the occasional sobbing of a lumberjack who had loved nothing that was good, yet in whose heart had sprung forth the tiny germ that molds and fashions the life in the similitude of His whose name is Love.

All hearts were touched, but only a few responded. Yet the angels rejoice over every sinner that repents; and when five men stood up that day to signify their determination to live a Christian life and prepare for the return of the Saviour, how joyously must the dwellers of heaven have harped their thanksgivings!

At the close of the meeting, the loud, clear notes of the iron triangle rang out upon the air. It was the dinner call. The men filed in; but Shorty, the camp preacher, stood in deep reverie.

"Come to dinner, Mr. Varney," said one of the new converts.

"Ah, yes," replied the evangelist. "I was thinking of the alarm. I never hear it without being reminded of the first time I heard this gospel. I was flunky here then, and Sandy Jim Baker was the cook. He now runs a Christian home for working men, and is doing a great deal of good. Yes, that reminds me of bygone days, and also of the great day soon to come, when the dead of all ages, as well as the living, shall hear, to their great joy or sorrow, the soul-thrilling notes of God's great alarm."

AROUSING! Joseph H. McMahon, a prominent Catholic pastor, in a speech before the New York Catholic Library Association, said that the recent war aroused two currents of religious thought. One is "that of a belief in spiritualism and apparitions without any definite religious doctrine, and the other a revival of belief in the great truths of the Catholic Church."



\$197,000,000,000

How Much Is It?

By George B. Thompson

lated \$100, the sum would be a few billions less than \$197,000,000,000. One acquiring \$100 a second would have no time to bother about interest!

\$11,000,000,000 SHORT

"Secretary Baker put it another way. 'All the land value,' he declares, 'all the value of personal property of every kind, all the improved value, buildings, clearing of forests, building of railroads, dredging of canals, improvement of harbors, and everything man has done of a permanent value from the time Columbus discovered America until now to make this a civilized and settled country—all that remains and is here now, plus accumulated profit of industry, and the wealth of this country, is \$186,000,000,000, or about \$11,000,000,000 less than the direct expenditures of the war by the participant belligerent nations.'"

To this can be added the staggering cost of the maintenance of large standing armies and the building and equipment of navies to police the seas.

What a waste is this! There need be little wonder that statesmen are seeking, through some league of nations, to

UNDER the above heading, the Cleveland Plaindealer, in an editorial, March 10, 1919, endeavors to give some adequate idea of the tremendous cost of the recent war. The editor says:

"How much is a billion dollars? Why, a billion dollars, one replies. But so far as really understanding it is concerned, a billion dollars is as much Greek as a quotation from Homer. It is just a term without meaning.

"Secretary Baker says the money cost of the war to the belligerents was approximately \$197,000,000,000. This amount leaves out of consideration damages inflicted, great areas devastated, cities and villages destroyed, lives taken, and all the vast number of incidentals of war's awful aftermath. It is the narrowest possible estimate.

"Now, how much is \$197,000,000,000?

"If a man died at sixty years of age, and for each second of his life, beginning at the instant of his birth, had accumu-

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

put an end to war, and limit the national armaments. Otherwise it would seem that bankruptcy is staring the world in the face. We are indeed passing through a crisis.

SCIENCE and religion are not at variance, but go hand in hand like two sisters, one precise and prim, the other sweet and smiling. N. D. ANDERSON.

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Memorializes the Creation

THE Sabbath commandment points to the Creator. It points back to the creation of this world.

To keep intelligently the Sabbath of the Bible, we must have a personal acquaintance with the great Creator. Through the experiences of conversion, we become new creatures in Christ Jesus. These experiences enable us to know the Creator personally and intimately. And the Sabbath of the fourth commandment is a great sign of His creative power.

That the enemy of all truth should seek to destroy the influence of the Sabbath, or to place another day in its stead, is nothing more than we should expect. The Sabbath stands for so much in the Christian life, that Satan very naturally seeks to eclipse and if possible utterly to destroy its influence.

We may not receive the fullest blessing of the Sabbath while substituting another day instead of the one that God has so specifically commanded. Have you recently read the Sabbath commandment? If not, take your Bible, and turn to Exodus 20: 8-11, and read carefully and reflectively, and ask yourself, as you read, Am I keeping the holy Sabbath in harmony with the expressed wishes of my God?

Work Is Honorable

"THERE is a sentimentality which would make it appear that in some millennial day man will not work. If some such calamity ever blights us, then man will fail and fall back. God is wise. His first and His greatest gift to man was the obligation cast upon him to labor. When he was driven out of the Garden of Eden, it was the finest, the most helpful thing that could have happened to the race."

