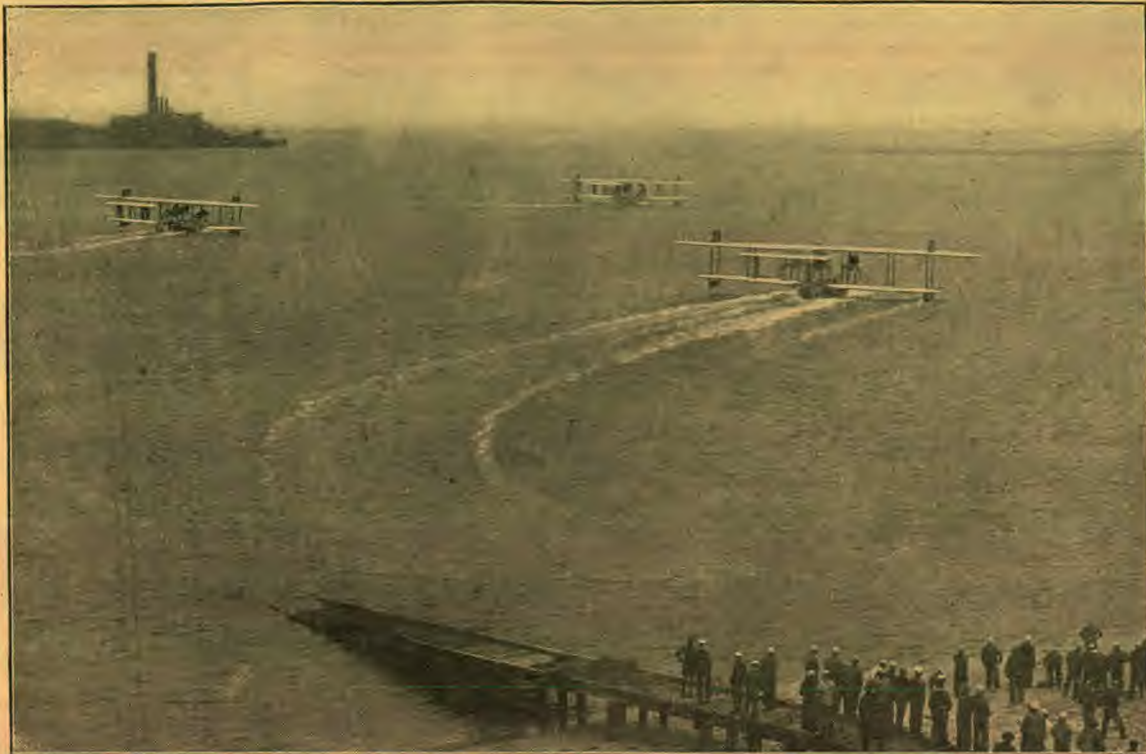


Signs of the Times

VOLUME 46

MOUNTAIN VIEW, CALIFORNIA, JUNE 24, 1919

NUMBER 25



International Film

The three N-C (Naval-Curtiss) seaplanes leaving Rockaway Beach, Long Island, on the first leg of their journey to Europe. At the right is the winning N-C 4, whose successful transatlantic flight is one of the greatest achievements of history. The actual flying time from Newfoundland to Portugal was less than 27 hours. These triumphs in mechanics and science are gifts from God to man, and undoubtedly will be used to proclaim His gospel speedily to the world.

Is Civilization on the Precipice?

By CARLYLE B. HAYNES



On all the political horizons of the earth, black clouds are hanging with evil presage. In spite of all the efforts of the world's greatest statesmen in reconstructing human relationships, turmoil and disturbance continue to spread. The world is rocked by commotions. Mutual hatred embitters the relations of various peoples. Feverish restlessness pervades the councils of the mighty. The fairest schemes of men result in failure. There is "distress of nations, with perplexity; . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth;" and the masses of the earth's population are heaving in wild, restless agitation, like that of the sea in a great storm.

The world has passed through more than four years of what President Wilson has termed "this agony of bloody sweat." The great war has surpassed any conflict of the past in its outlay of blood and treasure. The nations of the earth have fed into the maw of the devouring monster of war the lives of nine million human beings, and \$197,000,000,000.

INSANITY OF FEAR AND DESPAIR

The world rejoiced when that fearful sacrifice was stopped with the signing of the armistice. But this rejoicing has again been turned to fear by the menace of Bolshevism. This is the

specter at the feast; for Bolshevism is a very real menace to the very life of existing civilization. "It is," writes Philip Gibbs, in an article in the *New York Times* of March 7, 1919, "the madness of mobs driven to insanity by despair and fear."

