

Signs of the Times

VOLUME 46

MOUNTAIN VIEW, CALIFORNIA, MAY 20, 1919

NUMBER 20

PREDICTIONS CONFIRMED

Our Hope for Peace in the Future

By GEORGE W. REASER



THE modern world has never known such a tension of unrest and violence as has prevailed during the past five years. Following the signing of the armistice at Senlis, the natural conclusion was that the peoples of Europe, overweary of the burdens, hardships, and bereavements of war, would be overjoyed to return to vocations of peace; but this hope has thus far been dissipated by current events in "the chaotic world." With "the Red Terror," "sacrificing the Russian race to insane whims," and overspreading adjoining European nations, leaving starvation, death, and desolation in its path as the legitimate fruitage of the Bolshevik system; with the assassination of national leaders more prevalent than in any other epoch of the history of civilized nations; with America alarmed over the propaganda and agitation of Bolshevik leaders and over the threats and deeds of the so-called Industrial Workers of the World; with threatened nation-wide strikes, intended to render void decisions of the supreme court in certain cases, and with revolutions and civil wars paralyzing industries in other countries,—surely the second decade of the twentieth century is not drawing to its close in a manner to flatter the erstwhile peace prophets who predicted an era of universal peace and brotherly love about to be ushered in.

In commenting on the world situation, the editor of the *American Review of Reviews* speaks of "the millennium which has not yet arrived," and declares that there must be "universal military training," in order that the United

States may take the leading part in the establishment "of law and order" in the world. Under the heading, "Pen Points," the *Los Angeles Times* of January 8, 1919, has the following to say in commenting upon human promises of "peace and safety" as compared with existing world conditions:

"'Peace, peace;
When there is no peace.'
Civil War in Berlin.
Nothing but War in Russia.
The Poles in Battle.
'Peace, peace; when there is no peace.'"

This coupling of the divine forecast of what men would say in giving assurances of peace, with the real facts that there is no general prevalence of peace, is significant.

Some forty-five years ago the writer came in contact with a group of earnest people who studied their Bibles. They maintained, from the Scriptures, that we were nearing the close of the history of the human family in its present state; that the abrupt termination of present conditions would be brought about by the personal appearing of Jesus Christ, who would visibly deal with human affairs under the title of "King of kings," and would take all the subjects of His kingdom with Him for a temporary sojourn in heaven, after which He would establish His eternal kingdom in this world.

They taught, further, that the Scripture expression, "a time of trouble," had special and definite application to the closing scenes of this world's sinful career; that "the last days" of human history would be marked by great wars, in-

There are now six nations maintaining soldiers at Vladivostok for operations against the Russian Bolsheviks. Representatives of the nations are drawn up in a platoon. Czecho-Slovaks are in the front line, while in other parts of the formation can be seen Japanese, British, French, Russian, and American Marines.



Photo International News.

volving more of the nations of the world than had ever before engaged in a single conflict; that there would be an attempt, at least, to establish a league of nations; that the United States of America would attain such preëminence and prestige in the world that its policy would be taken as the keynote by other nations, great and small.

Besides this, these people taught that special efforts would be put forth by religious leaders, looking toward a federation of Christian churches; that spiritualism would attain special prominence; that the popular sentiment of the churches would have the trend of "peace and safety"; that disease and pestilence in new forms would sweep over the world, baffling medical skill, and working destruction upon the human family; that strife between capital and labor would become more acute than ever before since the peopling of the earth, that the massing of colossal fortunes would be altogether beyond parallel; and that the recognized standards of civilization would not avert wars and crime.

A DOZEN GREAT PROPHECIES

These men made the further claim that they had found, in their study of the Scriptures, at least twelve great lines of prophecy, which, by the fulfillment of their respective specifications, had largely been written into the history of nations. They taught that each of these prophetic outlines of some particular phase of events would reach its focal point in the actual appearing of the world's Redeemer. These outlines, besides numerous separated prophetic utterances, foretold signs in the visible heavens, in the physical earth, and in national, social, and religious events, which, when fulfilled, would clearly prove that the climax of the prophecies, "the end of the world," was the great, impending event in human affairs. They placed themselves on record, and their interpretations of prophecy in the balance, by asserting that this list of specifications of prophecy was due to occur before all the people then living should pass off the stage of action, and that the occurrence of the specific events would confirm Heaven's prophetic Word, and supply added proof that the end of the age was at hand.

It is perhaps superfluous to say that having heard these views presented from the Scriptures by men of intelligence, I naturally watched world events with some degree of interest, that I might discover whether their teachings were correct.

When thirty-eight years had passed, my convictions led me to write two series of articles on "Impending World Events," which were published in the autumn of 1912. In these, the statement was made, in substance, that warships were built and under construction, that implements of war were manufactured and in process of manufacture, that men were trained and in training, which would participate in the greatest death struggle ever

Bellah's Sermonets

- ¶ Look into the law and see your sins.
- ¶ "If ye love Me, keep My commandments."—Christ.
- ¶ Those who want a little Decalogue, usually have big sins.
- ¶ He who does not do what he knows, will some day not know what to do.
- ¶ "So speak ye, and so do, as they that shall be judged by the law of liberty."—James.
- ¶ "Fear God, and keep His commandments: for this is the whole duty of man."—Solomon.
- ¶ When a father asked his little girl how much she loved him, she replied, "Enough to obey you."
- ¶ Fear the man who cannot keep the law; for it says, "Thou shalt not steal," "Thou shalt not kill."
- ¶ "He that turneth away his ear from hearing the law, even his prayer shall be abomination."—Solomon.
- ¶ Christ said that whosoever shall do and teach the commandments, shall be called great in the kingdom of heaven.
- ¶ Ever since Elijah's day, those who have called attention to the law of God, have been called "troublers in Israel."
- ¶ If the Ten Commandments were kept by every one, there would be no need of police, jails, and prisons, locks, safes, or banks.
- ¶ Those who observe all the second table of the law, and violate even one commandment of the first, dash one table against the other, and thus break the whole law.

CHARLES G. BELLAH.

staged. These were in fact the exact views of the group of earnest people before mentioned, who proved to be Seventh-day Adventists.

It so happened that about the time these articles were published, the advocates of universal peace were most enthusiastic over the idea that there would never be another great war, making use of the expression, "The game is played out." It will readily be recalled which views were the more popular at that time, those predicting war or those prophesying peace. Nevertheless, but two years later, on August 1, 1914, "the German empire, by declaring war on

Russia, drew the most of the civilized world into a cataclysm of blood."

No one acquainted with modern world conditions and events, who studies them as related to these many predictions in the Bible, can fail to see how strikingly they have been fulfilled. But little yet remains to take place to complete the prophetic story. And that little points unerringly to the climax of human history, the coming to this earth of the King of the universe. When He appears, one class of people will meet Him with the deepest joy, but the other class with the most intense anguish.

Do not these things challenge earnest consideration?

Peyote, Dessicated Whisky

If it isn't one evil, it is another.

While reformers have been actively engaged in the effort to secure national prohibition, a new evil is in a subtle manner being introduced to take the place of the departing one. As the one is kicked out of the back door as a destroyer, the other enters at the front door in the disguise of a benefactor.

This new evil referred to is *peyote*. Many, possibly, have never heard the name.

Peyote is a cactus grown in the Southwest, the crown of which is dried and eaten in the crude form. "Dry whisky" is the common name given to this new drug, since it is capable of producing intoxication similar to that secured by drinking whisky.

Among some Indian religions, peyote has been revered. "I baptize thee in the name of the Father, and the Son, and peyote," is the formula borrowed from the ritual of the Christian church, we are informed by Mrs. Gertrude Bonnin, herself an Indian, working in the interest of her people. According to Mrs. Bonnin, "Peyote eating has spread to tribes of Arizona and Oklahoma." "It is now being used among the tribes between the Rio Grande and the Pacific, up to the Dakotas and even to Wisconsin and Utah, Comanche, Omaha, Kickapoo, Winnebago, Utes of the Uncompahgre, Whiteriver, and Utah tribes." "Colorado mothers have been informed that Colorado boys on the Texas border are using peyote."

In referring to the prevalence of this habit, and how it is regarded by her own people, she says: "Men, women, and children on Indian reservations attend weekly meetings every Saturday night to eat peyote. It takes all day Sunday to recover somewhat from the drunkenness. Too often in their midnight debaucheries, there is a total abandonment of virtue. Children of school age are taken out of school in order that they may eat peyote. They are not only permitted, but encouraged, and sometimes forced, to eat it. The result is that these children, being more or less under the pernicious effects of the drug, are not in a responsive con-

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THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a corporation of the Seventh-day Adventist denomination. (Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.) Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

SUBSCRIPTION RATES: Three months, 55 cents; six months, 90 cents; one year (50 numbers), \$1.50; with "Questions and Answers," \$2.15.

WINNING INDIA WITH FARMERS

Hungry mouths and hearts are being filled with food and gospel.

BY MISSIONARY GEORGE F. ENOCH

A CLOSE observer of present-day missionary operations recently said, "Mr. Sam Higginbottom, of Allahabad, India, is one of the greatest missionaries the Christian church has ever produced."

Sam was born in Wales about forty years ago. He found books and book learning irksome. So he ended his school days early, and went to work on his father's farm; for he loved farming, and animals, and the great out-of-doors. When he was sixteen years of age, some one presented him with a Bible, and through the reading of it, he was converted. He felt the call of God to consecrate his life to the salvation of souls. He had heard of the school established by Moody at Mount Hermon, in America; so he crossed the sea, determined to be trained for service. Here he found a congenial atmosphere, and worked away for four years, later spending two years at Amherst and two more at Princeton. While there, he met a missionary from India whose appeal touched his heart. He offered himself as a recruit, and was accepted by the Presbyterian Board.

In his own account of his experience, in the *Missionary Review of the World*, he says that when he reached India, he found that work could not be assigned according to one's taste or training, but according to the vacancies demanding occupants. He was therefore appointed to the chair of economics in the Christian college at Allahabad. Of this subject, he says he knew but little.

He soon discovered that the foreign-made books of the curriculum were far beyond the comprehension of his pupils. Determined to find some practical method of teaching Indian economics, he used to abandon the stuffy schoolroom, and take his boys on long "hikes" out among the villages, studying on the spot the problems of the village tradesman and the village farmer. And Sam learned more than his pupils.

