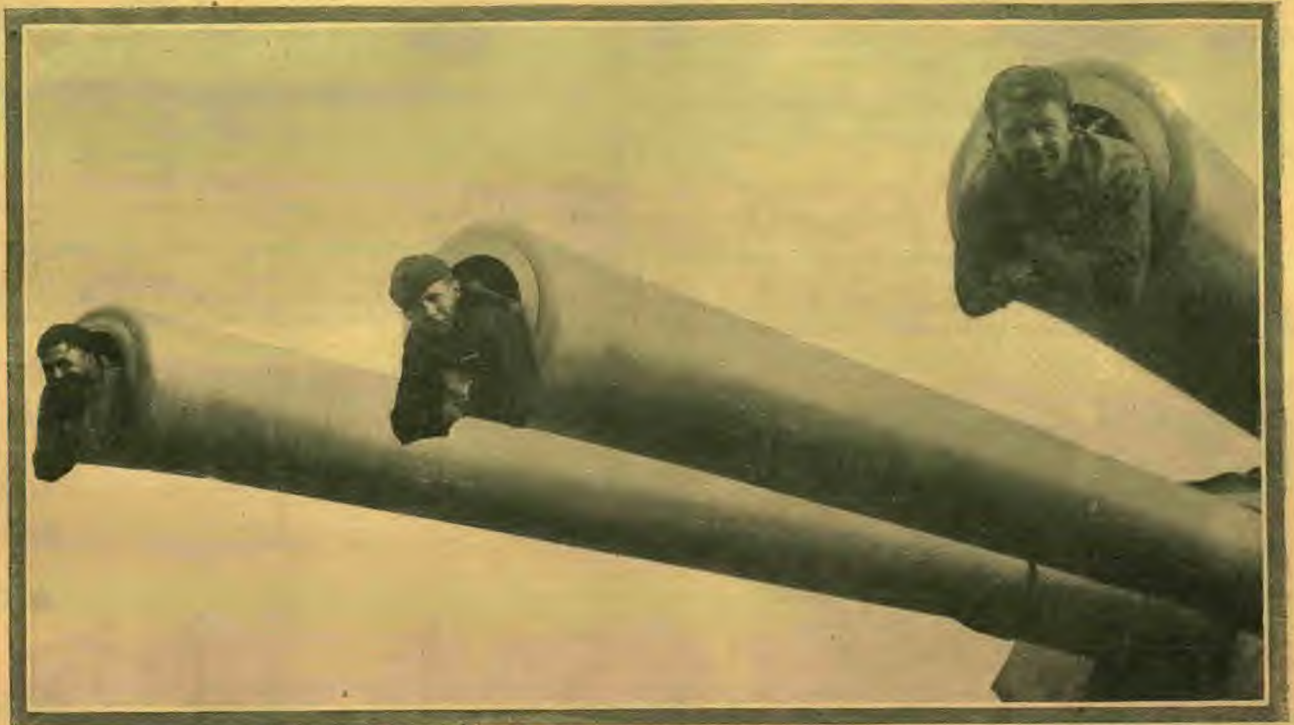


Signs of the Times

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This will give some idea of the size of the big guns on the largest battleship afloat, the U. S. S. Idaho. But these are not the only ones of this size carried—there are twelve such as these, moved about with ease in the revolving turrets of the battleship. Each of these naval rifles is capable of throwing a 1,400 pound projectile to a distance of twenty-five miles.

A Séance with Celebrities

W. E. Gladstone, Abraham Lincoln, William Booth, and Mary Baker Eddy

By ANDREW C. GILBERT

THE forces of spiritualism are captivating multitudes of people to-day. Large numbers are being lost to truth through these mysterious, superphysical influences. For in the specious lucubrations of this occult power is hidden a paralyzing fascination.

That fascination holds the unwary soul spellbound as it seeks information regarding some secrecy, or asks for explanation of some mystery, or requests help to master some future problem, or desires light in respect to some fact or condition remote from physical and mental apprehension. Those who bow at the shrine of the spirits, are enchanted at the wonderful unfoldings of superior intelligences that are heard but not seen, felt but not perceived.

The following paragraphs are a concrete illustration of the gigantic fraud

that is being perpetrated by the devil upon unsuspecting men and women. These quotations show the eagerness with which many to-day are seeking the association of those who pretend to bring from "beyond" such "friendly aids" as will help those who are in distress, disappointment, or perplexity:

"Crowding the two front rooms of a quaint old house on Robson Street [Vancouver, B. C.], sixty or seventy men and women gathered on Sunday evening. For an hour, they listened spellbound to addresses by no less personages than William Ewart Gladstone, Abraham Lincoln, General William Booth, originator of the Salvation Army, and Mary Baker Eddy, founder of the Christian Science Church.

"That the majority of those present believed implicitly that they were receiv-

ing direct messages from the spirit world was evident from their fervent attention during the 'service,' and from the earnest manner in which they asked advice and guidance from their friends in the spirit world, when for a few moments at the conclusion of the meeting the medium consented to be questioned.

"The service opened with a hymn, the first stanza of which was:

"In the moments when life's shadows gather thickly o'er the way,
When it seems we are deserted, and for guidance vainly pray,
Then our spirit friends seek ever to give courage, hope, and cheer.
If they fail in their endeavor, do not doubt their presence here."

"This was followed by a prayer addressed to the spirit guides, and three verses of 'Nearer, My God, to Thee.'"

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THE CHOICE GOD MADE

It Broke Jesus' Heart, but Heals a Sick Old World.

By MEADE MACGUIRE

WHEN man sinned, doubtless all the intelligent universe realized that from the days of eternity, no such crisis had before arisen in God's government. All awaited the outcome with inexpressible interest and concern. What would God do with Adam and Eve?

Not being acquainted, as was the Creator, with the awful nature of sin, it may be that some asked, Why cannot God just forgive Adam and Eve, and take them back into the family, simply ignoring this one transgression? Let us examine this question a moment.

First, sin wrought a mysterious change in the very nature of the guilty pair. They were no more in harmony with God. They had committed moral suicide. By disobedience, they had lost the power to obey. God was pure, but they were impure. They could not feel happy in His presence.

Second, had God ignored their sin, they would have fallen into deeper and yet deeper sin through all eternity. This is true in the very nature of things, for it is inherent in sin to repeat itself and to appear in more and more deadly forms. Thus their misery and wretchedness would have increased inconceivably. A loving, merciful God could not endure this.

Third, their suffering and unhappiness would have brought end'less sorrow to the whole universe. Had God ignored the polluting presence of sin, it would have spread like leaven, till innumerable other planets were affected.

Fourth, had God inflicted no penalty for the violation of a just and holy law, He would have become a sharer in the guilt of the transgressors. Intelligent beings would have judged His view of sin by His attitude toward it, and so others would have had no fear of following the example of Adam and Eve.

Fifth, every government must uphold its laws by the execution of just and adequate penalties, or the government itself would inevitably crumble. God, because He is God, could not ignore man's sin. He could not do otherwise than right. He could not be unjust, nor set aside the absolute, eternal, and necessary moral distinctions between right and wrong, between righteousness and sin.

LOVE THAT IS INFINITE

But another might question, Why did not God let the law take its course, and the transgressors receive the full and just penalty for their sins? Why not let sin drag them down to hell, where they would be forever separated from God, and eventually utterly destroyed from His presence?

There is but one answer to this question. Because He is God, and because God is love, He could not pursue this course. His infinite justice demanded the destruction of sin and all identified with it; but His infinite love had so twined about the personality of His children, that even though they had rebelled against Him, and polluted and degraded themselves by sin, He could not give them up.

SIN DESTROYED; SINNER SAVED

So far as we can see, only one course remained for God. He could not ignore man's sin; He could not give man up. *Therefore God Himself must receive in His person the full penalty for the violated law.* Thus alone could the sinner be saved, and yet sin be dealt with in harmony with the eternal principles of God's government.

God declared that the wages of sin must be death, and He could not set aside or abolish the penalty for the violation of one holy precept of the divine law. If one sinner is saved, God must take his place and receive the full penalty.

It was through Christ, the only-begotten Son, that God created all things. Through Him, Adam and Eve were created; and they were the objects of His tender love. He longed to save the human race; and in council with His Father, it was agreed that He should take man's place and meet the demands of the broken law. No man could pay the debt for another; for the law demanded the life of each sinner, to atone for his own sins. Nor could an angel from heaven save one lost man; for while an angel's life might meet the demands of the law, he would have no power to impart to the sinner to change his nature so that he would not repeat the sin. Only God Himself, by His death, could fully atone for the sins of all mankind, and then, having saved them from the penalty for sin, re-create every soul in His own image, so that they would have freedom to choose right and power to do it.

In order to accomplish this, the Father must heap upon Christ all the accumulated sins of the race, and then visit upon Him the infinite measure of punishment demanded by the divine law.

It is impossible for us to conceive of the horror this inflicted upon our loving Redeemer. He was "holy, harmless, undefiled, separate from sinners"; yet God "made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." Hebrews 7:26; 2 Corinthians 5:21. Think of

that One "who is the image of the invisible God," who is so mighty that "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Colossians 1:15, 16. He was the One "who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Philippians 2:6-8.

But His suffering was not so much the humiliation or physical agony of the cross. He knew, as we can never know, what sin really is—vile, unholy, corrupt, infinitely poisonous, deadly, malignant. He knew that His Father could not look upon sin with any degree of allowance, but even in the person of His Son, must abandon it to utter destruction. This is what wrung from the lips of Jesus the agonized cry, "My God, My God, why hast Thou forsaken Me?" That is what broke His heart.

Jesus suffered all this, and the Father suffered equally in the person of His Son, because They loved us—and there was no other way.

IMAGINE ALL HUMANITY

Picture every member of the human race who has ever lived, gathered in one vast throng. Each individual is burdened with a load of guilt, the result of transgression of the holy law by which the Creator designed to protect the highest interests of the universe. The law, being divine and perfect, cannot be set aside. It condemns every sinner, and demands that each one be put to death.