Harold Williams, one of the special correspondents of the *New York Times*, in a cable dispatch in that paper of December 22, 1918, says:

"Frontiers and lines of demarcation are swaying. Agreements are made to-day and broken to-morrow; and save for a few cases, there is not a government from the Rhine eastward that is not desperately beating the air to-day and is liable to be swept away to-morrow."

A French business man, just returned from Moscow to France after an imprisonment of three months by the Bolsheviki, sees in Bolshevism the utmost danger to Europe and the world. He is quoted in a cable dispatch to the *New York Times* by its Paris correspondent, Walter Duranty, appearing in the issue of that paper dated December 30, 1918, as follows:

"You people are living in a fool's paradise. You rejoice about peace, and there is no peace. You talk of a society of nations and universal brotherhood, but fail to realize that just across the eastern horizon there is gathering a storm cloud

that may sweep away all your rejoicing and your theories in a brotherhood of ruin."

HARBINGER OF DISASTER

The spirit of restlessness seems not to be limited to Asia and eastern Europe. The impulse to cast off the restraints which law and government have placed on men is taking possession of myriads of breasts everywhere. The terrible calamities, destructions, and desolations which wait upon the footsteps of the demon of lawlessness, seem powerless to deter men from their maddened course. The fiercer passions that rage in the natural human heart are being given free reign in Asia and eastern Europe and are driving men forward into a terrible abyss.

The restraining power of the Spirit of God apparently is being gradually with-

drawn, and many are being left alone with all the evil agencies of their nature, with nothing to restrain them from breaking out into the most outrageous and barbarous excesses. We see in Bolshevism an ominous forecast of that fearful period just before us when God's Spirit will no longer strive with man, and the door of mercy will be closed. We stand amid the shadows of the events which will close human history. We stand amid the preparations for final conflict. We stand upon the verge of that "time of trouble, such as never was." Daniel 12: 1.

There is a headlong rashness that is becoming more and more a characteristic of our time. Everything moves forward in startling haste. Prudence, wisdom, and caution are brushed aside as of little account. And this characteristic, which is so fully developed in Bolshevism, this

ATHEISM RAMPANT

In the past, the peoples of earth have, to a greater or less extent, feared the Lord. They have not been altogether atheistic. The denunciations of His messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," none were so hardened as to treat that message with contempt. There have been other times when faith in God was weak, but unbelief was never more impudent and defiant than it is now.

embrace strong delusions as a punishment for their unbelief.

Such a manifestation of atheistic apostasy is foreshadowed in Bible prophecies. (2 Thessalonians 2: 9-12.) And the eager acceptance of the "signs and lying wonders" of the present time by those who have rejected truth (their unbelief of the truth being paralleled only by their credulous acceptance of the falsehoods of seducing spirits), indicates that the ensnaring delusion predicted in the Bible is even now entrapping its first victims. It may don new disguises and take on new shapes from day to day, but it is certain before long to combine its various manifestations in one mighty denial of the truth, of the Word, and of the authority of God,—hissing out its defiance in God's very face, and belching forth its blasphemies before His very throne. But it will yet meet its answer in that devastating storm of fire which shall destroy the ungodly and cleanse the world.

AS BEFORE THE FLOOD

Great judgments are but the punishment for great crimes; hence great crimes are but prophecies of coming judgment. To-day the world is mad with covetousness, and on fire with lust. Fearless and thoughtless men rush on their downward way, eating, drinking, feasting, rioting, marrying, and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged, the marts of merchandise crowded.

Is not this careless aspect of the world, this security so deep and dead, a token of impending wrath? Most certainly did Christ, when He surveyed the future, perceive and foretell this very characteristic as a feature of the last days. When predicting His second coming, He said: "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the Flood came, and destroyed them all." Luke 17: 26, 27.

Careless and secure was the world before the Flood. It despised all warning, invitation, and entreaty. It danced and rioted on the very verge of destruction. And from pleasure's height to ruin's dark abyss it fell headlong. And that is given as a type of these present days.

SCOFFERS FULFILL PROPHECY

The world is fast becoming as it was in the days of Noah. Then the earth "was corrupt before God." "The earth was filled with violence." "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Genesis 6: 4-13. So to-day it is corrupt, licentious, warlike. It is peopled with mighty men, and men of renown, as it then was. And it is filled with strife, commotion, and violence while it awaits the coming of the deluge of fire, which will be "the day of judgment and perdition of ungodly men."