MILLIONS HUNGRY EVERY NIGHT

He found the Indian farmer operating as did farmers centuries ago. Their poverty was appalling. The resultant deg-

radation had so debased the majority of the villagers that it seemed impossible to do much for them with Christianity until their condition was alleviated. He soon discovered that millions of the people of India lie down hungry every night. An Indian told him, "I would be so satisfied, sahib, if I could get but one good meal in two days." When he listed all the worldly possessions of the majority of the farmers, he found that their household furniture, wearing apparel, cooking utensils, agricultural implements, all could usually be bought for less than five dollars.

As he studied the question further, he found that there seemed to be no real

*"O Thou Lord of the harvest,
send forth quickly laborers
equipped with plows, harrows,
mowers, silos, and good cattle
into this great needy field of
India."*

reason for all this, as India is one of the finest agricultural countries in the world. The soil is good, and there is a growing season of twelve full months where the land can be irrigated; and with proper cultivation and rotation of crops, the land need never be idle, and such abject poverty need not exist.

He went before his mission committee, and said: "If government and missions are justified in any kind of education, why not in that which most directly concerns the great majority of the people of India? Should we not teach these people to get more out of the soil?" But as mission committees are prone to advise, he was told that the task was too huge and difficult, and the expense too great, and that the people of India were too slow to change anyway, and had no de-

sire to learn new ways, etc. But while he waited, the fire burned, and he could not lose the burden. So they finally told him to go home to America and see what he could do.

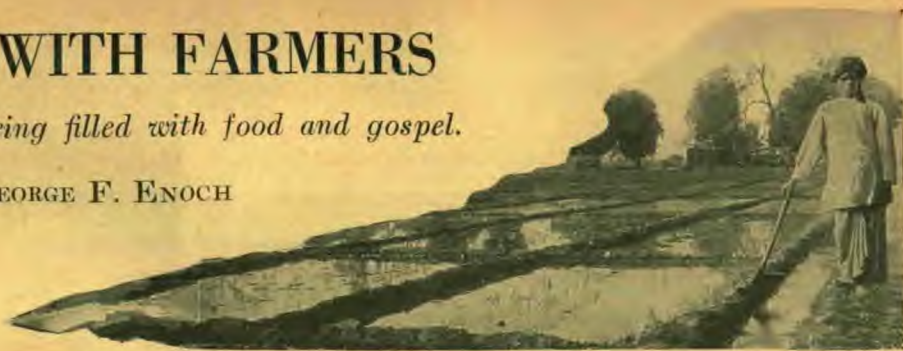
His enthusiasm in the homeland brought gifts of \$25,000 and two farmer volunteers. With a happy heart and a great vision, he returned to India. Through the kindness of the government, he was able to secure a farm of 275 acres on the left bank of the Jumna, near Allahabad, a nearly barren tract of apparently poor soil. He also rented some land adjoining for eight cents an acre. The only cultivation the land had known was the shallow scraping of the native plow, a mere crooked stick with a small iron point. He bought stock, built cattle barns, sent for American farm implements, and was soon turning up that soil several inches below the surface.

SUGAR CANE SEVENTEEN FEET HIGH

And how Nature did respond! The erstwhile barren spot was soon dressed in living green. Where the native had been getting six bushels of wheat to the acre, he got thirty-five bushels; where the native raised four tons of sorghum to the acre, and from two to three feet high, he raised thirty tons to the acre, some of which was seventeen feet high.

Then those native farmers began to take notice. In the meantime, Mrs. Higginbottom had been taking an interest in the families, ministering to their physical infirmities with marked success. So they came to Sam, and said, "Sahib, your God helps you, the same as He helps the madam sahib to help us when we are sick."

Just as he was getting things started on the farm, a group of boys came to him and wanted to learn. "We have no money," they said, "but we are willing to work." This touched his heart, for he had worked his own way through school



Here is Sam Higginbottom, who many believe is the greatest practical missionary that the Christian church has produced for carrying the gospel of life to India. He is here shown in his typical work of teaching the natives to make two blades of grass grow where but one grew before; to plow deep, and to use modern machinery. With these things, he has brought plenty from the lands, and given food to the hungry. On the right is the maharajah of Gwalior, who is doing all in his power to back Sam Higginbottom in his pioneer gospel work.



under great difficulties. He had no dormitories of any kind, not even a shelter, and told them so. But they said that did not matter. They proposed to move in under the trees. So with one tree for a bedroom, a second for a kitchen, and a third for a dining room, the school work began. Things moved on nicely during the cool and the hot season, when there was no rain; but as soon as the rains came in June, they were in trouble, and the sahib did not know what to do. But the boys settled the question by taking up their beds, walking over to the cattle sheds, and saying to the cattle, "Move over, please, and give us room." But there was a limit to even the accommodation of a cattle shed; so Mr. Higginbottom finally had to say to the eager boys, "No more room."

In the course of time, an American tractor was brought over; and the farmer who had rented his land to him for eight cents an acre, begged to have the land returned, offering him \$3.50 a year an acre if he would but let him have it back,—a fabulous rent for land in that section.

A SILO UNDERGROUND

In India, it is a problem to feed stock through the dry season, when all green things disappear, and India's plains become sere as a desert. Sam, hampered by Western ideas, built a silo above the ground, as we do in America. But it proved unsuitable for that hot country; so he built his next one underground, straight down into the earth. Then the natives beheld still another miracle. The sahib, right in the midst of the dry season, brought up out of the ground fresh green food for his cattle. The natives of India know how to dig wells, so many began at once to dig silos.

The supply of water was insufficient for his irrigation scheme; so he bored deep into the earth, and struck a well that gushes out millions of gallons of water on the thirsty land.

He improved the breed of the sheep of India—a poor lot—until now he has a sheep that will produce four times the wool of the ordinary sheep of India, and it sells for double the price of the short wool.

Labor is very cheap in India, the average day's wage being less than eight cents a day. But Sam has proved that an improved weeder can do the work of nineteen men, and save money. Threshing in the old way, with oxen or stick, cost six cents a hundred pounds; with a threshing machine, he can do it for a fraction of that cost. The American plow and tractor do better work at less than one per cent the cost of the native plow. In cutting grass the old way, one man would take all day to cut enough for one horse, while with his mowing machine he cuts several tons.

On this mission farm, you can see many other miracles. Here are high-caste Hindus working alongside, and even under the direction of, low-caste boys,

without a murmur. This is a twofold miracle,—first to see them work with their hands, second to see them work with the low-caste. They tell the story of the most sacred caste of India, a Brahman, wealthy, owner of ten thousand acres of land, joining the student body and perspiring with the best of them; also of a wealthy Indian prince arriving with a large retinue of servants and a private secretary, shedding his servants one after the other, until he in turn took his place right out with the laborers, that he might learn.

They also tell us of such boys as Harry Dutt. Harry was the son of a poor mission preacher. He twice failed to pass his matriculation examination to enter

sites. As a high school graduate, had he not failed, he would have been fortunate to receive eight dollars a month.

The maharajah of Gwalior has made Mr. Higginbottom his minister of agriculture, in order to get him to have the oversight of the development of agriculture in his state, and has set aside \$250,000 to be used in this way. To induce him to leave the mission farm at Allahabad and give his whole time to the work, the maharajah has offered to set aside \$6,000,000 for the purpose. But Sam stays by his mission farm.

INDIA'S FAMINES PREVENTABLE

Sam Higginbottom says now that all famines in India can be prevented. When you think that twenty-five million people have starved to death in India in about fifty years, you realize something of what this means.

Gwalior is establishing a model village in every district of his state, and is putting graduates from the Allahabad school in charge. The maharajah of Bikaner has offered a salary of \$2,500 a year, with many things furnished, to a missionary trained in agriculture who will come to his state and do a similar work. The maharajah of Jodhpur has offered to set aside 40,000 square miles of land for the use of any mission that will send two missionaries like Mr. Higginbottom to his state to do a similar work.

The writer of this sketch has been going hither and yon in the United States, telling the mission story, and praying that the Lord would put into the heart of some good farmer who believes in the soon coming of Jesus Christ, to transfer his farm to India. As yet there has been no definite response. I therefore close this article with Mr. Sam Higginbottom's prayer: "O Thou Lord of the harvest, send forth quickly laborers equipped with plows, harrows, mowers, silos, and good cattle into this great needy field of India."

Overeating

SAGODAKWUS was a monster supposed to catch gluttons. The Iroquois Indians taught this to their children. They

also taught them that overeating is worse than undereating. Not such fools, those Indians!

Many people eat too much. Many diseases are caused by it. Not only is the over amount of food a waste, but it is a burden on the system, and loads it with poison. Not what we eat, but what we digest, feeds us. There is a certain point beyond which we may go, where we stop the feeding process, and begin stuffing. Food may then become a poison.

L. A. HANSEN.

If the Lord asked you to win one thousand souls for Him in three years, how would you go to work? Then start that way now.

M.

MY PROTECTOR

FOR sunshine and shadow I thank
Thee, my God,

For the blast of the storm, and
the calm;

For all that compels unto Thee,
blessed Lord,—

To the covert that knows no
alarm.

'Mid the storm there is peace, for
the dark there is light,

In the chill there bides warmth
and repose;

For my Keeper ne'er slumbers nor
sleeps in the night,

And my sorrow and solace He
knows.

Oh, how could I live in this dark
world alone,

Or find other refuge complete?

He is strong to defend, for He loves
to the end,

And His yoke and His burden
are sweet.

WORTHIE HARRIS HOLDEN.

high school; and at last, because of poor health, he was compelled to abandon all idea of further education. But Mr. Higginbottom took him out on his farm school, where he did most excellent work, being graduated with honors. Harry achieved wonders with the eggplant, one of the most common vegetables of India, in that he so improved it as to develop a plant more than four times as thrifty and prolific. As soon as he was graduated, the maharajah of Gwalior, the ruler of one of the leading native states of India, and a man of education and great wealth, took him to his native state and started him in to improving the lot of the farmers, at a beginning salary of fifty dollars a month, with many perqui-



What God Has Separated, Let No Man Join

A Present-Day Movement That Bodes Ill for the Future

By ELMER L. CARDEY

to be observed in the ruling of states," can have but one meaning, in view of the teaching of the papacy upon the doctrine of church and state. This meaning is that the Roman Catholic Church ought to have a controlling hand in the shaping of the affairs of the nations. Numberless official utterances of this power show that Benedict XV was walking in the path of his predecessors when he made this veiled statement that civil and religious liberty were the "root cause of the present awful war."