A line is drawn; and on the other side of it, looking upon mankind with infinite love and pity, is Christ, the Son of God. He is saying to this innumerable company, "I cannot change the eternal principles of the divine government; I cannot set aside the penalty for the violation of its laws. But I love you so much that I cannot abandon you to destruction. I have determined to take upon My own person all the sin and condemnation of every poor sinner upon earth, and then let the law visit its full penalty upon Me. I invite all who will accept this offer to come over the line; but whether it be all or only one, I shall be numbered with the transgressors, and taste the sufferings of death for every man." When, in the midst of His dying agony on the cross, Jesus cried, "It is finished," and when His blood was poured out upon the earth, the demand of the law for the punishment of every sinner was fully met. Now every human being who perishes does so not simply because he is a sinner, but because he refuses to cross the line and accept Jesus Christ as his Saviour.

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THE SIGNS OF THE TIMES WEEKLY

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A Hope Firmly Founded

Though Centuries Old, It Will Soon Be Realized

By ELMER L. CARDEY

ALL is expectancy. There is a general feeling that the curtain is about to rise on a new order of things. There is no agreement as to what the new régime will be, but the feeling is quite general that something out of the ordinary is about to happen. And is not this very expectancy itself an indication that great events await the human race in the near future?

Two epochs in history bear a striking similarity to our time: the time of the first advent of Christ, and the years just preceding the Protestant Reformation.

Of the time just before Christ's first advent, the historian says, "Providence had directed the movements of nations, and the tide of human impulse and influence, until the world was ripe for the coming of the Deliverer." Events in the world were so shaped that many in the gentile world, as well as in the Jewish nation, felt that a guide, a teacher, or the Messiah must come soon. Yet the nation of Israel received Him not, because they looked for Him to appear in a manner unknown to the teaching of the prophets.

Again, at the time of the Reformation, all through central and northern Europe, men felt that something was about to happen; and a divine Providence so shaped matters as to make possible the great demand for the much needed reforms. At this time, Spengler of Nurem-

berg, one of the most enlightened men of his day, said: "Things are come to such a pass that man can do no more; God alone must act. For this reason, we place in His powerful hands these mighty works that are too difficult for us."—"History of the Reformation," by D'Aubigné, book 1, page 77.

Therefore we are led to ask, Has not Providence been shaping matters in our day to cause people everywhere to wonder and expect and hope that a new day, a better day, is about to dawn?

DASHED IN PIECES

Of old, the teachers of Israel immortalized in story and song the hope that some day, by direct interposition, God would step into the affairs of the world, and overturn the works of sin, and establish a reign of righteousness.

Thus King David sang: "Why do the heathen rage?" "The kings of the earth set themselves . . . against the Lord, and against His anointed." "The Lord shall have them in derision." "Yet have I set My king upon My holy hill of Zion." "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm 2: 1-9.

And the patriarch Job, when afflicted with many sores, and bowed with grief,

cried out with buoyant hope:

"Oh that my words were now written! oh that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19: 23-27.

The writings of the prophets center around the teachings that some day this long reign of sin will give place to a reign of eternal right. They connect this glorious change in the world's affairs with the time when God's will shall be done in a world too long given over to its own works of sin.

In the following words, Isaiah graphically describes that time: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." "The loftiness of man shall be bowed down, . . . and the Lord alone shall be exalted in that day. And the idols He shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His



Daniel held one of the highest positions that the mighty nations of that time could offer. Yet Daniel, the prime minister, knew that these kingdoms could not establish peace and righteousness, nor make the world safe for generations to come. They would come to an end, and their glory and might would be gone.

majesty, when He ariseth to shake terribly the earth." Isaiah 2: 10, 17-19.

In ancient Babylon and Medo-Persia, Daniel held one of the highest positions that those mighty nations could offer. Babylon was called the kingdom of gold, and Medo-Persia a kingdom of silver; yet Daniel, the prime minister, knew that neither of these kingdoms could establish peace and righteousness and make the world safe for the generations to come. That could only be by the direct interposition of God when He should take to Himself His great power and reign.

Daniel, therefore, wrote: "The Judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 26, 27.

Since the day when the eleven disciples saw the Lord Jesus ascend to heaven in a cloud, and the two angels said to them, "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven," the Christian church has looked forward to the second advent of Christ as the time when He would set up this kingdom of glory, and the end of the world would come. The apostolic church emphatically taught this. In one of his first sermons, Peter said to the people, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

The apostle Paul prophesied of the apostasy that should come in the church. Then when wickedness reached its climax, Christ would come to put an end to sin. "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2: 7, 8.

As the first century was closing, the Revelation of Jesus Christ was given to the apostle John on the Isle of Patmos. This revelation, more than any other book in the Bible, speaks of the passing glory of this world, and the establishment of Christ's eternal reign of righteousness, when He shall be "King of kings, and Lord of lords." Revelation 19: 11-16. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11: 15, 18.

Thus the early church steadfastly hoped for and taught the return of

Christ, as the time when a brighter day would open to an enfeebled and sin-sick world.

The church in the Reformation period also looked forward to this, and hoped that the day of His coming was not far away. In the nineteenth century also was the doctrine of the soon coming of Jesus preached with special power.

EXPECTATION REAWAKENED

And now no other doctrine of the Bible is so agitating the church—and the world—as is the probability and hope of His coming soon. Doubtless the great events taking place in the world to-day, and the perplexity which is seen everywhere, has caused many to look for the coming of Christ as the only remedy for the world's ills. And is it not also possible that God has again brought events to a crisis, in order that the church may be led to study anew the teachings of the Scriptures, and make preparation for His coming?

Christ Himself taught the church to

expect that at His second coming, the hopes of the church would be fulfilled. On the eve of Calvary, He gave this promise to His people: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

And again in the message sent to the church through the prophet of Patmos, He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12.

Down through the ages rings the hope, "that blessed hope," of the returning Saviour, who will come this time, not in Bethlehem's lowly manger, nor as "a man of sorrows," to be given over to the scoffing mob, but as the all-conquering King of kings, and Prince of peace.

THE DAY OF VICTORY



German submarines surrendering to the allied fleet.

Which Will End the Longest War in History

By J. S. WASHBURN

FOR more than four years, the war had been raging. For a number of weeks, signs had been increasing that victory was near at hand. For several days at the last, we had expected the signing of the armistice, which would stop the roaring of the guns. Confident that it must be signed within twenty-four hours, we retired on the night of November 10. Out of a deep sleep, we were awakened by the wild tumult of the blowing of every factory, railway, and steamboat whistle in the great city. At last peace had come.

The dread shadow that darkened everything, the dumb fear, the awful presence that followed and haunted us everywhere, was gone. War, WAR, WAR; cruel, horrid, monstrous war! The agonizing suspense for our loved ones, whose lives were not safe on land or sea, over at last! Soon to be free to return to us, to live the natural life of peace at home! As the sun rose on the eleventh day of November, it seemed as though an awful weight had been lifted from our shoulders, from our hearts, from our souls. We can never forget the day when peace came to our bleeding, gasping, moaning world. Oh, blessed day of peace!

But with the joy came fears. Will it last? Are there not warnings, in the Word of God, that a more terrible, a more devastating, a vastly greater war will soon waste and destroy all the world? With thanksgiving for the blessing and joy of to-day came haunting

fears for to-morrow. The peace that the world can give, the world can take away.

For four years, the awful weight, the crushing fear of a cruel military despotism, had haunted, terrorized the world; then came the day of peace, peace for a few days, a few years. But for nearly six thousand years, the black pall of death, the malignant, destroying hate of the great demon, has cast a hellish shadow over our world—has intruded itself into every human plan, into all life, into all our hopes and all our associations. Oh, cruel ruler of the darkness of this world! Will there never be peace—perfect, eternal peace, the deep, pure peace of God, in this dark world of sin and strife, where so often wrong is enthroned, and the right mocked and crucified? The righteous struggle on, trusting, hoping, believing, fighting every inch of the way toward God and heaven. Shall the right be forever on the scaffold, and the wrong forever on the throne?

Thank God for the day of victory that is near! As signs indicated the near approach of the signing of the armistice that checked the awful struggle, so for years have there been many signs in sun, moon, and stars, and upon earth, indicating clearly, in certain language, that the end of the long and terrible war with sin is very near. What a day of joy unspeakable and full of glory! The sun of eternal peace rises with no cloud to be a forerunner of coming storm,

(Continued on page 13)

Escaping the Shortage of Meat.

New Comparisons of the Value of Beef and Other Foods

By DANIEL H. KRESS, M. D.

CHARLES J. BRAND, as chief of the United States Bureau of Markets, has said that "the most careful and conservative estimate is that there has been a decrease since August, 1914, of more than 115,000,000 head of cattle, hogs, and sheep."

The editor of the *Sunday Star*, Washington, D. C., has written, "The man who has not felt the widespread and distressing scarcity of meat during the last two years must be a vegetarian," and urges that hens must replenish our meat supply. "The man," he adds, "who will complain of a lack of meat while his plate is well filled with tender white layers from the breast of a juicy rooster, should be branded an ungrateful slacker. It is now our duty to produce so many fowls that the chicken dinner will be the common, everyday fare of the average American."

The shortage in cattle has been caused chiefly by the lack of feed. In England, France, and Germany, cattle, hogs, and sheep have had to be sacrificed because of this shortage in feed. It takes seven pounds of corn to produce one pound of steer. In actual food value, each pound of the corn equals three pounds of the steer. It can be seen at a glance, then, that there is a tremendous waste of food in transferring it into meat for food. It would be far better to raise the cattle for dairy purposes, since one third of the food fed to the cow is recovered in the milk.

CORN ALWAYS CHEAPER

As a food, corn will always remain at least three times as cheap as milk, and seven times as cheap as meat, even if the pound of corn should sell at the same price as the pound of meat. But the pound of corn is several times cheaper than a pound of meat. Consequently the production of meat represents a tremendous loss.

Why not, then encourage the planting of corn, wheat, rye, oats, and the other cereal foods? They are really the staff of life and the king of foods.

To have chicken dinners "the common, everyday fare of the average American," means a similar waste. Chicken dinners are not the daily fare in Germany or France or Great Britain. It takes grain to produce chickens; and here again, to produce one pound of chicken requires about seven pounds of corn. Chicken meat will therefore always be seven times as expensive a nutriment as will be the grain on which it is fed, even if the feed should be as expensive as the chicken per pound, which it is not.