(Continued from page 12)



The world in Noah's day gave themselves up to self-gratification, but it ended in destruction. The world to-day is traveling the same road.

To-day there is a widespread absence of faith in the existence, the providence, and the government of God. Men's ears have become dull of hearing, their hearts have waxed gross. Their stolid hearts have passed beyond the feeling of alarm, so entrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The exploded superstitions of a past age have been replaced, not by faith, but by a false science, which has become the gospel of the faithless; and by nature, which has become the god of the ungodly.

Certainly it seems as if the world were drifting toward some dark, dire, devilish deception, a deception naturally awaiting those who receive not the love of the truth, that they might be saved. Throwing away their only safeguard when they reject the truth, they are given up to

THE SIGNS OF THE TIMES WEEKLY

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

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

PAPYRUS SPOTLIGHTS

Ancient Paper Reed Mss. Confirm Scriptures

BY VARNER J. JOHNS



THE Word of God as it is revealed in that priceless treasure called the Bible, has been rightly named the Word of truth. Amid the deceptive theology, the false and hypocritical religious teachings, and the multifarious counterfeits of the true, man would be without a guide and without hope in the world were it not for that storehouse of truth which reveals to him the higher life and the way to victory. It is not surprising that the archenemy directs his deadliest attacks against this revelation of the divine will; and we should expect that the Bible would emerge from the satanic assaults with still greater glory than it had before. The Bible, as a rock of truth, withstands every attack. But the saddest of all pictures is that of the shattered faith, the broken lives, and the blasted hopes of those who have been led astray by destructive criticism.

Of all the alarming conditions in the world to-day, none is more ominous than the lost faith in the reliability of the Bible among the supposed followers of Christ. Whether as a result of the lower criticism, or of the higher criticism so called, unreliable and untrue as they are, it is a fact that throughout the Christian world, there is a lack of faith in the Book of books. The deadly questioning of the serpent has done its frightful work, and the minds of thousands of human beings are poisoned by the venom of the critic.

Man's only safety is in building the foundation of his experience upon the Bible, and refusing absolutely to listen to the voice of the serpent as it insidiously works against all that is righteous. The Bible stands every test. The evidences of its divinity and reliability, whether they are sought in its prophetic pages, or from the fields of history, or from the numerous archæological discoveries, always prove its true worth. The reader will be interested in a review of a few of the recent archæological discoveries which so magnificently enhance the value of the Book of books to the men and women of to-day.

The common writing material of early times was a crude paper made from the

pulp of the papyrus, pressed into sheets and smoothed on one side. In recent years, amazing discoveries have been made, in the sands of Egypt, of papyri which vividly and accurately record the life of Egypt in the days of the first century, and incidentally throw a flood of light upon the writings of the

New Testament. It was in 1897 that the new era of papyri discovery began; and since that time, there has been a series of finds, remarkable for their value to the student of history and the Bible.

The critics had sought to place a large part of the New Testament writings in later times than the first century. Many of the supposed apostolic books were ascribed to the church fathers of later years. It is easy to understand that such statements, if true, would sustain the critics' contention that the records of the New Testament were colored by the imagination of the men of the second, third, and fourth centuries, and therefore unreliable in many respects. A professor in a Methodist university, under whom I studied at one time, said, "The miracles of the New Testament have come down to us colored so highly by interpretation, that we can never know the truth about them." Such teachings as this are responsible for the perilous condition in which many churches are found.

WRITTEN IN THE VERNACULAR

But the papyri establish the fact that the language of the New Testament is the language of the first century. The New Testament writings, instead of conforming to the literary standards of later years, are identical in form with the Egyptian papyri of the first century. Furthermore, the language of the New Testament is not the classical Greek, but is the language of the middle classes of the people. It is the spoken language of the first century. Another intensely interesting discovery in connection with the papyri is that practically all the difficult words of the New Testament, about which the critics have made so many conjectures, are found to be words in common usage in that century in the ordinary language of the time. By these finds in the field of archæology, all the foundation arguments of the critic are swept away, and the New Testament

Amazing discoveries of papyri in the sands of Egypt have been made in recent years, which throw a new and beautiful light upon the writings of the New Testament.

stands forth, just as the loyal people of God have always believed it did, as an authentic inspired record of the days of the apostles.

The lover of Bible study will thoroughly enjoy the light which the papyri throw upon a large number of the words found in the sacred writings. An exhaustive list could not be given in this article; but a few illustrations will show the immense value of these ancient records, which have been miraculously preserved to us.