LIBERTY PROSCRIBED

In the "Manual of Christian Doctrine," published by John J. McVey, Philadelphia, 1909, under the heading "Union of Church and State," pages 132, 133, are the following questions and answers:

"Question 122.—May the state separate itself from the church?

"Ans.—No, because it may not withdraw from the supreme rule of Christ.

"Question 123.—What name is given to the doctrine that the state has neither the right nor the duty to be united to the church to protect it?

"Ans.—This doctrine is called *liberalism*. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

"Question 124.—Why is liberalism to be condemned?

"Ans.—(1) Because it denies all subordination of the state to the church; (2) because it confounds liberty with right; (3) because it despises the social kingship of Christ, and rejects the benefits derived therefrom."

When we hear the American cardinals saying that the pope should be recognized at the Peace Conference, we are led to wonder if the papacy is not hoping to be recognized as a civil power again. In fact, it is increasingly evident that she expects, in the settlement of her troubles with Italy, to be restored to an equality with civil powers, as a civil power, and many statesmen are coming around to this papal view.

The question may be raised, Is it not legitimate for this church power to ask for and occupy this position among the nations?

Christ's teaching upon this subject is plain. He taught the entire separation of church and state, when He said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22: 21. He forever condemned the worldly ambitions of men who should seek in His name to exalt themselves. "Be not ye called rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matthew 23: 8-12.

A SHAMEFUL PAST

Not until the Judgment Day unfolds the facts, can the truth be known of all the sufferings that were inflicted upon the world during the long night of oppression when the church sat as an arbiter of the nations of Europe. In the following words, John Lord gives the findings of the historian:

"Of what crimes and abominations has not this government been accused? If we go back to the darker ages, and accept what history records, what wars has not this church encouraged, what discords has she not incited, what superstitions has she not indorsed, what pride has she not arrogated, what cruelties has she not inflicted, what countries has she not robbed, what hardships has she not imposed, what deceptions has she not used, what avenues of thought has she not guarded with a flaming sword, what truth has she not perverted, what goodness has she not mocked, and persecuted?

"Ah, interrogate the Albigenses, the Waldenses, the shades of Jerome of Prague, of Huss, of Savonarola, of

IN the new order of things that so many expect will be ushered into the world after the Peace Conference has finished its work, what part will Christianity play? What are the hopes and wishes of the organized Christian church? And especially what does the Vatican at Rome look and long for? Will the nations yield to the often heard doctrine that the church must be a more controlling factor in the government of nations if the world is to enjoy the tranquillity for which men and women long? These are vital and urgent questions, coming more and more to the front.

So far as the Vatican is concerned, it has already taken its position not only as to what it believes to be the cause of the war, but as to what it believes to be the only remedy that will bring lasting peace. In his encyclical letter of November 1, 1914, Pope Benedict XV thus states his views:

"It is not the sanguinary strife alone that distresses the nations and fills us with anxiety and care. There is another evil raging in the very inmost heart of human society, a scourge of dread to all who really think, inasmuch as it has already brought, and will bring, many misfortunes upon nations, and may rightly be considered to be the root cause of the present awful war. For ever since the precepts and practices of Christian wisdom ceased to be observed in the ruling of states, it followed that, as they contained the peace and stability of institutions, the very foundations of states necessarily began to be shaken. Such, moreover, has been the change in the ideas and morals of men that unless God comes soon to our help, the end of civilization will be at hand. . . .

"Let the princes and rulers of peoples remember this truth, and let them consider whether it is a prudent and safe idea for governments or for states to separate themselves from the holy religion of Jesus Christ, from which their authority receives such strength and support. Let them consider again and again whether it is a measure of political wisdom to seek to divorce the teachings of the gospel and of the church from the ruling of a country and from public education of the young. Sad experience proves that human authority fails where religion is set aside."

The clause, "Ever since the precepts and practices of Christian wisdom ceased



"Interrogate the Albigenses, the Waldenses; . . . go to Smithfield, and Paris or Saint Bartholomew; think of gunpowder plots and inquisitions and Jesuit intrigues and Dominican tortures, of which history accuses the papal church. Above is the monument in Smithfield, England, dedicated to the martyrs of the Reformation.

Cranmer, of Coligny, of Galileo; interrogate the martyrs of the Thirty Years' War, and those who were slain by the dragonades of Louis XIV, those who fell by the hand of Alva and Charles IX; go to Smithfield, and Paris or Saint Bartholomew; think of gunpowder plots and inquisitions, and Jesuit intrigues and Dominican tortures, of which history accuses the papal church,—barbarities worse than those of savages, inflicted at the command of the ministers of the gospel of love!"—"Beacon Lights of History," volume 5, page 100.

The prophets of the Bible foresaw the rise of the church power that would claim recognition as a civil power. The prophecies recorded in the seventh chapter of Daniel and the thirteenth chapter of Revelation represent the rise of nations, picturing them as beasts. "These great beasts, which are four, are four kings, which shall arise," said an angel to Daniel. These kingdoms were Babylon, Medo-Persia, Grecia, and pagan Rome. The fourth was declared to be different from all the other kingdoms. Of its power the angel said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." Daniel 7: 25.

Speaking of this same power, John the revelator said, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Revelation 13: 7.

For three hundred years, Protestant commentators have agreed that the papal power is here described. We have no reason to believe otherwise now.

In speaking further of the beast power, John says, "I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13: 3. The infliction of this wound began in 1798, when the pope was made prisoner by the French; and it was completed in 1870, when the papacy was completely stripped of its civil power by Italy.

Prophecy states that the deadly wound is to be healed. According to this, we may look for the revival of this power in a political sense. No one can doubt that for many years the papacy has hoped for civil restoration. This is why she is so frantically seeking a hearing at the Peace Conference.

In another prophecy, John speaks of this power in the following words: "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." Revelation 17: 12, 13.

According to these statements, we may expect to see, sometime in the future, the papal power arise to world domination, in religious matters at least; and the kings of the earth will again be ready to do her bidding.

Religious persecution will again break out; for we read, "These shall make war with the Lamb, and the Lamb shall overcome them: for He is Lord of lords, and King of kings: and they that are with Him are called, and chosen, and faithful." Revelation 17: 14.

But at that time, Christ will stand up

before the world as King of kings, and Lord of lords; and those who are His will be delivered.

The sentiment of the world is rapidly preparing for a mighty change in religious things. Protestantism no longer protests with its former vigor. The liberties of the human race were never in

greater danger. Yet we hear scarcely a voice raised in the interest of religious liberty.

Let every true lover of the Bible proclaim and live its truths as never before, for this is the great and only force that can truly and successfully dispel the advancing shadows of Romanism.

CHRIST COMING "AS A THIEF"

Avoiding Misconceptions of This Portentous Event

By CARLYLE B. HAYNES

FOLLOWING the coming of Christ to His "wedding," which coming took place in 1844, when He entered into the most holy place of the heavenly sanctuary, as has been set forth in the preceding article, the next movement on the part of Christ in establishing His kingdom is His "return from the wedding." This is spoken of in Luke 12: 36:

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Here we are admonished to be "like unto men that wait for their lord." This coming of the Lord from the wedding, however, is not to be confused with His return to this earth. It will not be His second coming to the earth, but a movement in heaven, preliminary to His coming to the earth.

It was in 1844 that Christ came to the wedding; and He began then the work of character examination, of investigative judgment, described in the parable of Matthew 22: 1-14. "When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ, have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut."—"Great Controversy," page 428.

WHEN HUMAN PROBATION ENDS

This is the "return from the wedding," taking place after the wedding guests have been examined and selected and accounted worthy. Laying aside His work as priest forever, Christ will then leave the heavenly temple; and when He does so, human probation comes to an end, and the door of mercy is closed. At that time, the solemn decree of Revelation 22: 11 sounds forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

It is at this time that the day of salvation ends, and the day of the Lord begins. It is at this time, when the work of Christ in the sanctuary above is finished, that "the day of the Lord will come as a thief in the night." 2 Peter 3: 10; 1 Thessalonians 5: 2.

The return of Christ from the wedding is not a coming to this earth, in either

an open or a secret manner. It is something occurring in heaven, as was His coming to the wedding. It will be at a time unknown to human beings, and is therefore said to be like "a thief in the night." To mark the time of Christ's coming to the wedding, there is a definite time prophecy pointing to the year 1844 (Daniel 8: 14), and a definite message on earth that "the hour of His Judgment is come." Revelation 14: 6, 7. But to mark the time of His coming from the wedding, there is neither time prophecy nor message on earth. Hence no one can know the exact time of the coming of the Lord to this earth, for the latter event is contingent upon the former. Angels do not know it. Human beings do not know it. God alone retains this secret. It will be like "a thief in the night."

And it is to this time of Christ's return from the wedding, and it is in reference to the close of probationary time in the end of the day of salvation and the beginning of the day of the Lord, that all that array of texts belongs which seem to teach, according to the leaders of the Prophetic Bible Conference, that Christ's second coming is a secret, invisible coming. And it is because the Prophetic Bible Conference movement does not rightly interpret the teaching of the Bible regarding the sanctuary and its cleansing, that it has been thrown into such confusion,—a confusion resulting in its attempt to apply those passages of Scripture which refer to Christ's return from the wedding and the close of probationary time, to the actual return of Christ to this earth, though the two events are very different the one from the other.

"The day of the Lord" is not a literal twenty-four hour day, but a period of time which begins at the close of probation, and including the millennium, extends to the time when the earth is entirely rid of sin, and Edenic conditions are restored.

When the Lord comes from the wedding, and "the day of the Lord" begins, closing the day of probation, at that time

(Continued on page 14)



The Existence of a Universe Necessitates a Law

BY MEADE MACGUIRE

MORAL law is based upon certain eternal principles or facts underlying the relation of created beings to the Creator and to each other. These principles exist in the very nature of things; and because they are right, and no other course would be right, God Himself could not change them, because He cannot do what is not right.

Take for illustration the first commandment of the moral law: "Thou shalt have no other gods before Me." This command is based upon the fact that there is and can be only one true God, the Creator. If created beings worship something else as God, they are cherishing a falsehood, and the result is inevitably degrading. Paul describes the terrible effect of idolatry, or acting upon the falsehood which accompanies the rejection of the first commandment:

"Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. . . . And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful."