It would be better by far to encourage the raising of poultry for the production of eggs than for their meat. Eggs are cheaper than chicken meat, since less grain by more than one half is required to produce the eggs.

But why not eat the grain itself? This is what the peasants of all European countries did for centuries. Seldom did they have a chicken dinner or even

eggs to eat. Their simple fare consisted almost exclusively of cereals, legumes, nuts, and fruits. They were in possession of health and vigor now unknown among city dwellers. It is from the peasants of European countries that vitality has been drawn to repair the losses made by high living in the cities. The peasants, it is well known, have for ages been the backbone of these countries.

The shortage of food, and especially of meats, will increase. The food situation is a call, not back to chicken dinners, but to the simplicity of our forefathers.

The black bread of Germany was the mainstay of her people for many years. Gradually Germans became more luxurious in their habits. Beer and meat began to take the place of nature's beverage and the simpler foods. Germany began to go down through luxury, after she had attained the zenith of her strength through frugality. What men eat and drink affects them morally as well as physically.

It is not meat we need in America, nor

and death! "He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Isaiah 25: 7, 8. Blessed day of eternal victory! No more weariness or age or sorrow!

There are loved ones asleep we shall meet on the morning of the day of victory. Fathers and mothers, full of years, have died and ceased their labors. Brothers and sisters have gone out from the old home, even to other lands, and there laid down their lives, far from kindred. Husbands and wives have been torn apart by the cruel hand of death. But as they have been true Christian warriors, as they have fought the good fight, finished the course, and kept the faith, there awaits them a crown of glory. Then we, if likewise faithful, shall meet them again. What a day of victory that will be, what a glorious entrance to the eternal heavens!

To those to whom God has left the finishing of the awful conflict, may He give divine and infinite power and wisdom, and at the last, eternal victory and everlasting peace! Let us be faithful and true, fight the good fight, and win the glittering crown and the glorious seat at His right hand! Oh, day of final victory, of immortality, of restoration of all the good and true, the gentle, the



chicken dinners. What we need is more wheat, corn, rye, barley, peas, beans, lentils, and other wholesome, highly nutritious, and clean foods. If we wish to go a step farther, let us encourage the raising of cows for dairy purposes, and hens to supply eggs. There is much that is left from the dinner table that can be fed to hens instead of being thrown into the garbage can. A half dozen hens in the back yard will help solve the meat problem, since eggs are possibly the best and least objectionable substitute for meat.

The Day of Victory

(Continued from page 4)

of returning strife, of more and deeper agonies of sin and death. Safe at last, forever beyond the reach of sin, Satan,

humble, the faithful! Victory over sin—over death! No more dread of failure, no more heavy disappointment, or sad good-byes or broken hearts!

And we shall see His face. I know not what glory shall burst on my enraptured vision. I know not, I cannot tell, how divinely sweet will be the music that shall thrill me then. But I know that I shall see no beauty so divine, so wondrous, as the beauty of His glorious face; I shall hear no music so heavenly sweet as the music of His song of welcome to the eternal reunion of the blessed in that heavenly land.

Thanks be to God, who gives now, and will give then, everlasting victory, eternal peace, through our Lord Jesus Christ! "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For

the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." "And I heard as it were . . . the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." Revelation 7:16, 17; 19:6.

A Séance with Celebrities

(Continued from page 1)

Gladstone said, in his address to the audience, that he was delighted "to have the opportunity of addressing those present." His physical appearance, he said, had its counterpart in the spiritual world, but he had a great advantage inasmuch as he was able to whisk from place to place in a flash simply by willing to do so.

"Having properly introduced himself, the alleged spirit of the Grand Old Man declared that he would like to have opportunity of being on earth at this time of crisis in the world." He also reaffirmed his stand on the Home Rule question.

General Booth was next introduced. In speaking of the work of the Salvation Army in the recent world war, he said he was proud of "the splendid record made by the army during the European conflict, and of the manner in which the 'lassies and lads of the army ministered to the wounded and hungry soldiers, attending to their physical needs by giving them hot coffee and sandwiches and doughnuts, rather than sermons.'

"After a few words of friendly advice, the spirit said 'Good night.'"

LINCOLN ALSO IMPERSONATED

Lincoln came next. He "did not require any extended introduction such as was given to Mr. Gladstone, having visited the 'circle' before. He was warmly welcomed."

"The great emancipator declared that he had been a spiritualist while on earth, and asserted that Queen Victoria had also belonged to that sect. He said that he had a special medium and private circle of some seven or eight friends—he could not exactly remember just how many—with whom he consulted on every matter of national or international importance."

After a "Good night, Abe," Mr. Lincoln retired in favor of Mrs. Mary Baker Eddy.

"Mary Baker Eddy then gave some glimpses of her early work, saying that she was a devout spiritualist, but, following persecution for her beliefs, decided to overcome censure and criticism by establishing the Christian Science Church. In many respects the church she founded and the doctrines of spiritualism were similar, she said, with the exception that the church made Christ the center. It had accomplished a wonderful work in teaching people the power of concentration."

THROUGH QUICKSAND AND ROCK TO GAS

After this address from Mrs. Eddy, the medium consented to answer questions. Taking advantage of this opportunity, "some asked about their husbands and sons overseas, when they would return or recover from their wounds and illness. Others sought advice on business and personal matters. To one man, a message came through the medium, advising

him that the operations in which he was interested, evidently an oil speculation, would result in a pipe being driven through five feet of quicksand into rock and through this to gas.

"On receipt of this message, the man seemed delighted, and thanked the medium."

It is sad indeed to see how many people are allowing themselves to be made the sport of demoniacal trickery. If men would follow the plain, simple Word of God, they could see clearly that such manifestations are but huge religious swindles perpetrated upon an innocent audience. The appearance of pretended spirits of the dead are but the visible presentation of satanic imps who have come forth from the realms of darkness to deceive. The utterances of these spirits through some physical medium are but the babblings of demons taking sardonic delight in duping the credulous and the ignorant.

A DEAD MAN IS DEAD

The Scriptures declare plainly that when a man dies, he is dead. He does



Mrs. Mary Baker Eddy appeared and gave some glimpses of her early work, saying that she was a devout spiritualist, but following persecution for her beliefs, established the Christian Science Church.

not survive after his departure from this life, and consequently can have no knowledge of anything that is "done under the sun." He will not live again until the day of resurrection. Ecclesiastes 9:5, 6; Job 14:12-15; John 28, 29.

To believe that there is an immortal entity that departs from the body after its death, is to believe the vital doctrine which forms the foundation of modern spiritualism. To believe the popular doctrine that there is in man an immortal soul which survives after the death of the body, and is afterward interested in the earthly affairs of the bereaved relatives and friends, and may return in spirit form, at desire or permission, to visit them, is to believe something that is not taught in the Bible, and it deprives one of any real argument against such vicious follies as are belched forth from the fiendish depths of modern spiritualism.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:19, 20.

Christ's Temptations

A TEMPTER has enslaved man; and man, in himself, has no power to break the shackles. But the sway which this enemy obtained at the fall is not absolute. God the Son, by virtue of being Creator, holds the first mortgage on man, and His claim has priority over every claim of the devil. As the Son of man entered on His life work after His anointing, His first duty was to meet and conquer the tempter, and thus bring victory within the reach of every enslaved soul.

It was an awful risk, this meeting in mortal combat of the Son of man and the son of perdition. The stake was eternal victory or eternal bondage for the human family. In order that victory might be brought within the reach of every soul, Jesus must meet the tempter on every possible point of temptation. Therefore Jesus "was in all points tempted like as we are, yet without sin." This He accomplished during that forty days in the wilderness.

We have no complete record of all the temptations of this forty days. Few have even the slightest conception of the fearful price our Lord paid that victory over the evil of their nature might be brought within their reach. In Matthew 4:1-11, we find the record of the final scenes only of the great ordeal. In that final struggle, Satan concentrated every temptation possible to the human soul.

He began first right where Adam failed; that is, with appetite. After that forty-day fast and struggle, such as this world had never before witnessed, when Jesus was weary and hungry beyond description, Satan came with the temptation on the point of appetite. No craving of the appetite, or lust of the flesh, that has ever swept the souls of men, can equal this temptation. But Jesus neither doubted nor distrusted God. He would not parley for an instant with temptation, but immediately rebuked and defeated the tempter. "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Saviour knew our fight, passed over the way ahead of us, and won for us a glorious victory.

But some one may say, "How can Jesus know my struggle with some habit, as the tobacco habit, or the drug habit?" These habits are but the cravings of appetite. Jesus may not be troubled with the particular brand of craving that I have, but the weight of the craving of appetite in that hour exceeded anything that can come to me. In testing a rope, it does not matter whether I suspend a ton of lead or a ton of feathers. The point is, the weight must be one ton. So the question is not the particular kind of craving that tested the Saviour, but the weight of that craving. Jesus conquered a craving greater than any that can come to me, and His victory is mine.

The second temptation involved the tendency of human nature to love dis-

CÆSAR'S TO CÆSAR; GOD'S TO GOD

By STEMPLE WHITE

NATIONS have been symbolized in divine prophecy or mentioned by very name in the Bible, only as they have helped or tried to hinder the Lord's gospel work in the earth. It is inconceivable, therefore, that the greatest nation of all time—the only one to be founded upon the sensible Bible principles of civil government, and whose protecting mantle of "equal rights to all" has proved a boon to the gospellers of the cross—should not have a place in Bible prophecy. Rather does the United States occupy a most unique place therein.

In the seventh chapter of Daniel, the autocracies of Babylon, Medo-Persia, Grecia, and Rome are symbolized by four ferocious beasts that arose out of the troubled waters. In Bible prophecy, winds denote strife (Jeremiah 25:32), while waters represent "peoples, and multitudes, and nations, and tongues" (Revelation 17:15). Through conquest, empires arise. They "wade through slaughter to the throne." In all such, church and state have ever been united, and unjust punishment has been inflicted upon the honest individual dissenter.

It was from such Old World persecutions that the Pilgrim Fathers embarked on an unknown sea in search of a land where they could worship God according to the dictates of their own conscience. That Dark Age period of persecution is mentioned in all Bible versions as "a thousand two hundred and threescore days." Revelation 12:6. The key for symbolic time in Bible prophecy is "a day for a year." See Numbers 14:34 and Ezekiel 4:6. In 538 A. D. began the 1260 years of papal supremacy, when the Ostrogoths, the last of the three kingdoms to oppose the papacy, were mortally defeated, as foretold in Daniel 7:8, 24. In 1798, when the French took the pope prisoner, that 1260-year period ended.