This paragraph is from the *Forum* for April, and it is all truth. The world is being educated through the movies, the magazines, and the newspapers, that the man and woman who toil belong to a much lower caste than do those who can spend their days toying with money and extravagant luxury. This specious education has contributed its large share toward the success of the Bolshevik epidemic and the unrest among laborers everywhere.

The honorable man is not he who makes millions by hook or crook, who basks in the sun at Palm Beach, who rides in an imported automobile, and who continually seeks a new sensation in money spending, but rather the man who labors the day through at honest toil, who rears an industrious and principled family, who lives the Christian life throughout the twenty-four hours, and who helps the world nearer the kingdom of God by living in it.

This false idea has so woven itself into the fabric of our lives, that many Christians think heaven is going to be one long vacation from work. Not many days ago a prayer offered in a church service contained the words, "O Lord, come quickly, deliver us from this present evil world, and take us home to rest." Undoubtedly this supplication was offered in sincerity and received as such, and in heaven we shall rest from sin, from trouble, but not from work. True, work in heaven will not be arduous, back-

breaking, confining drudgery, as it is to many on earth; but idleness will not be found, for "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . They shall not labor in vain, nor bring forth for calamity." Isaiah 65: 21, 23, A. R. V. Activity, not rest, is the law of heaven. Those who are so fortunate as to go to heaven will find work, education, and worship the order of every day of eternity.

Why Not See Our Own?

MOST professed Christians to-day can very clearly see the mistakes made by the Jews in rejecting Christ. But can we just as clearly see the mistakes that many professors of Christianity are making to-day in rejecting the prophecies



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A knight of the twentieth century beside a knight of the Middle Ages. Man has made marvelous changes in his mode of fighting, though many will question whether the advancement has brought us any nearer permanent peace. The doughboy here pictured is a member of the First Division of the Army of Occupation. The photograph was taken at Sayn, Germany.

that so clearly point to Christ's soon coming?

The prophecies that bespoke Christ's first advent are meager when compared with those which relate to His second coming; yet many people living in Christ's day saw very clearly that prophecy was fulfilled in the life and work of the Messiah.

If the men in that day who rejected Christ, were without excuse, how much more are we inexcusable if we turn from the clear prophetic light which discloses so plainly that Jesus, in harmony with His promises, is soon to return in the clouds of heaven! This event is the supreme climax in the great day of the Lord, which utterly destroys all sin and sinners, and ushers in upon the universe the reign of everlasting righteousness.

That great event of Christ's soon coming brings immortality to each individual who is prepared for it. Is not, then, the one work that transcends in importance everything else, that of getting ready for the supreme moment?

Knowledge No Basis for Faith

A BUSINESS man who believed himself to be enlightened concerning the Old Testament Scriptures, and was proud to be classed with the "higher critics," once said to Bishop Hare: "My dear Mr. Hare, I do not refuse to believe in the story of the ark. I can accept the ark's enormous size, its odd shape, and the vast number of animals it contained; but when I am asked, my dear doctor, to believe that the children of Israel carried this unwieldy thing for forty years in the wilderness—well, there, I'm bound to say, my faith breaks down."

It is usual for the "critics" to base their faith, if they possess any, on their own knowledge. In this case, this man had a break in his knowledge, therefore there was a break in his faith. But faith is not justly based on reason or finite knowledge. Paul defines it thus:

"Faith is assurance of things hoped for, a conviction of things not seen. . . . By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Hebrews 11: 1, 3, A. R. V.

"No Beer, No Bonds, No Work"

A CONDITION which must shame every American of principle is the breakneck endeavor the brewers are making to subvert the prohibition legislation that has been passed by the national Congress and various state legislatures. They have hired the ablest lawyers in the land, and are spreading propaganda nation wide.

Large groups of laboring men in the East have come out with the slogans, "No beer, no work," and "No beer, no bonds." These show the insidious nature of the liquor traffic and its supporters. Men will refuse to support the government in buying bonds, and will refuse to do honest toil, if they cannot poison themselves with expensive alcohol. Apart from the questions of Christianity and obligation to families, men sacrifice patriotism on the altar of booze.

The fight for national prohibition is not won yet by a long way. We have the shell, the framework; but the finishing is yet to be done. The next six months will determine whether prohibition is going to prohibit, or whether it is going to be laid on the dusty shelves of legislation, there only to mock those who worked so hard for it.

"Folly and Shame unto Him"

THE wise man says, "He that giveth answer before he heareth, it is folly and shame unto him." Proverbs 18: 13.

How ready we are to form opinions when we have heard but one side of a story! And again we are just as ready to form definite opinions from gossip that may have no truth in it whatever. It is both folly and shame thus to form opinions and give answers on questions that have come to us in such a manner.

One great purpose of Christianity is to lead the individual away from such folly as this.