All this appalling degeneracy follows as the natural and inevitable result of turning from the true God to the worship of other gods. Is it any wonder that God, knowing the fearful consequences of turning from truth to falsehood, made a law forbidding the worship of false gods? The Creator Himself could not make it right for men to worship something else as Creator.

GOD HIMSELF CANNOT CHANGE IT

Concerning the fourth commandment, it is an eternal fact that God created all things in six days and rested the seventh day, and that He blessed and sanctified that day only. Of course, He could create another world and rest on another day; but He Himself cannot change the fact that He made this world in six days and rested the seventh day. Having blessed and sanctified that particular day, and given it to man as a day of worship, He knew that not to observe the day as He designed, would be an unspeakable injury to man; hence one of the precepts of the moral law, the only one which reveals the true God as Creator, covers that point.

All the first four commandments concern our relation to our Creator. The

last six also are based on eternal principles, but they concern our relation to one another.

The sixth commandment says, "Thou shalt not kill." What a universe this would be if created beings were at liberty to take the lives of others with impunity!

The Creator is a God of infinite love; and in harmony with His character, He purposed to surround every intelligent being He had created with conditions most conducive to perfect freedom and happiness.

Since He made all intelligent beings free moral agents, with the power to choose right or wrong, He must of necessity safeguard the interest of every one without partiality. This He did by the enactment of laws in harmony with the eternal principles of right and liberty.

The precepts of the divine law are perfect. If obeyed, they would secure the best interests and highest good of the Creator and all His subjects in the universe.

But suppose that one subject refuses to sympathize with God's government. Suppose he should say: "Every fellow for himself! I propose to do as I please, regardless of the welfare of others." Immediately he becomes the common enemy of the government, its Head, and all its subjects. He proposes to bring into the universe a deadly, malignant disease. It will not only work infinite degradation to himself, but will necessarily bring sorrow and suffering to all his fellow beings. This is what sin is. It is self-

transgression. It must be in proportion to the guilt incurred, or the damage done by the violation of the law. It must be an expression of the author's view of the value of the object to be sought by the law.

Suppose a government should enact a law against murder, and fix as a penalty a fine of one hundred dollars. By this, it says that it regards a man's life as worth one hundred dollars. It is willing to protect the lives of its subjects to that amount. Or it might fix the penalty at a million dollars, or death; and in either case, the penalty would express the government's view as to the degree of injury done by the transgressor.

When God fixed eternal destruction as the penalty for the violation of the divine law, He thereby expressed His estimate of the value of the lives of His subjects. One who refused to conform to its holy and just requirements, forever forfeited his right to live.

THE LAW ENDURES

God's moral government embraces the whole universe. It will endure through all eternity. Therefore God must protect these vast interests by a holy and perfect law, with a penalty for its violation unspeakably dreadful. Since sin is inconceivably cruel, degrading, and ruinous, and is infinite in its effect, God must protect the interests of His creatures by an infinite penalty for sin. The penalty for disobedience is in proportion to the reward of obedience. "The wages of sin is death; but the gift of God is eternal life."

Now it is perfectly evident that God's government is founded upon divine, eternal, and unalterable facts or principles. It is equally apparent that His law is based upon these principles, and is designed to set clearly before all His subjects the result of disobedience. It is therefore self-evident that so long as



Is it any wonder that God, knowing the fearful consequences of turning from truth to falsehood, made a law forbidding the worship of false gods? The Creator Himself could not make it right for men to worship such.

ishness. It sets up its will in opposition to God and the highest interests of all created beings. The sinner denies God's rights, and determines that his own will shall be law.

So God gave His creatures a law to protect and guard them against a course which must, in the very nature of things, prove their eternal ruin. A law must necessarily have a penalty. Otherwise it would be merely counsel or advice. In order to be just, the penalty must afford the highest possible security against

God rules, His moral law could not be set aside, abrogated, or altered, without disaster to the universe. And so long as the law stands, the penalty must stand.

Little Sins

"When the great traveler, Henry M. Stanley, was pressing his way through the forests of darkest Africa, the most formidable foes that he encountered, those that caused more loss of life to his caravan and came the nearest to en-

tirely defeating his expedition, were the little Wambutti dwarfs. So annoying were they that very slow progress could be made through their dwelling places. These little men had only little bows and little arrows, that looked like children's playthings; but upon these tiny arrows there was a small drop of poison which would kill an elephant or a man as quickly or as surely as a Winchester rifle. Their defense was by means of poison and traps. They would steal through the darkness of the forest, and waiting in ambush, let fly their deadly arrows before they could be discovered. They dug ditches and carefully covered them over with leaves. They fixed spikes in the ground and tipped them with the

most deadly poison and then covered them. Into these ditches and on these spikes, man and beast would fall or step to their death.

"One of the strangest things about it was, that their poison was made of honey. Let us learn the lesson of these little dwarfs, and beware of the honeyed fascination of sin. Remember that all sin is under the ban of God, and if a thing is wrong in the sight of God, no amount of pleasure in the doing of it can make it right, or save it from the awful punishment which belongs to sin."

It is the devil's plan to lead us into transgression with the excuse, oh, such a little thing does not matter!

Some give as a reason why they do

not keep the seventh day as the Sabbath, that it is a minor matter, and the Lord will not condemn them so long as they keep one day. But they are violating one of the plain precepts of God. If you should leave a piece of work with your boy, and tell him to perform it on a certain day, and he should decide that some other day would do as well, and should go fishing the day you told him to do the work, you would not call that a small matter.

No more does the Lord. He has said in His word, that the seventh day is the Sabbath, in which we are not to work. Exodus 20: 8-11. To violate this plain command is a serious matter with God.

G. B. THOMPSON.

HOW Jesus loved children! Matthew said, "Then were there brought unto Him little children, that He should put His hands on them, and pray." Matthew 19: 13. And Mark tells us, "He took them up in His arms, put His hands upon them, and blessed them." Mark 10: 16.

What revelations Jesus gave through children! "Of such," said He, "is the kingdom of heaven" (Matthew 19: 14); and "their angels do always behold the face of My Father which is in heaven" (Matthew 18: 10).

What lessons Jesus taught by the childlike characteristics! Unless we "be converted, and become as little children," we "shall not enter into the kingdom of heaven." Matthew 18: 3.

Fortunately, Jesus was a real babe and a real child. Interesting events surround His babyhood. Wise men—said to be kings—came from afar, and besides making Him handsome presents, "worshiped Him." Matthew 2: 11. Here was adoration. When His parents took Him to the temple, "to present Him to the Lord" (Luke 2: 22), a good man named Simeon, led by the Holy Spirit, took Him in his arms, and uttered the *Nunc Dimittis*. Here was dedication. An aged prophetess, entering the temple, also recognized Jesus, and gave thanks to God, and spoke of Him "to all them that looked for redemption in Jerusalem." (Luke 2: 36, 38.) Here was glorification.

Now the shadows strong and long seem to fall about Him! The babyhood of Jesus was to be fraught with peril. Herod, jealous and fearful, killed "all the children that were in Bethlehem" (Matthew 2: 16), so that he might slay the Messiah. Here was attempted assassination. Previously warned in a dream, Joseph took his wife and babe and fled into Egypt before Herod began his wicked work of extermination. Here was a forced immigration. The little family stayed in Egypt until Herod died. The angel had demanded this. (Matthew 2: 13.) Then out of Egypt they came, thus fulfilling prophecy: "I . . . called My Son out of Egypt." Hosea 11: 1.

It is beautiful to note the angelic ministration surrounding the birth and childhood of Jesus. An angel appeared to Joseph, telling him how Jesus was conceived, and what His name should be. (Matthew

The Childhood of Jesus

BY WILLIAM P. PEARCE



1: 20, 21.) An angel announced His birth to the shepherds. (Luke 2: 8-11.) An angel warned Joseph of Herod's intentions, and on the death of that ruler, made known that Jesus could now live in safety. (Matthew 2: 13, 20.)

There are some interesting features in the childhood of Jesus. Peter says He was the "holy child." (Acts 4: 27.) This word "holy" is frequently used for sinlessness. But it means (*hagios*) "set apart." Jesus was sinless—He "knew no sin"; but God ordained Him to be "the lamb slain from the foundation of the world" (Revelation 13: 8), set apart as our sin-bearer, "that we might be made the righteousness of God in Him." 2 Corinthians 5: 21.

Luke says Jesus "grew." (Luke 2: 40.) He grew physically. Unlike Adam and Eve, who never were children, His bodily development was in the same orderly manner as that of any other child. He grew mentally. His home was the first school. His mother the first teacher. How carefully she guarded Him! With her He began His studies in the Hebrew Scriptures. After all, the Bible is the best book for children, pedagogically considered. The child mind of Jesus was like the unfolding petals of the blooming flower. His little mind developed as He grasped the principles and laws of thought. There was nothing unnatural about His child-life.

Simeon prophesied, however, that this Child was "set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2: 34. For nearly three centuries, the name of Jesus was hated and despised among Jews and Greeks generally. He was nicknamed the "Deceiver," and the "Hung." The gospel of the Crucified One was "unto the Jews a stumblingblock, and unto the Greeks foolishness." 1 Corinthians 1: 23. But that same gospel is now universally proclaimed, and its teachings are the dividing line in the moral, social, commercial, political, and religious world.

"His power, increasing still shall spread;

His reign no end shall know;

Justice shall guard His throne above,
And peace abound below."



EDITORIAL



MAY RELIGION IMPERIL US?

LAST week, we called attention to the general discussion, in this time, of the way in which men are turning toward religion because of the calamitous conditions of the last four and one half years. But it is not enough merely to turn to religion. We must have the infallible guide that will lead us to know the true religion of Jesus Christ, with its powers of love and mercy, as well as of righteousness and justice. Otherwise we may imbibe some of the false religions that are filled with the spirit of persecution and despotism. For if we become inspired with the false religions, or have merely a nominal or superficial profession of even Christianity itself, we may become possessed of that spirit of oppression, bigotry, and tyranny which will lead us to persecute the men God calls the very salt of the earth.

Last week, attention was called to the prophecy in the latter part of the thirteenth chapter of Revelation, which warns against a persecuting religious power that is developed near the close of time. Verses 9-12 of the fourteenth chapter of Revelation, which give their warning against that despotic, persecuting power, were also read and studied.