SOME BIBLICAL ARITHMETIC

In Revelation 12:14, the same period is symbolized as "a time, and times, and half a time." Foretelling Nebuchadnezzar's humiliation, the prophet said "Seven times shall pass over thee." Daniel 4:25. This period, Josephus tells us, was seven years. Thus a "time" indicates a year. Hence 1 time + 2 times + $\frac{1}{2}$ time = $3\frac{1}{2}$ times, or $3\frac{1}{2}$ years. But this is still prophetic. Reducing all to days, $3\frac{1}{2} \times 360$ days = 1260 prophetic days, or literal years. During that dark period of persecution, we read in Revelation 12:15, 16, "the earth helped the woman" (the church). In 1492, a new world was discovered, to whose shore many oppressed of Europe were to flee for protection. The flood of persecution was swallowed up as "the earth opened her mouth." As a result of the Protestant Reformation, please note in succeeding paragraphs what power was later seen by the prophet to arise out of the earth.



"Yet the Goddess of Liberty, with lighted torch in hand, stands in New York harbor to welcome immigrants to 'the land of the free and the home of the brave.'"

The 1260 years of papal supremacy are again mentioned in Revelation 13:5 as forty-two months. The Biblical month has thirty days. (Genesis 7:11, 24; 8:3, 4.) Reduced to days, then, we have 42×30 days = 1260 prophetic days, or literal years. From 538 A. D. to 1798 A. D., the papacy was dominant, moving along with the sure tread of the foot of the Medo-Persian "bear" in its arising to "devour much flesh." (Daniel 7:5; Revelation 13:2.) Spotted as the Grecian "leopard," and speaking with all arrogance as with the mouth of the Babylonian "lion," this ecclesiastical "beast" power exercised all the authority of the iron monarchy of Rome. In fact, the Roman emperor moved his seat of empire to Constantinople, and to this day the papacy occupies headquarters in the ancient seat of the Cæsars.

At the close of the "forty-two months," the prophet beheld "one of his heads [the beast's] as it were wounded to death." Revelation 13:3. This occurred when the French general Berthier took the pope prisoner in 1798, which date ended the 1260 years of papal supremacy. Then it was that the prophet "beheld another beast coming up out of the earth; and he had two horns like a lamb." Revelation 13:11. In 1750, in his notes on Revelation 13, John Wesley said, "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."

SILENT BUT SURE GROWTH

So, unlike all other nations, but long foretold, the United States was at that time arising out of the earth. In his book "The New World Compared with the Old," page 635, Mr. G. A. Town-

*Centuries Ago, It Was Predicted that
a Great Nation Would Be Built
on Such a Foundation*

send says, "Like a silent seed we grew into empire." The territory of the United States was not acquired by conquest, as was that of the Old World autocratic empires, which had followed in the way of Nimrod, "the mighty hunter [of men] before the Lord." Rather, by purchase and treaty did this nation acquire its valuable territory. To the original thirteen colonies and the north-west territory was added the great Louisiana purchase of 1803, Florida in 1819, Texas in 1845, Oregon in 1846, California in 1848, Alaska in 1867, not to mention other more recent purchases across the water.

In 1776 came the Declaration of Independence, and in 1788 the constitution of the United States was adopted. In the adding of amendments thereto, it was but natural that the question of greatest importance should first be considered. Having before them the picture of the Dark Ages and the causes thereof, and the more recent church and state persecution of colonial times, with the cries of persecuted Quakers and Baptists still ringing in their ears, and enlightened by the eternal principles which Roger Williams maintained, those American patriots would forever prevent that their posterity should be cursed with a repetition of religious intolerance; so the very first amendment to the national constitution, added in 1789, said, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

A few years later, in 1797, came the Treaty of Tripoli, drafted by a minister of the gospel, and signed by President Washington, "the Father of his country," in which it is specifically stated, that this nation "is not in any sense founded on the Christian religion." Those Revolutionary patriots very properly held that religion should always be left to the church, the home, and the family altar.

FREEDOM INDIVIDUALIZED

So in 1798 there was arising in the Western Hemisphere, by peaceful growth, and "out of the earth," a real republic, founded upon "a new order of things," conceived in liberty, and dedicated to the proposition that all men are created equal. The two lamblike horns of civil and religious liberty were but the practical demonstration of the words of the Lamb of God, spoken back in Judea, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21.

Thus was the United States founded upon the principle of the complete separation of church and state. Let it be emphasized: *The Stars and Stripes stand for a complete separation of church and state.* Though the old Liberty Bell is cracked, and can no more peal forth as in old Independence Hall, yet the Goddess of Liberty, with lighted torch in hand, stands in New York harbor to welcome

immigrants to "the land of the free and the home of the brave." America has no established church; and all may worship or not worship, according to the dictates of individual conscience.

This is as it should be. The state is a civil institution, and with the sword in hand, enforces civility. But for it to step between an individual and his God is to usurp the prerogatives of the Most High.

Babylon tried to do this; but God saved the three Hebrews from death in the fiery furnace, though the king's strong men were killed as they threw the youth in. Medo-Persia tried it; but an angel closed the lions' mouths, because Daniel was innocent, and had done no harm to the king, the people, or the government. Yet his religio-political persecutors were destroyed by the lions. The iron monarchy tried it; but one angel led Peter through self-opening gates to liberty. Later King Herod, who had imprisoned him, was smitten by an angel of the Lord, and was miserably eaten of worms.

When any nation legislates contrary to the law of God, every true Christian will say with the apostles, "We ought to obey God rather than men." Acts 5: 29.

OPPOSED BY CLERGY

Those American patriots gave the best years of their life to the grand work of establishing freedom for their posterity, and especially were they most careful to secure religious liberty for all men. Yet the New England clergy acted as a clog in the noble work. Writing of them in 1802, Thomas Jefferson said, "The advocate of religious freedom is to expect neither peace nor forgiveness from them." The popular clergy have often marshaled themselves on the wrong side. Was it not an apostate clergy that clamored for the death of the Son of God?

In 1835, on September 4, at Charleston, South Carolina, a Pro-slavery meeting was held, at which clergymen from various denominations were present in a body, lending their influence to the meeting. Whittier, the beloved American poet, wrote of it in a poem on "Clerical Oppressors." We quote two stanzas:

"How long, O Lord, how long
Shall such a priesthood barter truth away,
And, in Thy name, for robbery and wrong
At Thy own altars pray?"

"Woe to the priesthood! Woe
To those whose hire is with the price of blood—
Perverting, darkening, changing as they go,
The searching truths of God!"

After his nomination to the presidency in 1860, and previous to election, Abraham Lincoln closeted himself with a friend in his Springfield office, and with a book of the city canvass before him, he said: "Let us look over this book. I wish particularly to see how the ministers of Springfield are going to vote." Later, with a face full of sadness, he addressed his friend, Mr. Batemen, and said:

"Here are twenty-three ministers of different denominations, and all of them are against me but three. . . . I know there is a God, and that He hates injustice and slavery. I see the storm coming, and I know that His hand is in it. If He has a place and a work for me—and I believe He has—I believe I am ready. I am nothing, but the truth is everything. I know I am right, because I know that liberty is right, for Christ teaches it, and Christ is God. . . . I may

not live to see the end; but it will come, and I shall be vindicated, and these men will find that they have not read their Bible right."

POLITICAL RELIGION DANGEROUS

Back in 1829-30, church folk, led by the clergy, petitioned that the United States mail coaches be stopped from running on Sunday. In refusing to violate the national constitution by granting their request, the House report said: "Do not all men in this country enjoy every religious right which martyrs and saints ever asked? Whence, then, the voice of complaint? Who is it that, in the full enjoyment of every principle which human laws can secure, wishes to wrest a portion of these principles from his neighbor?" The Senate report said: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when



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—John Greenleaf Whittier.



that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

The present Federal Council of Churches is the largest church combination that has existed. It stands for the mischievous purpose of religious enforcement by law, which is both un-American and unchristian. Said Ex-president Grant to the Civil War veterans: "Keep the church and state forever separate. With these safeguards, I believe the battles which created the Army of the Tennessee will not have been fought in vain." When preachers turn into meddlesome politicians, they should be told just what President Washington told an officious preacher back there: "Go and preach the gospel, and leave politics alone."

If this government gives way to the whims of the religio-political element which is now "rocking the boat," and commits itself to religious legislation, the voice of the "dragon" will be heard, before it crashes at last upon the rocks. It is high time that every true American who has red blood in his veins should arise and most earnestly protest against any movement or scheme which asks con-

gressmen and state officials to violate the solemn oaths which they take to support the constitution of the United States. Let all be loyal to the Stars and Stripes and the original principles for which Old Glory stands, that the American ship of state may continue to sail calmly and gloriously on in her grand work of enlightening the world.

The Choice God Made

(Continued from page 2)

Christ has paid the debt, but the unrepentant man will not acknowledge that it is paid. He is determined to carry his own load of sin and take the consequences. No man can ever truthfully say, "I want to be saved, but cannot." He can be saved, but will not. He is free if he will accept the gift, but it will not be forced upon him. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us. . . . For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Romans 5: 8, 10. In Christ, every true believer escapes the infliction of the death penalty for sin.

Would You Pay Such a Price?

SOME time ago I was riding with a friend through a beautiful section of country. My attention was called to an especially attractive home just outside the limits of a little country town. After admiring the general landscape, the buildings, the driveways, etc., I asked, "What is the value of this beautiful place?" My friend replied, "I am not sure of its real value, but I know what it has cost the owner."

After waiting a moment, I ventured, "Is there a secret about the price paid?" Again my friend replied, "No, it is no secret; it cost him his soul."

A few moments of deep silence followed, and my friend explained: "It was this way: When the owner of this attractive place was a young man, he had a very definite Christian experience. You could always find him in Sabbath school, church services, and prayer meeting, doing his part to adorn the religion of our Lord Jesus. He occupied an important place as clerk in a large firm, where he was acknowledged as above reproach—in every way an ideal Christian business man.

"With the passing of years, he became a partner in the firm, and he began to think more of business problems and their advantageous solution than of his ministry for Christ. As a result, the lovely, charming attributes of Jesus lost their attractiveness, and the benevolent countenance gave way to avarice and greed, until, as he reached the time when the long shadows of life made their appearance, one could scarcely find a trace of Him who said, 'It is more blessed to give than to receive.' He was known to comment on his own experience like this: 'I have lost the art of knowing how to be liberal.'"

Oh, what a price for which to barter away one's promise of life and everlasting joy! Yet how many do it!

J. W. CHRISTIAN.



Luther based Sunday observance on tradition and expediency.

Is Sunday Inherently Sacred?

Answers to This Question by Reformers and Others

By J. A. L. DERBY

UP to the year 500 A. D., Sunday was never in any way confused with the Sabbath. No ancient writer yet discovered places Sunday observance on any but an ecclesiastical foundation. None ever claimed for it a Biblical origin. None, up to the date mentioned, ever assigned to the day a sacred character. Nevertheless, in early times, as at present, strenuous efforts were made by prelates to bring both civil and ecclesiastical pressure on the people to get them to church. Hence both the civil government and the church councils and synods were influenced to surround Sunday observance with laws which gave to the day a false sacredness.

Beginning with such civil enactments as the Sunday law of the Roman emperor Constantine, in the year 321 A. D., and with such ecclesiastical statutes favoring Sunday observance as those adopted by the council of Laodicea about 363 or 364 A. D., up to the time of the Reformation, a continuous movement in the church brought the original Sunday festival under a mass of regulations which made its observance more rigid, if possible, than had been the ancient Jewish observance of the Sabbath.

The result of this was that when the Reformers appealed to the Bible against the church of Rome and its traditions, they found need to sweep aside first a mass of unwarranted restrictions which had accumulated during about a thousand years. But in searching for Biblical truth about Sunday observance, they came upon the bare fact that there is in the sacred Scriptures no sanction whatever for regarding the first day of the week as having any sanctified character.

To most men there is a limit to the extent to which they can go in accepting new truth. Very few people have unlimited capacity for the reception of theories or doctrines, however true, which are contrary to their own former beliefs or to the traditions of the ages, traditions to which they have been accustomed from youth. It is not always mental indolence that makes a man adopt the political creed of his father or the religious creed of his mother. It is sometimes sheer inability to overcome the effects of education, training, and environment.

Luther was never able to convince himself that the actual flesh and blood

of Christ are not present in the bread and wine of the Lord's Supper. Which of the Reformers had any scruples against a limited use of strong drink? Who has the heart to condemn Staupitz because he did not go the length of Luther in rejecting papal errors? It is because of this fact, tacitly or explicitly acknowledged by us, that no one feels like blaming the Reformers of the sixteenth century for not casting aside the Sunday error altogether, and restoring the Sabbath to its proper position.

HOW LUTHER VIEWED SUNDAY

Nevertheless the majority of the Reformers found themselves compelled to acknowledge that Sunday is at best only an ecclesiastical holiday, though they failed to go to the extent of seeing the still binding nature of Sabbath observance. That Luther saw clearly the entirely secular character of the first day of the week is evidenced by a sentence in the great Reformer's "Table Talk." He says, "If anywhere the day is made holy for the mere day's sake—if anywhere

changed; our objects in retaining it are, the securing of unanimity and consent of arrangement, and the avoidance of the general confusion which would result from individual and unnecessary innovation."

Charitable as all this is, and creditable as it is to one with no more light than he was able to accept, it is none the less clear that he placed first-day observance on no other basis than that of expediency and tradition.

That Luther's position was adopted by practically all the Protestants of his time is shown by the famous Confession of Augsburg, to which they all subscribed. Protestants would do well to notice this statement in that fundamental and primitive exposition of their faith: "Those who judge that in the place of the Sabbath the Lord's day was instituted as a day to be necessarily observed, are greatly mistaken." To say that Sunday is not a day to be "necessarily observed," is to say that there is no divine command, no moral obligation, for such regard. This venerable document makes no attempt to place Sunday observance on Biblical command or precedent. We might quote Calvin and other noted Reformers to the same purpose, but there is no important difference between them on this point. It is perfectly evident that Protestants of to-day who are trying to exert civil and ecclesiastical pressure for Sunday observance, are repeating the history of the misguided zealots of the thousand years preceding the Reformation.

It is an interesting fact that in rejecting tradition as authority in matters of creed, some of the Protestants discovered that Sunday observance would have to be discarded along with other papal errors. Besides, Luther and Calvin, already mentioned, Zwingli, the great light of reform in Switzerland, Tyndale and Cranmer in England, and many others, have left on record their discovery that Sunday observance is of purely human origin; but, like most people at the present time, they assumed that the Sabbath had been abolished.

This, however, was not universally the case. Others who broke with the papal church went a step further, and inquired why the ancient Sabbath should not be observed. When they found no divine reason for rejecting it, true to the Protestant principle of "the Bible, and the Bible only," they began consistently both to keep the Sabbath and to preach its sacred nature. One of the foremost to do this was Andreas Bodenstein, commonly called Carlstadt. Doctrinally this man was several points in advance of Luther. It was probably his custom of observing the Sabbath which brought on

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To obtain a freer development of their opinions, the Pilgrim Fathers came to this country seeking religious liberty.

any one sets up its observance on a Jewish foundation,—then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall remove this encroachment on Christian liberty."

In another place (Luther's "Larger Catechism"), he gives what he considers the chief reason for instituting rest days. In this connection, he says: "No day is better or more excellent than another. . . . But the majority of mankind are so cumbered with business, that they could not be present at such assemblies. Some one day, therefore, at least, must be selected in each week for attention to these matters [leisure and time for divine worship]. And seeing that those who preceded us chose Sunday—the Lord's day—for them, this harmless and admitted custom must not be readily

JESUS THE YOUTH

His Parents Were Not "Fogies"

By WILLIAM P. PEARCE

THE youth and early manhood of Jesus are significant silences. Luke emphasizes two dates midway between boyhood and youth, manhood and middle life: "And when He was twelve years old." "And Jesus Himself began to be about thirty years of age." Luke 2: 42; 3: 23. The other three biographers omit the entire period between His birth and ministry, with the sole exception of the episode in the temple.

Think of this silence of eighteen years! The writer recalls the painful sensation when for five minutes he stood speechless before a large audience, in the midst of an oration, at the time President McKinley's body was being lowered in the grave. What an unutterable silence that was, when in John's vision experience, "there was silence in heaven about the space of half an hour"! Revelation 8: 1. But what a contrast to eighteen years of whose record we hear nothing, read nothing, know nothing, directly.

Jesus, like every other boy, had youthful experiences. What were they? The materials for an answer are few and slight, yet there are hints and suggestions which reveal practical lessons for youths of to-day.

First: When Jesus went down from the temple in Jerusalem to His Nazarene home, with His parents, it is said He "was subject unto them." Luke 2: 51. How long? Till He reached His majority?—Yea, by our own reckoning, till nine years after. His parents were not "the old folks" to Him, nor were they "fogies." He loved, listened to, and heeded them.

Luke also tells us He increased in "stature" (Luke 2: 52), or as the margin reads, in "age." He passed out of the boyish period into the adolescent period—a period when the voice hesitates between a high soprano and a deep baritone; a period when garments undergo a revolutionary process from childish attractiveness to masculine conservatism; a period when the body is an inexhaustible battery of physical energy, and when strange forces arise which a boy cannot well understand and does not always control. It is a period when he gets out of the placid stream of thinking into the rapids, the falls and whirlpools, of strong feelings and deep emotions. It is the most critical period of one's life.

Not only in age did Jesus increase, but also "in wisdom." Luke 2: 52. In Old Testament times, when one was said to be wise, it meant also that he was godly. Indeed, David said, "The fear of the Lord is the beginning of wisdom." Psalm 111: 10. Some one has said, "Wisdom is applied knowledge." A more fitting characterization could not be given Jesus. He must have been studious, thoughtful, investigating, and creative, in such a degree that folks remarked it.

Besides age and wisdom, Luke says He increased "in favor with God and man." Luke 2: 52. What lessons one reads

between the lines! He must have been a devout young man, with a charm about His manner and personality which wooed and won those who became acquainted with Him.

To have increased in favor with man, Jesus must have been industrious, polite, chaste. Every Jewish youth had to learn a trade. Jesus was not only "the carpenter's son" (Matthew 13: 55), but the young carpenter. Holman Hunt has pictured Him as a vigorous young man at work in the shop, while Tissot has drawn an admirable portrait of Him as a slender boy carrying a beam of wood into the house. When He exhorted the people to "take My yoke upon you" (Matthew 11: 29), He knew whereof He spoke.

The greatest product of human toil is the character of the toiler. "A principle of pedagogy is, that what we do with the hands has a vital relation to character. To saw a board at a right angle teaches intellectual and moral precision." Jesus was the dignifier of labor. But that youthful life was what put Him in favor with man.

He was the model Christian. He had no wicked or dissolute associates, no bad habits. No stain was ever made on His memory or character. He was "holy, harmless, undefiled, separate from sinners." Hebrews 7: 26. He never needed to pray the sad sentiment of John Newman's beautiful hymn:

*"I was not ever thus, nor prayed that Thou
Shouldst lead me on;
I loved to choose and see my path. . . .
I loved the garish day; and spite of fears,
Pride ruled my will. Remember not past years."*

Most of us deplore past years. Not so with Jesus. "Amid rumor and scandal," as Dr. G. A. Smith says, "where every provocation to unlawful curiosity and premature ambition" would naturally exist, He lived the pure life. "No stormy crisis, no breach with His past," said Harnack, "lies behind the period of Jesus' life that we know."

In another particular, the youth of Jesus is most beautiful. It teaches the place and value of preparation for living for the best. He knew that He was just as truly doing His "Father's business" when preparing for the ministry, as when in the ministry. Superstructure depends largely on substructure. Intelligent, devout preparation for life's work is not a waste of time, but a "redeeming" of it. (Colossians 4: 5.) On the other hand, one often wastes valuable effort by neglecting preparation. Let us with Charles Wesley remember that we should—

*"Serve the present age,
Our calling to fulfill.
Then may it all our powers engage
To do the Master's will."*





EDITORIAL



OBLIVIOUS TO WHAT THEY DID

MEN may often do very significant things without realizing the import of what they are doing. Entire nations may even fulfill strikingly clear prophecies, yet be wholly unaware of the significance of their acts.