In the following paragraphs, we will quote another one of the prophecies in this same book of Revelation, which tells, in a little different language, the story of the world-embracing religious power that does its work just as this age is closing. We will quote from the American Standard Revised Version, as usual, leaving the numbering of the verses with the quotation, for the purpose of ready reference. The scripture is as follows:

1 "And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters; 2 with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. 3 And he carried me away in the Spirit into a wilderness; and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication, 5 and upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. 6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder. 7 And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns. 8 The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. 9 Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth: 10 and they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. 11 And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition. 12 And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour. 13 These have one mind, and they give their power and authority unto the beast. 14 These shall war against the Lamb, and the Lamb shall overcome them, for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful. 15 And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues. 16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire. 17 For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished. 18 And the woman whom thou sawest is the

great city, which reigneth over the kings of the earth." Revelation, chapter 17.

We will not take the space for a discussion of the meaning of all the different symbols that are used in the foregoing prophecy; but with the words of the scripture clearly before us, let us see if there are not in the text a few main features that are so obvious that we may all grasp them readily.

Verse 1 calls attention to the judgment that is to be visited upon the great harlot brought to view in the text. One of the seven angels that had the seven bowls is speaking. By reference to the fifteenth chapter, it will be readily seen that these seven angels with the seven bowls are the ones that are commissioned to pour out the seven last plagues. Of the fifth one of these angels with the seven last plagues, it is stated that he "poured out his bowl upon the throne of the beast; and his kingdoms was darkened; and they gnawed their tongues for pain." Revelation 16: 10. And during the pouring out of the seventh plague, "the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of His wrath." Revelation 16: 19.

Then the judgment of the beast and of Babylon is the theme of consideration. All this takes place under the pouring out of the seven last plagues. Therefore the prophecy, in the very nature of things, pertains to the closing hours of time.

In verse 1, this great harlot is said to be sitting "upon many waters." And in verse 15, the revelator says of the angel who was talking to him, that "he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues." There is no need of further explanation when the text makes it so plain that the "waters" represent the multitudes of the peoples and tongues of earth.

The name of the harlot, according to verse 5, is upon her forehead; and it is "Mystery, Babylon the Great, The Mother of the Harlots and of the Abominations of the Earth." Doubtless she is "the mystery of iniquity" referred to by Paul in 2 Thessalonians 2: 7. And doubtless, also, reference is made to the fact that there is scarcely a false religion that has ever cursed the earth that may not be traced back to the old city and country of Babylon, which were flourishing in the days of Daniel the prophet and previous to that. And though her national identity was lost, her despotic religion went on and on to curse mankind.

The sixth verse informs us that the woman was drunken with the blood of the saints and with the blood of the martyrs of Jesus. Therefore she is a religious and also a persecuting power. Jesus forewarns His church that "then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for My name's sake." Matthew 24: 9. And in numerous similar passages does the Master forewarn His followers that they will be persecuted; but in no place does He ever exhort them to become a persecuting power, or to seek by force to compel those who will not be persuaded. Therefore this symbolic woman, while she may even be Christian in name, yet because she kills the saints of God and becomes drunken with the blood of the martyrs of Jesus, represents a false religion. Old Babylon notoriously displayed her intolerance toward the religions that were not recognized by her decrees of state. And in thus persecuting the followers of Jesus, the apostate woman of this prophecy is true to the original but unworthy pattern.

Verse 2 shows that this woman allies herself with the kings of earth. Therefore since she represents a religious power, and since she becomes connected with the kings of the states of earth, it is apparent that she has made the demand that her religion be recognized and supported by state decrees. A religion, then, that seeks through the state to enforce its dogmas, must be regarded with suspicion; for this uniting of the church with the state is one of the principal characteristics of this apostate power against which the prophecy aims its warning.

Verses 8 and 11 are very peculiar in what they present. They speak of the beast that is carrying this apostate woman, as a power that once was, and then there is a period when it is not, and then when it comes up again out of the abyss to its former power. Is there not a striking resemblance in this to the beast power foretold in the first part of the thirteenth



The Sanctuaries of Jehovah

The Figurative Purifying, Once Yearly, of God's Earthly Sanctuary

By RODERICK S. OWEN

DAY by day, in the time of ancient Israel, sinners brought their sin offerings to the sanctuary. By the typical offerings made, their sins were transferred in figure to the priest and the sanctuary, which thus became defiled. This work went forward in Israel throughout each yearly round of service, until the tenth day of the seventh month, which was the Day of Atonement. On this day, the sanctuary was cleansed, as well as the whole camp of Israel. On the morning of that day, the priest first brought a bullock, which he offered for himself and his family. With its blood, he made an atonement for all their sins, so that they might represent Christ and His heavenly assistants, who are free from sin.

Lev. 16:5, 7-10 There were then brought to the door of the tabernacle two goats, upon which lots were cast, one lot for the Lord, and one for Azazel (the devil). The one upon which the Lord's lot fell was then slain, and the priest caught the blood in a basin. The other goat, the scapegoat, was kept for a later part of the atonement.

No sin was confessed upon the head of this goat, as upon the head of the personal sin offering. While we have in the personal sin offering a representation of Jesus loaded with our sins, which He bore "in His own body on the tree," in this sin offering for the atonement is symbolized the spotless sacrifice of Christ as free from personal sins, by whose blood we are to be cleansed from all sin.

CLEANSED BY BLOOD

The priest then took the blood of the goat slain for the Lord, and having filled the second apartment of the sanctuary, the holy of holies, with the sweet incense from the golden censer, entered behind the second veil. Standing there before the mercy seat, he sprinkled the blood seven times upon the mercy seat, and seven times before the mercy seat. The number seven denotes fullness, or completeness; and the blood sprinkled seven times upon the mercy seat signifies the full and complete satisfaction rendered to the law (which was kept under the mercy seat) for all the sins that had gone into the sanctuary by con-

fession before the Day of Atonement. Before this mercy seat, all the children of God had bowed during all the yearly round of service. So the sprinkling of the blood seven times before the mercy seat represented the cleansing of all these worshipers from all their unrighteousness. This provided for all sin that had been confessed before the priest went in.

But suppose that while the priest was in the holy of holies, a person should remember a sin which had not been confessed. What could such an individual do? Was there no chance for confession? We are told that on the Day of Atonement, they could and must afflict their souls, that it would be fatal not to do so. So we conclude that any one convicted of sin while the priest was making the general atonement in the second apartment, could, by prayer and confession toward the mercy seat, transfer his sin to the altar of incense. Therefore we find that after the priest had made the atonement at the mercy seat, he stopped at the altar of incense as he came out, and made an atonement for it, to cleanse it, and to hallow it from all the uncleanness of the children of Israel.

THE SCAPEGOAT

Now, having included in his atonement all confessed sins, the priest came out of the sanctuary, and placed upon the head of the live scapegoat all the sins of Israel. The scapegoat, as a type of Satan, who is the author of sin, and directly responsible for evil doing, was thus made to carry all confessed sins. This goat was then taken away into the wilderness by the hand of a strong man, who left him there to perish, and it was never allowed to return to the camp of Israel. The one who led the goat away must wash his clothes and cleanse himself before returning to the camp.

Thus were the sanctuary and the camp of Israel cleansed. This was the typical Day of Atonement, the typical Day of Judgment; and through faith in the real Sin-bearer, Jesus, it left all God's people free from sin, while all the unrepentant had their sins forever fastened upon them, and were cut off from among the true followers of the Lord.

May Religion Imperil Us?

chapter of Revelation, which received the death stroke, but whose death stroke was finally healed? And may it not be that the abyss spoken of is the chaotic and calamitous condition of earth near the close of time, which drives men pell-mell to seek some form of religion as a sort of superstitious mascot to protect them from the bursting storm?

Verse 8 also shows that any who dwell upon the earth and whose admiration is attracted toward this beast, do not have their names written in the book of life. Furthermore, the fourteenth verse foretells war against the Lamb. The Lamb is spoken of again and again, not only in Revelation, but elsewhere in the Bible, as the Lord Jesus Christ Himself. For indeed He was the true Lamb of God, that was offered for the sins of the entire world.

Verses 12, 13, and 17 inform us that the ten horns on the beast represent ten kings, who unite in giving their authority for a short period to this apostate power. They "have one mind" in bestowing the authority and strength of the state upon this false church power, that she may, as she comes forth from the abyss, use all the might of earth in persecuting those who are standing for the truth, and the liberty of conscience and of soul that is found only in the true gospel of Jesus Christ. But right at the last, as shown in the sixteenth verse, they see all the deception, and hate the harlot, and turn against her.

Now while it is apparent that the world as never before is turning toward religion, have you, as an individual, selected for yourself a safe guide to lead you through this stormy period, so that you may not make the mistake of falling under this false power against which one portion after another of the prophetic Word has warned us? To avoid deception, we must avoid the spirit of intolerance that leads to persecution. We must study, as never before, the clear, strong principles of the gospel of Jesus Christ, and learn, from real experience, what He means when He tells us that if we are persecuted in one city, we are to flee to the next, and if we are smitten on one cheek, we are to turn the other also.

There is none of the spirit of hate, there is none of the spirit of intolerance, there is none of the spirit of persecution, in the true religion of Jesus Christ. It may not be absolutely essential that we know all of the ins and outs of this apostate power, but it is indeed important that we go on growing and ever experiencing the love of God and His gospel, and the power of Jesus Christ, whom God has sent.

The mightiest conflict between the forces of the true religion of Jesus Christ and the forces of the apostate powers of earth is right upon us. We will be a party to this struggle on the one side or the other. There will be no neutral ground. We should know without a peradventure where to stand; and by the grace of God and in the plenitude of His power, we should stand there.

Are the Bible and Science at Odds?

By JOHN E. MELLISH

UNPREJUDICED science has given us wonderful evidence of the truth of the Bible. Many professed scientists have been teaching theories contrary to the Word of God. But the more science is truly developed, the more evidence it produces of the accuracy of the Bible. In connection with what the Scriptures teach about the earth, we will make a number of quotations from the "Annual Reports of the Smithsonian Institution." These reports have been written by leading scientists, and we may rely upon what they say.

As concerns the age of the earth, the "Annual Report" for 1900, page 277, records the following:

"Until almost the beginning of the present century, the general belief in all Christian countries was that not only the earth and man, but the whole cosmos, began to exist about six to seven thousand years ago; furthermore, that all was made at once without natural process, and has remained substantially unchanged ever since."