How frequently do we read in the New Testament Scriptures, that certain things were done that the words of the prophet might be fulfilled! Over and over again, in the early life of Christ, we read such statements as, "All this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet."

The soldiers that crucified Christ, in dividing His raiment, cast lots for His seamless coat; and while they were unaware of the significance of their acts, yet the inspired writer says that what they did was "that the scripture might be fulfilled, which saith, They parted my garments among them; and upon my vesture did they cast lots." John 19: 24.

Then again, the soldiers were sent to break the legs of the Master while He was hanging upon the cross, and they found that He was already dead and therefore it was useless to break them; but they had no realizing sense of the truth that "these things came to pass, that the scripture might be fulfilled, A bone of Him shall not be broken." And when the hardened soldier thrust his spear into the Lord's side, "another scripture" was fulfilled, which said, "They shall look on Him whom they have pierced."

For some seven hundred years, Jewish rabbis and teachers had been expounding the fifty-third chapter of Isaiah, which prophesied of the sufferings of Christ, and had told that He would be led as a lamb to the slaughter, yet Annas and Caiaphas, and the rest of the Israelitish leaders of His day, fulfilled that prophecy by leading their nation to influence the Roman governor Pilate to crucify the Lord Jesus.

But let the fact be kept prominently in mind all the time, that while Roman governor and Roman soldier, inspired by the leaders of the Israelitish nation, were fulfilling the very prophecies that had been kept before them, they were nevertheless so darkened in their understanding as to be wholly unaware of the meaning of their acts.

Yet in that very age, the eunuch from Queen Candace's court was led by Philip the evangelist, through the reading of that prophecy in Isaiah, to be baptized into the church of Christ.

We should gather from these lessons that if we are led of the Spirit, we may see the significance of prophecy, as well as the whole tenor of the Scriptures, and thus be kept from making the mistake of doing things so contrary to God that we shall fulfill the very prophecies He has made concerning the deeds of the apostate world. In other words, if we are led of the Spirit, we may see both the prophecy and its fulfillment; while contrariwise, if we are not so led, we may be actors in the fulfilling of the prophecy, yet be ignorant of what we are doing.

We do not have the same prejudices when dealing with the remote past that we have when considering matters that immediately concern and surround us; therefore it is not very difficult for us to see how men of past generations fulfilled prophecy even though they were wholly unconscious of it. Is there not great danger that we may fail to see what we should see concerning the prophecies that are fulfilling about us? May not the men of to-day be fulfilling great prophecies of the Bible, yet be totally blinded to the significance of their acts?

Nothing could be made plainer than the predictions of the thirteenth chapter of Revelation, that a "beast" power, right at the close of earth's history, will persecute with despotic vengeance. Verse 3 of this chapter speaks of one of the heads of this beast as having "been smitten," but "his death stroke was healed: and the whole earth wondered after the beast." This power exercises a world-wide influence, therefore it must be a great "world power." It must also be a power that has had a death stroke but comes to life again.

This "beast" is a religious power; for verse 4 of this thirteenth chapter of Revelation speaks of the people who "worshiped the beast, saying, Who is like unto the beast? and who is able to war with him?" Then again in the eighth verse, the world-wide influence of this power, and the "wor-

ship" demanded by it, are spoken of in these words: "All that dwell on the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain."

The Lamb, all through this book of Revelation, is the symbol used to represent Christ; therefore we can easily see that this power demanding worship, while it may be professing the name of Christ, is nevertheless an antichristian power.

Please do not theorize or speculate when studying this scripture, but ask that the Spirit of the divine Father may lead so that we may be saved from the experience of participating in fulfilling this prophecy, for those who do fulfill it will go contrary to the teachings of Christ Himself.

The eleventh verse in this thirteenth chapter of Revelation speaks of a power that comes upon the field of action to add its influence to this other beast whose "death stroke was healed." This power also demands worship, and that all men shall receive a mark, and that they shall also "worship the image of the beast."

Against this beast worship as set forth in the thirteenth of Revelation, God hurls the mighty warning given in Revelation 14, verses 9-12:

"And another angel, a third, followed them, saying with a great voice, If any man worshipeth the beast and his image,



International Film

The great pianist has become the equally great leader of his native country. Premier M. Paderewski, with his staff, argued before the allies in defense of Poland's need of Danzig. The premier considers this a vital requirement of the young republic. Without this outlet to the sea, Poland is asphyxiated, he declares. He also pointed out that it was but just that Poland should receive the territory which belonged to her for centuries. Last reports indicated that his plea was effectual. From left to right, M. Strakacz, secretary; Premier Paderewski; M. Gilchanowski; and Major Jwanonski.

and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

There can be no question that a mighty religious controversy is foretold in these prophecies. There can, furthermore, be no question that the prophecies relate to the very last generation of men that shall live on this earth before the second coming of Christ. Hence, in view of these prophecies, all wise persons will carefully study all current movements, particularly in the religious world, so that they may not be caught in the trap of going contrary to God and fulfilling the prediction He makes concerning His enemies.

We should carefully scrutinize every great world-embracing religious movement. We should make close comparison, so as to be sure that any religious movement with which we align ourselves is in strictest harmony with the Word of God. God's Word teaches God's truth, and God's Spirit is given to accompany that Word, so that instead of being led into error, we may be led into all truth.

Stop and think closely. Are you being caught up by some great wave of religious enthusiasm and carried along regardless of God's Word; or, on the other hand, are you so familiar with the inspired Book that you know for yourself the security of the ground upon which you are standing?

Get a clear vision of the significant fact that God's Word foretells a world-embracing religious move- (Continued on page 15)



"SOUND AN ALARM"

RUTH LEES OLSON

SOUND an alarm, watchman, on the walls of Zion!
Blow ye the trumpet! Let the echoes roll along
Over hill and valley, over field and mountain,
Tidings of the coming conflict—sound an alarm!

Sound an alarm, watchman; for the night's dark
shadows,
Crimson with the tide of battle, creeping through
the sky,
Warn us that Megiddo's vales are ripening for the
conflict.
In panoply of battle, Armageddon draweth nigh.

Sound an alarm, watchman, on the walls of Zion!
Men's hearts are failing them for fear; they seek
for peace.
For Christ treads the wine press with ripened grapes
o'erladen,
And the fruitage of the vineyard is the crimson
on His breast.

Sound an alarm, watchman! Lo, the golden
dawning
Hastens from the eastward, on time's fast flying
wings.
The star-paved heavens are tremulous beneath His
cloudy chariots.
He comes, He comes, all-conquering, the glorious
King of kings.



There Is No "National Salvation"



Popular doctrine would have it that the Jews, after a wholesale return to Palestine, will be saved en masse.

BY

CARLYLE B.
HAYNES

WHILE there is a widespread belief in the nearness of the second coming of Christ, yet so many misleading theories have been connected with this great truth, there is reason to fear that when the event itself takes place, many who believe in His coming will be unprepared to receive Him, because of the false views they hold regarding the manner and purpose of His coming.

Because of a misunderstanding of the prophecies of the Bible, there has come to be connected with the teaching of the Lord's return a belief in the literal return of the Jews to Palestine and Jerusalem. This belief has received great impetus from the endorsement given it by the Prophetic Bible Conference movement, which has made it one of the chief planks in the platform of that movement.

We believe that the earnest Christian men connected with this movement are seriously mistaken in their views regarding the return of the Jews; that the hopes and expectations they have based on such a return are doomed to disappointment; and therefore, once again we earnestly invite these men, and those who believe as they do, to a consideration of the Bible teaching on this subject, in the hope that all the people of God who ardently look for Christ's coming may clearly discern the truth of this subject.

CONFUSION OF THE TERM "ISRAEL"

After long examination of the Bible on this subject, we believe that the theory of the return of the Jews is based on a misapprehension of the whole purpose of God, a misunderstanding of the promise of God to Abraham, and a misapplication of the many prophecies of the Bible which speak of the restoration of the true Israel, making these prophecies apply to literal Israel after the flesh, when they should be applied to spiritual Israel, those who are Christ's.

A study of the purpose, promises, and prophecies of God concerning this matter will enable us to recognize the truth and to acknowledge it.

At the time when God called Abraham and brought him into the land of Canaan, He promised him that through Abraham and his seed, all the families of the earth should be blessed, and that through this seed, Abraham himself should come into eternal possession of the land. "The Lord said unto Abraham, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever.

And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee." Genesis 13:14-17.

This promise was later repeated to Isaac (Genesis 26:1-5), and then to Jacob (Genesis 28:10-15). The definite territory included in the promise is the whole earth. Romans 4:13. This promise was to be accomplished, however, through the law of national descent; but its accomplishment was to be solely through the righteousness of faith, which is the righteousness of Christ. It is not, therefore, a promise to the Jews as a nation or a race, but to the individuals of every race and nation in the earth who obtain "the righteousness of faith" through Jesus Christ. This is made very clear in Romans 4:13: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the right-

eousness of faith." From this passage, it is plain that through Abraham and his seed, all that was lost by the introduction of sin into the world was to be restored. The dominion of the earth was to be restored, through Abraham's seed, to a holy, righteous race, just as God intended it to be in the beginning. God said to Abraham: "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." Genesis 22:17, 18.

CHRISTIANS ONLY COMPOSE ISRAEL

We might be thrown into some perplexity as to the meaning of this promise and its fulfillment if we had the Old Testament only. But there can be no perplexity regarding it since we have a definite explanation in the New Testament—an explanation which very clearly tells us who the seed of Abraham is. Thus we read: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16.

The Modern Speech New Testament makes this still plainer: "Now the promises were given to Abraham and to his seed. God did not say 'and to seeds,' as of speaking to many, but 'and to your seed' [Genesis 12:7], since He spoke of only one—and this is Christ."

From this, it plainly appears that the promises made to Abraham, of future blessings to the families of the earth, and of future inheritance, were to be fulfilled, not through the Hebrews as a nation, nor to the Hebrews as a race, but through the "seed," which is Christ, and to those who follow and accept Christ; not through and to literal, fleshly Israel, but through Christ to spiritual Israel, those who are Christ's.