It is worthy of note that the belief in the great antiquity of man did not rise until practically modern times, though it has been growing stronger ever since. Yet even those who believe in it are at variance among themselves. The geologists always place the age of the earth at many millions of years, and they are continually increasing this age. The physicists, on the contrary, give it as only twenty millions of years, and they are continually shortening the period.

How much better it would be to accept the divine record of man's creation and history, "knowing this first, that there shall come in the last days scoffers," despising the teachings of the Bible, and "walking after their own lusts." 2 Peter 3:3.

DARWIN'S DOWNFALL

Why did the whole world go wild after Darwin's works on evolution, and then by the opening of the twentieth century, throw the Darwinian theories to the four

winds? What brought about this change? A brief sentence from the "Annual Report" for 1903, page 509, clearly reveals the cause: "Up to the present time, no one has ever seen an animal or vegetable species engender another, or transform itself into another." Also on page 511: "When the Darwinists are pressed closely, they demand time—much time; too much time. They require indefinite series of generations for the smallest species to be formed. Their adversaries have reproached them with having made our globe too old; this is also the opinion of Lord Kelvin."

As a consequence, Darwin's theories of evolution have been cast aside, for they did not prove true after careful investigation; and all true scientists have been forced to acknowledge their fallacy.

All records left by the plants of the so-called "early Tertiary" age show that some remarkable change has taken place between those times and the present. In support of this, we read the following interesting observation in the "Annual Report" for 1900, page 282:

"Perhaps no subject connected with the physics of the earth is more obscure and difficult than this. The facts as far as we know them are briefly as follows: (1) All the evidence we have points to a high, even ultratropical climate in early geological times. (2) All the evidence points to a uniform distribution of this early high temperature, so that the zonal arrangement of temperatures, such as characterizes present climates, did not then exist."

TORRID ZONE WAS ONCE NONEXISTENT

Further testimony on this question is added in the "Annual Report" for 1912, page 357:

"The regular and normal conditions which have existed for vastly the greater part of geological time, have been marked by relative uniformity, mildness, and comparative equability of climate. This is abundantly shown by the almost world-wide distribution and remarkable

uniformity of the older floras. When, for instance, we find the middle Jurassic flora extending in practical uniformity from King Karl's Land, 82 degrees north, to Louis Philippe Land, 63 degrees south, we have conditions which not only bespeak a practically continuous land bridge, but exceptionally uniform climatic conditions. To have made this possible, there could have been neither frigid polar regions nor a torrid equatorial belt, such as now exist. The absence of growth rings in the stems of these plants, as well as the presence of such warmth-loving forms as cycads and tree ferns, point to the absence of seasons and the presence of mild and equable climatic conditions."

These records left by the plant life of the earth before the Flood, speak of a wonderful climate in those days. Yet there are geologists who cast aside the Biblical story of the Flood, and attempt to account for the remarkable antediluvian flora by long ages of evolution; but this leads us away from the truth rather than toward it. "Pure science is fundamentally the creature and servant of the



Cleaning the bones of a duck-billed dinosaur, preparatory to mounting the parts for the American Museum of Natural History. Not only this prehistoric animal has been unearthed, but the mammoth has been dug out of the ice of Siberia with the hair intact and even freshly eaten grass in its stomach.



material needs of mankind. . . . Much that has been masquerading as applied geology, is not science at all." ("Annual Report," 1912, page 351.)

The fossil plants of the days before the Flood plainly show that when they grew, there was neither extreme heat nor cold. Instead, there was a constant temperature over the earth from pole to pole, and all through the year. Storms did not blow, making knots and uneven growths in the trees through straining to resist them. Those early trees and tree ferns show no signs of any winds. Neither were there rain storms before the Flood; "but there went up a mist from the earth, and watered the whole face of the ground." Genesis 2:6.

THOSE SIBERIAN MAMMOTHS

There is further testimony which points to the great change that has come in the climate of the world. On the north coast of Asia are islands made up of ice mixed with clay, in which have been frozen plants, trees, animals, and bones. Particularly interesting are the many bodies of huge mammoths which have been discovered. These great creatures are found frozen solid, frequently with flesh, skin, and hair intact, just as though a terrific blizzard had overtaken them before they could escape. Still more remarkable, some mammoths have been found with grass in their teeth that was still fresh, as though it had just been plucked. Had these animals died because of disease, they would have shown signs of decay. But this is not the case. On the contrary, their condition points unmistakably to some sudden cold wave that overtook them and froze them in at once.

These findings of man to-day are in perfect harmony with the story of the Flood written centuries ago. When one takes into account the purely physical aspect of the Flood, as recorded in the seventh and eighth chapters of Genesis, no imagination is needed to picture the tremendous upheaval to which the world was subjected. And it is significant that the story of the Flood closes with these words: "While the earth remaineth, seed-time and harvest, and cold and heat, and

summer and winter, and day and night shall not cease." Genesis 8:22. Nothing in the Bible indicates that summer and winter had previously been known.

WILLING IGNORANCE

Not wishing to believe the Biblical record of the Flood, scientific men have framed the theory of the "glacial epoch" with which to account for the changes that are evident on the face of the earth. According to this theory, an immense ice sheet extended southward from the north pole. In the United States, this ice extended down to northern Wisconsin and northern Ohio. Various grooves in the surface of the ground through our northern states are supposed to mark the southern limit of this ice sheet. In a similar way, in the Old World, a great ice sheet was supposed to extend southward into northern Asia. But this theory, like others, has its difficulties. In Canada and northern Europe and Asia, the great rivers run northward, because the land slopes from the south to the north rather than the reverse. This means that the proposed ice sheet, in extending southward, would have had to push uphill directly against the action of gravity. To make this a physical possibility, the "source" of all this ice would have had to be untold hundreds of feet thick, which is not claimed by any one.

God speaks truly when He says that people "willingly are ignorant" of the truth about the Flood. 2 Peter 3:5, 6. True scientists have lamented the fact that for the past half century, geology has not advanced. When the observed facts are ignored, is it any wonder that this science has not made progress?

WINDS, ICE, AND THE FLOOD

Some one may still ask: But how does the Flood account for the large number of rocks that have been carried south from their origins in the north? And how may the ice marks in the ground be explained? After the rains of the Flood had ceased, "God made a wind to pass over the earth" to assuage the waters. Genesis 8:1. For months the winds blew, before they had fulfilled their duty of assuaging the waters from the

earth. The waters in the present polar regions were frozen into ice floes and huge icebergs. As the winds blew these about, it requires no conjecture to picture how easily they marked up the surface of the ground wherever they came in contact with it. Nor is it difficult to see how stones were frozen in with the ice as the waters lowered, and were then carried to other points, and deposited when the ice thawed in warmer latitudes. In fact, this very process is going on in the world to-day. Why should man form ponderous theories of his own, when the teachings of the Bible are so much more satisfactory and consistent?

In still another way, the findings of true science go to prove the accuracy of the Bible. Summing up the investigations of the excavations in Assyria, the Smithsonian "Annual Report" for 1896 asks the question, "Was primitive man a modern savage?" Then the report says:

"What is true of Genesis is true of all national records and all archaeological research. Everywhere there is a surprising primitive development. Everywhere this descends into war. Everywhere the war god is the younger god, never the elder, as perpetual war would have made him.

EARLIEST MAN NOT A SAVAGE

"If the origins of society stood rooted in perpetual strife, if the endless war of the savage were its early normal condition, and the war chief the first head, mythology would make the war god the earliest of the pantheon; but while he is often the favorite national deity, his temple the greatest, his priesthood the most important, and his caste the rulers of the tribe, in the national cult and culture, the war god is, as with Ares and Mars and a dozen more which will suggest themselves, of the second and third generation of deities. The succession of deities is from local primitive and comparatively early gods to gods whose warlike demands require a bloodier sacrifice. Also the goddess whose worship prescribes, permits, or palliates sexual license, is figured as a goddess later and younger than the goddess who presides over lawful marriage. (Continued on page 14)

THE SILENT CHRIST

By ROBERT HARE

The cross was lifted and the cup was filled.
The Christ of Nazareth saw and knew it all—
The cruel Roman rods, the shame, the pain,
The mocking throng, the spear, the gift of gall,

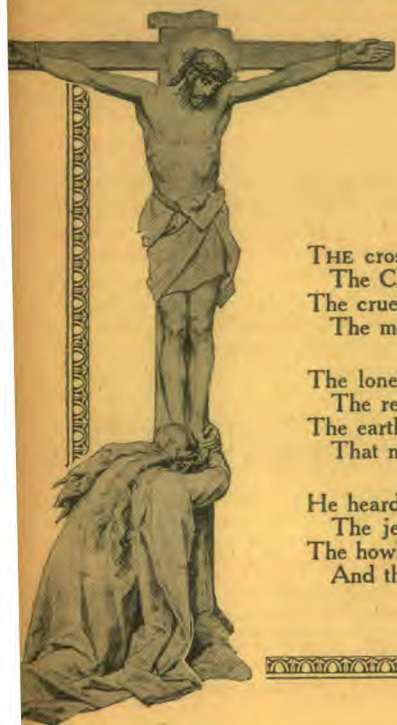
The loneliness and gloom, the darkened sun,
The rending rocks, the open graves of clay,
The earthquakes and the dim forgetfulness
That must appear to close that saddest day.

He heard the words of scorn and bitter hate,
The jeers from sanctimonious lips, the call,
The howlings of the mob that chose Barabbas,
And the mocking plea, within the judgment hall.

Yet, knowing, hearing, seeing all, He stood
Calm as a sunbeam shining on the storm.
No passion fired His soul, or terrified
The heart that beat within that godlike form.

Condemned, and yet unmoved, He stood, as though
Earth and its howling mob had fled away,
While facing death with bold and dauntless soul,
Calm as a statue molded in its clay.

O Christ, Thou silent Christ! Teach me to know
The dignity of courage so divine;
Help me to copy and in love discern
A life so deep, so true, so calm as Thine.



Colds, Catarrhs, and Influenza

How to Expend the Ounce of Prevention That Will Save the Pound of Cure

BY ALFRED B. OLSEN, M. D., D. P. H.



MOST if not all respiratory disorders begin with a more or less marked inflammation of the upper air passages, the nose, the mouth, and the throat. The direct exciting cause of the inflammation is almost invariably, if not always, a microbe, and sometimes several microbes. These microbes oftentimes find lodgment in a healthy person, because of the lack of strict cleanliness in the care of the nose, the mouth, the tongue, and especially the teeth and the tonsils. A chill, or anything that lowers the vitality of the lining membranes of these upper air passages, even temporarily, is often quite sufficient to give the germs a start, and the result is an inflammatory catarrh more or less extensive and more or less serious.

BEWARE THE INFECTIOUS CROWD

To escape infection, it is necessary to avoid crowds, and especially places of congress that are poorly ventilated. This usually applies to theaters, variety shows, concert halls, cinemas, public halls, drawing-room meetings, etc., and also, we regret to say, most churches and chapels. Sunshine and fresh air are the best disinfectants; and where they penetrate in abundance, there is little danger of infection.

A person who sneezes or coughs should do so into a handkerchief, in order to prevent infecting the air with fine particles of moist discharges laden with germs. Since acute colds and influenza are contagious, the patient should be isolated as far as possible, and only the necessary attendants should go near him. Keep away from influenza as you would from measles or smallpox.

CHASING GERMS FROM THE MOUTH

It is of the greatest importance to maintain always a strictly clean mouth, nose, and throat; and this means a clean tongue, clean teeth, which are free from decay however slight, and clean, healthy, active tonsils.

To keep the mouth clean, it is necessary to clean the teeth efficiently after

each meal by removing all the food particles that remain behind; and the tongue too should be cleaned with the toothbrush.

A good tooth paste should be used at least once a day in cleaning the teeth and the tongue. An antiseptic mouth wash also is desirable; and for this purpose, an inexpensive and at the same time efficient solution can be prepared by adding one teaspoonful of carbolic acid, lysol, or some similar preparation, to two or three pints of warm water, and shaking well. The gargle might be used two or three times a week, daily, or oftener, as necessary. After the throat is thoroughly gargled, the mouth should be rinsed, and the solution should be swished through the crevices of the teeth. If an equal part of hot water is added to the gargle, it may also be snuffed up through each nostril, for the purpose of cleansing the passages of the nose.

TEETH GOOD AND BAD

All those who would be free from colds, as well as from many aches and pains of a neuralgic and rheumatic nature, must make it a rule to visit the dentist every six months, or oftener if necessary, for the purpose of having the teeth carefully examined, and scraped if tartar has gathered on them. Any decay should be made good by efficient stopping. If the gums are soft and bleed readily, they can soon be put into a healthy state by rubbing them with the same paste that is used for cleansing the teeth.

If pus has gathered at the root of a tooth, usually the tooth should be extracted, although sometimes it may be saved by efficient treatment by a competent dentist. Only a properly qualified dentist should be consulted, for otherwise there is risk of unsatisfactory and unskillful service, which may mean the needless loss of teeth.

A person who is subject to frequent

colds ought to consult his doctor and have the tonsils carefully examined. These organs are always more or less affected by a cold, and may ulcerate and develop abscesses. If one or both tonsils become the seat of numerous abscesses that constantly discharge pus, it is obvious that they are a grave menace to health, and the pus is liable at any time to cause some serious physical disturbance. Neuralgia of the face or of the head, acute attacks of rheumatic pain, and certain forms of neuritis, as well as other disorders, may be traced directly to the discharge of pus from the tonsils.

If a tonsil becomes saturated and permeated throughout its substance with numerous abscesses, it can no longer serve any useful purpose to the body, but becomes a dangerous source of disease and distress. In this condition, the only satisfactory treatment possible is the complete removal of the septic mass of tissue. Until this is done, it is impossible to have a clean mouth.

FIRST AID FOR A COLD

When one feels the slightest sign of soreness in the throat, or other sign of approaching cold, it is wise to drop work at once, and take the following prompt measures: The teeth and the tongue should be cleansed with extra care, and a gargle of one teaspoonful of disinfectant to two pints of water should be used every two or three hours. The gargle should be diluted by the addition of an equal part of hot water, and then snuffed up through both nostrils. In addition, a dessert-spoonful or more of medicinal paraffin should be gargled immediately after the disinfectant, and afterward the paraffin should be swallowed as a mild laxative. The paraffin should also be snuffed up through the nostrils, so as to line the mucous membranes with the oil. A full soapy enema, amounting to three pints in the case of an adult, should be given to cleanse the bowels.

If there is any sense of chilliness, or other evidence of disturbance of the circulation, give a hot foot bath or a hot full tub bath, and at the same time let the patient drink one or two pints of hot water with or without the addition of a little lemon juice. After the bath, a tepid sponge or cold mitten friction should be administered, then a vigorous oil rub. After this treatment, the patient should be put to bed in an airy, well ventilated room, between warm blankets, and with a hot bottle at the feet.

As regards food, it is just as well to skip a meal, or take a pint or so of barley water or a thin oatmeal or gluten gruel. Until health is fully restored, only a light diet, including fruit, should be allowed.

This treatment should be repeated the following day, or longer if necessary, until all signs of soreness of the throat or other symptoms of cold have disappeared.



"To escape infection, it is necessary to avoid crowds."

Christ Coming "As a Thief"

(Continued from page 6)

will God punish the inhabitants of the earth for their rejection of His truth, by pouring out upon them His wrath in the seven last plagues. This visitation of wrath will extend over a period of about one year. Revelation 18: 8. Likewise, about one year from the time of the Lord's return from the wedding, which will be at the end of His priestly ministration and the close of probation, He will return to this earth in a great demonstration of glory and power. This will be the second coming of Christ in fact; and to this glorious event belong all those texts which speak specifically of the second coming as an open, public event.

PRELIMINARY MOVEMENTS IN HEAVEN

The coming of Christ to the wedding in 1844 was not His return to this earth, but a movement in heaven. The coming of Christ from the wedding at the closing of probation is not His return to this earth, but another movement in heaven. Therefore those texts which deal with these movements speak of them as secret, invisible events, as they are to the inhabitants of this earth.

But these movements in heaven are to be succeeded by the actual second coming of Christ, His bodily, personal return to this earth. There is nothing hidden or invisible about this event, nor is there any phase of it which is not open to all the inhabitants of the earth.

This coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it. The Lord will not come in silence; for we read, "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thessalonians 4: 16.

IN OVERWHELMING BRILLIANCE

And His coming will be visible. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 27.

His coming will be overwhelming in glory and majesty. We read: "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 30. "He shall come in His own glory, and in His Father's, and of the holy angels." Luke 9: 26.

A description of the exact manner of the second coming of Christ was given by the angels who spoke to the disciples at the time of Christ's ascension. The record is: "While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

Attention is directed to the expression, "in like manner as ye have seen Him go." Christ went away visibly; He will return visibly. He went away personally; He will return personally, "this same Jesus." He went away literally; He will return literally. He went away bodily; He will return bodily. He went away with clouds—"a cloud received

Him out of their sight" (Acts 1: 9); "behold, He cometh with clouds" (Revelation 1: 7), and "they shall see the Son of man coming in the clouds of heaven." Matthew 24: 30.

WITH GLORY AND RIGHTEOUS WRATH

And when Christ comes the second time, He will come with wrath, to destroy His adversaries. He will not come to reign as king over a world that has been converted, and which has laid down its arms. He will not come to establish His kingdom in old Jerusalem, to reign over the Jews, as is so zealously taught by the Prophetic Bible Conference movement. His hatred of sin will blaze forth against the nations, and they will be consumed by the brightness of His coming, and overwhelmed by the glory of His presence. When wicked men shall see Him coming, they will call for the rocks and the mountains to fall on them and hide them "from the face of Him that

An earnest Christian, after visiting many lands, and meeting thousands of Christians, wrote the following: "The Lord Jesus is making experiments on human hearts, through the exhibition of His mercy and abundant grace. He is effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery."

sitteth on the throne, and from the wrath of the Lamb." Revelation 6: 15-17.

After destroying the wicked by the brightness of His coming, Christ will then take His people to heaven, to live in those mansions He is now preparing for them. John 14: 1-3. The Prophetic Bible Conference movement is right in believing and teaching that there is a coming of Christ to this earth for His saints, and also a coming of Christ to this earth with His saints. The movement is wrong in teaching that only seven years elapse between these two comings; for, as we shall see, a full thousand years intervene between the time when Christ comes for His saints and His return with them.

We shall not be able to understand these events fully unless we give some consideration to the order of events which open and close the period of one thousand years called the millennium, to which consideration the next article will be devoted.

Are the Bible and Science at Odds?

(Continued from page 12)

"Everywhere men look back upon peace and hope for its return. Everywhere nations have their Wanderjore in their annals when the earth was still empty and happy and young. These numerous coincidences cannot be accidental."

How remarkable these records are! They tell the same sad story as does the Bible. The earth was created perfect.

All was peace. Then sin entered, and people began to have strange gods, gods that demanded war and bloodshed. As the Bible expresses it, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecclesiastes 7: 29.

And since then men have followed their own desires rather than walk in uprightness. They have waxed "worse and worse, deceiving, and being deceived." 2 Timothy 3: 13.

All archæological records show that the theory of evolution is without foundation. And lately paleobotany, through its study of fossil plants, has shown the same.

SEEKING LIFE IN A TEST TUBE

For many years, scientists have tried to find the origin of life. As yet they have been unsuccessful. It was thought for years that life germs of the most simple forms came from other worlds to this earth. But that was not finding the origin of life; it was simply putting it off at a greater distance than ever. Of late, it has been proved that live germs, while still subject to natural conditions as we know them, cannot come to our world from other worlds. The lightest known substances are gases, and the lightest gases cannot get beyond the control of the earth. They may rise far above the air, but never will they get beyond the control of gravity. Furthermore, it has been demonstrated that the ultra-violet rays in space would destroy the life of any germs that might leave one world to wander through space to reach another.

Seeking to find the origin of life, scientists have made innumerable chemical emulsions for the culture of germs. They have treated the germs to all kinds of temperature changes, from 400 degrees below zero F. to extreme heat. They have varied the culture by feeding them all kinds of liquids and chemicals, both favorable and unfavorable to their growth. As yet, none of these extreme changes have produced any new species of germs. This failure has been a great stumblingblock to the evolutionists, and they have been compelled to acknowledge the fallacy of their teachings.

BONES TWO HUNDRED THOUSAND YEARS OLD!