By this, it is not meant that those who are the literal descendants of Abraham, the Jews according to the flesh, need necessarily be excluded from the blessings of the promise; but what is meant is that the Jew can participate in these blessings only as he enters into the promise through faith in the seed, which is Christ. The children of faith, and not the children according to natural descent, are counted as the children of Abraham. Hence one who is a Jew by birth is not by that birth an heir of the divine promise; he must also become a Jew by faith. Not as Jews are Jews the children of Abraham, but those are Jews who accept Christ, Jews by faith in Christ. It is thus that a Hebrew becomes an heir of the promise of God to Abraham; that is, exactly in the same manner that a gentile can obtain the same blessing, through acceptance of Jesus Christ as his personal Saviour. The Bible states that clearly, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29.

SPIRITUAL RELATIONSHIP STRONGER THAN BLOOD

All the promises of future blessing in the Bible, therefore, made to the children of Abraham or the seed of Abraham, all the Bible promises of future inheritance and power made to Israel, and all the

BELLAH'S SERMONETS

- ☞ Sunday was never appointed by divine authority.
- ☞ None of God's six workdays will ever be the Sabbath.
- ☞ Romanism could not "change" the law; only "think" to do so. Daniel 7:25.
- ☞ To oppose the Sabbath of the Bible, is to oppose the God of the Bible.
- ☞ When the Roman b'shop became the lord of b'shops, Sunday became the lord of days.
- ☞ To accept tradition's authority for Sunday, is to reject inspiration's authority for the Sabbath.
- ☞ The greatest abomination of Ezekiel's time, was worshipping the sun, with the face toward the east. Ezekiel 8:13-16.
- ☞ The door of the sanctuary was always toward the east, that God's people might turn their backs upon the sun when worshipping.
- ☞ Sunday stands on an equal footing with Good Friday, Ash Wednesday, and other church festivals, introduced to make so-called Christianity popular with pagan converts.
- ☞ Herod, the Roman governor, slew all the infants in Bethlehem under two years old, in order to get rid of the manger Babe. So to-day Protestants are slaying all the commandments, in order to get rid of the fourth.
- ☞ The Lord was crucified between two thieves. So His Sabbath has been crucified between Friday, Mohammed's holy day, and Sunday, Rome's holy day. As Christ rose triumphant from the grave, so His Sabbath will rise, to be kept forevermore.

CHARLES G. BELLAH.

prophecies of the Bible regarding the restoration of Israel, are to be fulfilled not to the Hebrew race as a race or a nation, but to those who have become Abraham's children through faith in Christ, that is, those of all races and nations who have accepted Christ.

Blood relationship to Abraham, and the ability to trace an ancestry straight back to Abraham, amounts to no more now than it did in the days of John the Baptist. Matthew 3:7-9. A peculiar standing with God is not given to any one simply because he happens to be a direct descendant of Abraham. The ancient Pharisees and Sadducees to whom John spoke were depending upon the fact of their descent from Abraham, and the further fact that they belonged to the Jewish nation, and they were convinced that this was sufficient to give them not only a standing with God, but also to make them subjects of His kingdom. John's statement utterly destroys this whole idea. Repentance and acceptance of Christ, and not a table of genealogical descent, results in salvation.

And the whole theory of the restoration of literal Israel of to-day and their subsequent conversion to Christ because they belong to that race, promulgated by the Prophetic Bible Conference movement, has the tendency to make the Jew trust in his family tree and genealogical table for his salvation, rather than in the Lord Jesus Christ. The whole theory leads away from Christ. God's way of saving a Jew is not different from His way of saving a gentile. He does not save a Jew because he is a Jew, but solely and altogether because he personally accepts Jesus Christ as his Saviour. God does not save men by nations; He saves them individually. There is no such thing as national salvation except as every individual in a nation may become Christ's by personal salvation.

Is Sunday Inherently Sacred?

(Continued from page 7)

him the accusation of Judaizing. Nevertheless his influence was very great. Indeed, in reading the record of the controversies between him and Luther, it is rather difficult to divest one's self entirely of the suspicion that Luther was at times slightly jealous of Carlstadt's prestige.

THREE CONFLICTING ATTITUDES

There were, then, three opinions concerning Sunday: one, what we may call the Catholic view, that the day was sacred; a second, the idea held by most of the Reformers, that it has no more divine character than any other day, but had, as a matter of expediency, been set aside by the church for religious purposes; the third belief was that Sunday observance ought to cease entirely and the Sabbath be restored to its rightful position of honor.

The disputes over these opinions caused no little stir. Especially did the parties holding the first two notions engage in bitter discussions. The accounts left of those controversies give one the impression that the shaky foundation on which so many of the Reformers built their theory of Sunday observance, left an uneasy, apprehensive sense of its weakness in the minds of multitudes of Protestants. It was probably this desire

for something more definite which gave to Dr. Bownd's book its extensive influence. The book attempted to found "both the obligation and the observance" of Sunday "directly on the fourth commandment," through the "seventh part of time," or "one day in seven" theory.

The Puritans of England were among the foremost to adopt this teaching. Such a view of Sunday sacredness was not then, and is not now, the theory held by the Church of England. This difference of doctrine was one of the very reasons for the persecution of the Puritans by the Episcopalians. When the Separatists fled from England to Zealand, they carried this rigid Sunday

THE NAME SUPREME

Is there any name like Jesus
When the waves of sorrow roll?
Is there any name so precious
To the weeping, trembling soul?
Could you find sweet peace and comfort

If you should without Him live?
Is there hope without the Saviour?
Truly now, an answer give.

Is there any name like Jesus
When the fears and doubts assail?
When the sea is lashed to fury
By the angry, threatening gale?
When the call of death has reached you,

And beneath its rod you bow,
Is there any name like Jesus?

Trembling soul, oh, answer now!
Is there any name so sacred
In the shining courts above?
Any name that sounds so precious
As this holy name of love?
How can mortal men blaspheme it!
How can they ungrateful be!
Dare you live without this Jesus?

Softly now, oh, answer me!
N. P. NEILSEN.

doctrine with them. When the Puritans emigrated to America, one of the chief purposes they had in mind was to get away from the loose Old World regard for the first day of the week. A condensed statement of this movement is given by Canon Hessey in his book "Sunday, Its Origin, History," etc., pages 282 to 286. We quote a few sentences from his account:

KING JAMES' "BOOK OF SPORTS"

"In A. D. 1618, King James, in one of his progresses, . . . had it represented to him that the people were greatly dissatisfied with the curtailment of the rude amusements on Sundays and holy days to which they had been accustomed. . . . He accordingly issued what was called 'the Book of Sports,' by which persons were allowed after church time on Sundays, to cultivate athletic games, and pursue such pastimes as were not in themselves unlawful. . . . The animus which had dictated the issue of the 'Book of Sports' continued more or less in action, and contributed to carry out that remarkable emigration to America of

the men whom we generally call 'the Pilgrim Fathers.' As long ago as 1607, various Independents had fled from England to Holland. . . . The observance of the Lord's day [Sunday] in Holland was no more satisfactory to them than that which was now obtruded upon their brethren in England. . . . They were distressed at finding their views controverted in this particular. . . . To erect a similar commonwealth [to the Jewish theocracy], and with it to reestablish 'the Sabbath' in its integrity, these men had originally quitted England.

"To obtain, I say, a freer development of their opinions, they quitted Holland in A. D. 1620, and went to New Plymouth. In imitation of them, a larger body left the mother country in 1629, for Massachusetts Bay. . . . They had fled from persecution, but they carried its spirit with them."

Hessey then quotes some early colonial Sunday laws said to have been drawn up by the Rev. John Cotton. We give one which our author pronounces "unquestionably" genuine:

"Whosoever shall profane the Lord's day by doing unnecessary work, by unnecessary traveling, or by sports and recreations, he or they who so transgress shall forfeit forty shillings, or be publicly whipped; but if it shall appear to have been done presumptuously, such person or persons shall be put to death, or otherwise severely punished at the discretion of the court."

It is precisely for this "breath of the Puritan" that our modern Sunday law advocates are sighing. Let lovers of religious liberty combat to the uttermost this spirit of bigotry which is attempting to lead us back to the Dark Ages.

Prayer Is Real

DOES prayer seem lacking in reality to you? Then there is a lack in the reality of your relationship to God.

He is real. Your needs are real. Prayer is a real connection between a God who can and wants to help, and the soul that so surely needs help. Prayer is telling the need to God, and indicates how much the help is wanted.

The Author of prayer wants us to ask and seek and knock, with the assurance of being heard and received. He has opened the way for us to go direct to God with our needs. He does not explain just how God can help us; but we do not need to understand that, for it is enough for us to know that He can and does help.

Prayer is not an indefinite, uncertain, make-believe affair; it is a real thing, if we coöperate with God to make it such.

L. A. HANSEN.

"WHATSOEVER we ask, we receive of Him, because we keep His commandments." 1 John 3:22. Many of us violate the conditions of this contract. If we disobey His express commandments, and then come before Him with our petitions, we are presenting to the Lord a note to be cashed when we have not met the conditions that would make it payable to us. We read those strong words of Proverbs 28:9: "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

ORVA LEE ICE.

play, and presume on the mercy of God. The Saviour's reply, "It is written again," clearly shows that a thorough knowledge of the Word of God is all that is needed to meet the sophistry of misinterpreted Scripture.

In the third temptation, Jesus was offered the acme of worldly fame and earthly glory, if He would but worship Satan. It was a real temptation. In a thousand ways, Satan is making this same offer to men, who are too often entangled and ensnared, only to find in the end an empty bauble.

In this great threefold victory, Jesus met every temptation possible to man. Satan is now a beaten foe. If we trust in that victory, neither doubting nor distrusting, nor parleying even for an instant with sin, victory is assured. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Let the shout of victory be heard in the camp. **GEORGE F. ENOCH.**

Oblivious to What They Did

(Continued from page 9)

ment after which all people will wonder, except those who, through the light of God's Word, refuse to follow it. Indeed, the most solemn warning found between the lids of the inspired Book is hurled against it.