A few years ago a most remarkable archæological discovery gave the evolutionists a death blow. Some bones were excavated in the south of England. They were not well shaped, but apparently belonged to a very low and degraded type of man. The evolutionists examined these bones, and claimed at once that they belonged to the "ape-men," and were at least two hundred thousand years old. An account of the find was published in many papers dealing with this so-called science.

After some months of deeper excavating, more bones of the same kind were uncovered and taken out of solid sandstone beds. As before, the bones were examined, and pronounced many hundreds of thousands of years old. Again the news was published abroad. But scarcely had the reports been printed, when more of the same bones were uncovered in the sandstone, and with some of them were found Roman coins. It was a clear case against the evolution-

ists. The sand had formed into stone since the Roman occupation in England, and the coins proved that the bones were only two thousand years old. These things made the evolutionists ridiculous before real scientists; and since that time, we hear of evolution only as a plausible theory, but with no facts to establish it.

There is much scientific teaching that leads us away from God, because it discredits the inspired Word that He has given us. But true science leads us to God; for it recognizes Him as the Author of all wisdom and all life, and as the Creator of the whole universe.

Peyote, Dessicated Whisky

(Continued from page 2)

dition to justify the government's paying salaries to teachers to teach them. Babes in arms are given peyote tea. This indiscriminate use of a powerful narcotic has increased infant mortality."

The poor innocent Indians believe this plant to be possessed of virtues which are highly desirable. Like other intoxicants, its effect is deceptive. It eases pain. It quiets and soothes the guilty conscience. It leads to a forgetfulness of family obligations, and destroys manhood and womanhood. It benumbs the nobler moral instincts, and tends to lower man below the brute. Its use is working havoc among the Indian tribes. A bill has been introduced in Congress to suppress the traffic in this narcotic.

In the interest of the troops that are now on the border, special efforts should

be made to prevent the spread of this drug. It is already being shipped in large quantities. Being dry, it can be more conveniently carried in the pocket and used indiscriminately and whenever desired.

Peyote is in fact a more subtle and dangerous intoxicant than whisky. Every effort should therefore be made to arrest its use, since in the absence of whisky, some intoxicant, naturally, will be sought to take its place.

D. H. KRESS, M. D.

Come to Buffalo, New York

THOSE readers of the SIGNS or their friends who reside in the vicinity of Buffalo, New York, are cordially invited to attend the Western New York Conference annual meeting to be held in Elmwood Music Hall, Elmwood and Virginia streets, Buffalo, June 19-30.

Services will be held in the main auditorium each day at 8 and 10:30 a. m. and 2:30, 5, and 8 p. m. This room seats 3,500, and contains a magnificent pipe organ. The services will be on inspirational and doctrinal themes, much after the nature of the subjects presented in the SIGNS. Prominent speakers from the General Conference of Seventh-day Adventists will be in attendance.

In connection with the meetings, a cafeteria will be conducted, where food will be served at cost. Rooming accommodations can be secured at very reasonable rates.

K. C. RUSSELL.

"THE mansions in the skies are not castles in the air."

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Sheet Music

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

REFORMING A SCIENCE is no easy task; but this is what Professor George McCready Price, M. A., has done in "The Fundamentals of Geology." Every intelligent person should read this book. Cloth, 270 pages, illustrated with engravings, charts, and maps, \$1.25. Pacific Press Publishing Association.

READY JUNE 15

REPEATED REQUESTS

have come to the publishers of the SIGNS to issue in convenient form for study many of the difficult and puzzling theological questions that have been answered by our editors during the past years. Some of these have been answered in the columns of the SIGNS, but many more by private correspondence. In response to these solicitations, there is now in preparation

QUESTIONS AND ANSWERS, VOLUME 2

Volume 1 was printed in 1911, and has proved a source of valuable information to thousands. Volume 1 will continue to be published. Volume 2 is entirely new. It will be ready June 15.

The help to be obtained from these two volumes is certainly indispensable, and will prepare the reader to meet the onslaughts of the infidel and the false teacher of to-day.

"I consider it even better than volume 1," said one of our ministers who had carefully and critically examined

the manuscript for volume 2. A Bible student's library is incomplete without these two volumes of 500 or more questions and answers.

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Send a yearly subscription to the weekly or monthly SIGNS OF THE TIMES with \$2.15, and a copy of volume 2 will be sent postpaid. The book alone is \$1.00. Both volumes 1 and 2 with a year's subscription to either periodical for \$2.75.

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can now be placed. Your subscription to the paper can begin at once if desired, and the book be mailed as soon as ready. Orders that reach us early will be the first to have attention after the book is off the press. The book can be sent to one address and the paper to another if you wish. Send all orders to our representative in your state, or

PACIFIC PRESS PUBLISHING ASSOCIATION, Mountain View, Cal.

The Catholic Church on Prohibition

THE prohibition amendment and the controversy it has engendered are proving to be a dividing line between those who are set upon exploiting mankind at any cost to the world's morals and finances and those who really want to help men to reach a higher plane.

One of the most surprising revelations is the uncompromising stand that the Roman Catholic Church takes against prohibition. Cardinal Gibbons has repeatedly said that the prohibition amendment is a disgrace to America and that every Catholic should oppose prohibition with every ounce of moral and political power. He says that this amendment endangers the church in that it may prohibit the use of wine in the sacraments, and that every American home should be free to have liquor on its table if it deems best. The Catholic press is vitriolic in its denunciations of all those who are working for the abolition of liquor.

Is it not a sad comment on the religion of a church whose communicants number some 15,000,000 in America, that its clergy and responsible heads champion the side of liquor, though the fact is patent and easily proved, that alcohol and its accompanying ills are the worst enemies the church and the home have to meet? How can the saloon, the dive, the expenditure of billions for that which is not meat, the wastage of millions of tons of grain when half the world is starving, be harmonized with the gospel of Christ?

If Jesus of Nazareth were in the world to-day, would He drink whisky, beer, wine, brandy, or would He cast a vote against them? A Christian does as Jesus would do.

The Most Widely Circulated Book

THE American Bible Society, at a recent meeting of its board of directors, proposed to the British and Foreign Bible Society and other national Bible societies a federation of all the Bible societies of the world. In making the proposition, Mr. James Wood, president of the American Bible Society, announced that the annual output of Bibles has now reached the amazing number of 35,000,000; and he affirmed that fully three quarters of these are put out by non-commercial Bible societies throughout the world. But President Wood further affirmed that "even this large number of Bibles is entirely inadequate to meet the needs of the world, and something must be done for more complete and efficient prosecution of the work of Bible supply. Some determination must be made of the most needy fields and the relative urgency of the work in each, so that the matter of the Bible distribution may be wisely taken care of. A great many considerations have led us to believe that the time was ripe for a combination of the forces whose principal interest is the supply and distribution of the Christian Scriptures."

Not only may the Bible be said to be the most popular book in the world, judging from these most marvelous figures,

but it approaches the point of being more popular than all the other books in the world combined. There is no more important work committed to the men of this age than the circulation of the Sacred Scriptures. This volume of divine inspiration discloses the great plan of salvation and opens the door of hope to the suffering and sorrowing individual; and not only so, but its prophecies make



W. N. U.

Anthony Smetona, the first president of Lithuania, is forty-eight years old and is the son of an organizer. He has been active in furthering the plans of his country for independence, and was one of the few prominent Lithuanians who remained during the German occupation, protesting against German oppression.

clear what will be the outcome of the present perplexing, distressing conditions that are filling the hearts of men with despair.

Those who are seeking to devote their means to a worthy cause should not fail to remember our Bible societies, which are doing such a noble work.

An Aid to Bible Study

IN their interpretations of prophecy, very good men may make mistakes; but God and His Word are never mistaken. Therefore we should not lose faith in the Book, even though men in whom we have had confidence may have been mistaken. We should take a closer view of the inspired Word itself. We should seek a little more earnestly for the illuminating influence of the guiding Spirit of God, pleading the promise that "when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." John 16:13.

The Spirit, then, acting through the Word, is the great guide. God's Word should never be studied except with the prayer from the heart that the Spirit may guide in its study. And as we study the sacred Word in this frame of mind, the same Spirit that inspired the divine Book will aid us, through its prophecies, to see "the things that are to come."

The Overshadowing Problem

A PARAGRAPH from "Holland's Letter" in the *Wall Street Journal* reads: "On the whole the financial question, international and national, which the war has raised is becoming not the least but possibly the most important of the consideration which must be referred to the Society of Nations. These questions will loom larger and larger, and it seems they may overshadow any other question, ideal or humanitarian, associated with the establishment and operation of the League of Nations."

When the financial situation becomes unsettled, the way is opened for almost every conceivable kind of social disturbance. The war has created conditions that have no remote semblance of a parallel anywhere in history. True, there have been similar problems in different localities all through the ages, but the colossal proportions of the problems of to-day put them in a class altogether by themselves. Human power may not be able to cope with these gigantic difficulties; but the heart may rejoice in the fact that the power of Christ, manifested in His coming, will be the eternal solution of all earth's ills.

Jewish State Frowned Upon

ZIONISM seems to be digging its own grave. If any one should be enthusiastic about a rejuvenated Jewish state, it is the Jews; but enthusiasm among them, especially among their scholars and leaders, is rapidly lessening.

The *Independent* for April 19, 1919, gives the views of Sir Charles Walston (Waldstein), an eminent Jewish scholar, upon the subject of Zionism, and he says this movement toward a Jewish commonwealth should be discouraged.

"Jerusalem, Sir Charles believes, will be the proper abode for a great Hebrew school and university, a central library preserving Biblical, Rabbinical, and Yiddish literature, and a museum of Jewish antiquities and art, but it should not be the capital of a Jewish state. He more than hints that such a state would raise a question in the world politics of tomorrow not unlike the Irish question in the British imperial politics of to-day. . . .

"On the whole the conservative Jews, who desire above all things to maintain the old Jewish faith and the Talmudic tradition, incline to be Zionists. The progressive Jews, the men who deprecate race distinction and hostilities and whose political and economic sympathies incline to nationalism, would prefer to see Jews intermarry and amalgamate with their gentile fellow citizens in Europe and in America, and are disposed to discourage the Zionist experiment."

A great many Bible students in the world to-day are heralding the rebirth of a Jewish nation as the most potent sign that Christ's coming is imminent. The Bible, however, repeatedly teaches that the Jewish nation as such will never be revived, since it rejected Christ, the Messiah. Those who are anticipating the erection of a Jewish state are doomed to disappointment by the statements of God's infallible Word.