The individual must know for himself where he is standing, lest he be found, like Annas and Caiaphas of old, fighting against Christ while even professing to believe and teach the Scriptures and the prophecy that warn against the evil thing. If we are willing to trust our cases to Him, God, by His Spirit, and through His Word, will lead us in plain paths, so that we may make no mistake.

Communion with Heaven

THE early morning hour affords a quiet time for meditation and prayer. The mind is clear and fresh. In view of the day's duties, trials, and temptations, the hungry, longing soul feels the need of divine aid. The promise to the faithful seeker is, that "He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm 107:9. It is in these quiet hours of prayer that we draw near to God and He draws near to us. His Spirit rests upon us, and unexpressible peace fills the soul. How precious such seasons are to him who is in daily communion with heaven! It is a foretaste of that glad morning when the righteous dead and the righteous living will unite in holy reunion, never to separate.

If we would set apart a portion of each day to contemplate the one perfect life from the rude manger, through the dark tomb, to the realms of glory, it would brighten our pathway through life. It would buoy our spirits up, hearten our service to God, and hasten our footsteps on our heavenward journey. The thought that our Lord has passed the portals of death palliates our grief for our sleeping kindred. The knowledge that death's Conqueror holds the keys of the grave converts the tomb into a fearless resting place.

It was the fallen foe who introduced sin and death into our world, and saddened the hearts of all mankind. It is he who casts the dark shadows athwart our

pathway. But how consoling the thought that Christ stands on the other side, beckoning us to come! It enables us to pass cheerfully through the darkness. No darkness is dense enough to hide Christ from him who is in daily communion with heaven. All who faithfully study the Word of God, giving attention to earnest prayer, will become familiarly acquainted with the Crucified One, and prepared to hail Him with joy when He comes to gather His own. To rescue us from our wretched, lost condition, He gladly left His throne in heaven and took a grave on earth, that we may be taken from the grave and placed upon His throne. "To Him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Revelation 3:21. What a great, eternal honor awaits the thoughtful, praying ones!

Our Lord is coming soon to take all overcomers to His throne of universal dominion. Starlit crowns, white robes, and palms of eternal victory await all who, through Christ, gain the mastery over sin. This herculean task can be accomplished only by close intercourse between us and our sin-pardoning Redeemer. The solitary place often visited is the place of victory.

E. HILLIARD.

Study the Chart

If you were adrift in the middle of the Atlantic, with no land in sight, and you had a chart telling you how to reach port, what would you do? Never look at it, cast it to one side, and just float aimlessly about, until the storm came down upon you, or you perished of hunger and thirst?—Not at all! Yet only your temporal existence would be at stake.

You are cast away on the sea of life, sin has turned you adrift in a leaking boat, storm clouds pile up black on the horizon, an ominous quiet reigns in the air. You have, however, a chart with you, the Bible. What are you doing with it? Your eternal existence is at stake.

If you are following this chart, you know the assurance it gives of a safe though sometimes stormy voyage. But if not, then are you not even more reckless than one adrift on the Atlantic? When the final hurricane is loosed, will you not be leagues and leagues away from the only safe harbor, far to the leeward of the Rock of Ages that would guide you there?

It is worth while, in the highest sense, to study this chart, given you by your Father; for it will reveal both where you are and where you are going.

N. D. ANDERSON.

As a Brother

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." Matthew 18:15-17.

What should our attitude toward a heathen man and a publican be? Many church members seem to have the idea

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

that these verses mean that he is to be regarded as an enemy, abandoned to himself, and left to pursue his wayward course to ultimate destruction.

Three verses from 2 Thessalonians 3 will help us to understand. Verse 6 says, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." So we are to "withdraw" from him, in that we are not to allow ourselves to be influenced to "walk disorderly," as he does. And verse 14 says, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." But he is not to be utterly abandoned; for we read in the next verse, "Yet count him not as an enemy, but admonish him as a brother."

Is not the attitude of the Christian toward the heathen man and publican that of trying to win him to the Saviour? So, when a brother has been led astray by Satan, we should not cease to labor and to pray that he may be won back, even though for a time he may cease to be a member of the church.

RAYMOND CALES.

The Nurses' Course in the Loma Linda Training School will begin on August 17, 1919.

The White Memorial Hospital in Los Angeles is the Clinical Hospital for the Loma Linda Medical College, and student nurses spend a portion of their time in training there.

By an action of the State Board of Health which was intended to become effective September 1, 1918, it was required that students entering the nurses' course in an accredited school should have completed twelve grades of regular school work. However, conditions brought into existence by the war caused a temporary revision in this requirement, and provision has been made by the state whereby students having less than twelve grades may still enter accredited training schools.

Write for information and calendar to Superintendent of Nurses, Loma Linda, California.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

Threatening a "Holy War"

WILLIAM ALLEN WHITE is a special correspondent for the New York World and is representing that paper at the Peace Council in Paris. In writing of the conditions in Asia Minor and particularly those in Armenia, Mr. White in the World of May 11 has this to say:

"The new world war is impending now. It is a war of faiths. The Moslem world is restive. It knows that the Christians are war weary. The Moslem world would not rise for Germany in 1915 and 1916; Germany tried to incite the Mohammedan world against the allies; but to-day, feeling that promises of independence were not kept in Egypt, and the promises of further liberties were violated as to India, and also doubtless incited to this feeling by German agents, the defenders of the Moslem faith are beginning to give unmistakable signs that they understand their position of power. They are the only warlike people in the world at present."

After speaking still further of the particular dangers to which Armenia is exposed and the special conditions that are tempting the Moslem world to action, Mr. White says:

"The Near East is in a dangerous mood and it is aware that the Western allies have not the troops to send in or are unwilling to send them. If there is an anti-Western outbreak in the Nearer Orient its first victims will be the remnants of the Armenian race. For they are the eastern outpost of the Christian world. They are mixed in among the Moslem Turks, and where they live in compact groups are wedged in between the Turks, and Tartars on the northeast, the Moslems of Persia to the east, and the Arab Moslem world to the south."

The last verses of the eleventh chapter of Revelation tell of the angry condition of the nations as the coming of the Lord is approaching. And the sixteenth chapter of this prophecy tells of the mighty agitations among the kings that come from "the sun rising," or the "kings of the east," preparatory to the great war of Armageddon. But this Armageddon comes under the pouring out of the seven last plagues, therefore, it cannot come until these great plagues begin to fall.

But, on the other hand, we may look for stirring events in the Orient, and especially in the great Moslem world that will prepare the way for the supreme world event of Armageddon. The student of prophecy will watch developments in the Mohammedan world with ever increasing interest.

Pope Benedict Not Ready

THE three Protestant Episcopal bishops representing the United States who went to Europe a few months ago to pro-

mote a world conference of all religious bodies and persuasions, called on the pope in Rome on May 16.

It is reported that "Pope Benedict told the visiting clergymen that it was not possible for the Catholic Church to take part in the proposed world conference;" but in refusing to participate in the proposed conference, it is also reported that the "pope explained that he in no wise wished to disapprove of the participation in the conference of those who are not united to the chair of St. Peter."

As the visiting bishops left the Vatican, they issued this note:

"The deputation regrets that the Roman Catholic Church will not be represented in the world conference, as substantially all the rest of Christendom has promised to cooperate. The preparations for the conference will proceed and the deputation will continue its work until invitations are presented to those communions which have not yet been reached."



CONVENTION OF SEVENTH-DAY ADVENTIST EDITORS
A convention of editors from the four leading publishing houses of Seventh-day Adventists in this country was convened in Washington, D. C. April 25-29. The above is a picture of the delegates standing on the front steps of the General Conference Administration Building.

Matters have not developed far enough as yet for the papal power to join in this program of church federation. Nevertheless very rapid progress is being made, and the day is not far distant when the prophecies will be fulfilled which point to a united church in the Old World, with the pope standing at its head. It also seems quite evident that there will be an equally united church in the New World, with the Protestant federation in the ascendant. All will join for a brief time in the effort to establish order in this old sin-stricken planet through the greatest and the most thoroughly united religious despotism that our world has ever seen.

But God is not in any of these religious-political movements. Therefore we must be on our guard, to be sure that we know the teaching of the Bible; and we must never lose sight of the fact that religion is the one thing that persecutes.

It was a great religious organization that cried out in unison concerning the Christ, "Crucify Him, crucify Him," and, "His blood be on us." The spirit that

could crucify the Christ, and the spirit that put to death His apostles, and that has shed the blood of millions of martyrs, is still in the world. And if we can count upon the prophecies at all, we must recognize that they show that the greatest religious despotism, manifested through a world-embracing religious power, is to be exhibited just before the Christ appears in the clouds of heaven. We should therefore live above petty prejudices, in the clear atmosphere of heaven, so that we may catch strongly the light shining from God's inspired Word.

Must Not Fail Humanity

"APPALLING conditions in the countries of Eastern Europe," and "disease and suffering of the most heart-rending character calling for relief in other fields," have led the managers of our American Red Cross organization to decide on making an appeal to the American people for funds to carry on this most necessary work. The appeal will be made during the two weeks,

"culminating on the eleventh of November, the anniversary of the signing of the armistice, a season when the American people properly gave manifestation, through contribution to their Red Cross, of their thankfulness for deliverance from added horrors of war which have fallen upon nations less fortunate."

Most parts of this nation are being blessed with an abundant harvest of the earlier crops, and there is a bright prospect for an equal abundance of the later crops. These great material blessings will test our sympathy and feeling for our suffering fellow mortals. Our nation should be planning very definitely for a large contribution to the Red Cross at the indicated time. The world stands in desperate need of this help, and without fail we must render it.

Lawmakers Are Lawbreakers

ONE of the large Protestant denominations has recently held a general assembly in St. Louis, Missouri, and during the session strong and emphatic disapproval of all games and sports and unnecessary traveling and excursions on the Sabbath day was made. A resolution was also introduced which condemned the purchase, perusal, and use of the Sunday newspaper, on the grounds that such practice constituted a serious breach of Sunday observance. A clergyman who opposed this measure spied on his colleagues who advocated the resolution, and found them the next Sunday morning sitting around the hotel lobby eagerly devouring the Sunday edition which they had purchased from the news stand.

This is only one instance that indicates why the church is losing, not in numbers, wealth, or popularity, but in spirituality.