NEW MEANINGS TO OLD PHRASES

The term "writing" (John 5: 47), used in the New Testament to describe the Old Testament, was the common legal term of the first century for a royal decree which could not be altered. Thus it appears that the disciples of Christ recognized the Old Testament Scriptures as sacred writings, originating with Divinity, and unchangeable in their nature.

The title "friend," given by Jesus to the disciples (John 15: 13-15), was a title of honor given at the court of the Ptolemies to the highest royal officials—a title correctly translated "prince" in Esther 2: 18. Jesus recognized His disciples as being adopted into the heavenly family as sons of the Eternal One.

In Egypt, the slaves who were brought into the temple for service were said to be brought "into the name" (Galatians 3: 27) of the deity and as belonging to the Egyptian god. Evidently, then, the Biblical expression "baptized in the name," showed that the follower of the Lord in baptism, from henceforth belonged to God, and in reality was a member of the heavenly family.

The word "mystery" (1 Corinthians 15: 51; 1 Timothy 3: 16) as used in the New Testament means something revealed rather than hidden.

MARTYR FOR A WORD

The title "lord" was a title given to the Cæsars, but could be given to a Cæsar only after he was deified. Thus the term "Lord Jesus" in 1 Corinthians 8: 5, 6 sets forth Jesus in contrast with the many pagan deities as the only "Lord" and Son of God. The claim of deity, wrapped up in the word "lord," explains why Polycarp went to martyrdom rather than say "Lord Cæsar." This distinctive meaning of the term gives special significance to the expression "the Lord's," that is, "belonging to the Lord." "The Lord's day" among the Romans meant



"the emperor's day"; but "the Lord's day" as used by John in the Revelation refers to a day that belonged to Divinity and to which the God of heaven had given the title of "holy." That is the seventh-day Sabbath. Sunday is but a counterfeit sabbath, a day made sacred by a counterfeit religion, which exalts a man to the place of "lord."

There is a special interest in the evidence which is so clearly brought forward on the word "seal." To be "sealed" (Romans 15: 28) meant to be imperially protected, and retained for the imperial use. "Seals were set on sacks of grain to guarantee the correctness of the contents; and there was a mark, containing the emperor's name and the year of his reign, which was necessary upon documents relating to buying and selling, and this mark was technically known as the 'seal.'" The Eternal One specifically names His seal (Ezekiel 20: 12, 20) as the Sabbath.

These expressions are sufficient to show how the new discoveries have made even more certain the essential integrity of the New Testament text. Under the divine light of truth, the criticisms of the Bible are all set at naught. The critics contended that the Pauline writings were not written by Paul, because they were written in different styles. But the criticism is shattered by the evidence from the papyrus that the usual custom of the first century was to have the writing done by public scribes. A change in style is easily explained by a change in scribe. If Timothy, a Hebrew lad raised in a Hebrew home, acted as Paul's scribe at one time, it could be easily seen that his writing would be different from that of a scribe who had been trained under Hellenic influence.

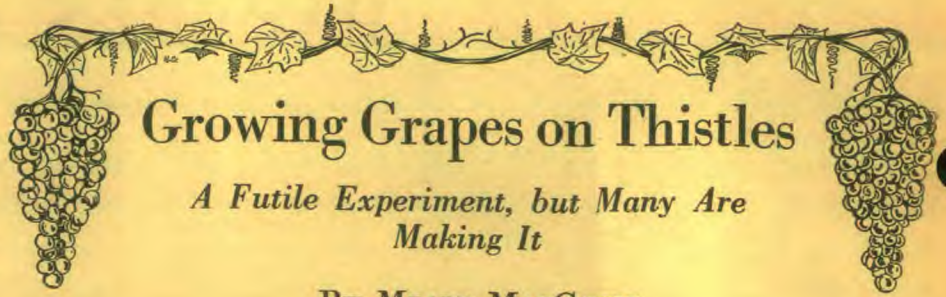
One of the beautiful Biblical expressions, "I have kept the faith" (2 Timothy 4: 7), meant, in the common usage of that day, "I have guarded my trust." How important it is, in this corrupt age of skepticism, that a man place himself on the side of right! Our Father in heaven has entrusted us with His Word and its proclamation. That Word is the bulwark of safety for the Christian amid the quicksands of doubt. Safety is found only in closely guarding this treasure. There is life in the Bible and its sacred teachings. May we have implicit confidence in our God and His Word, and follow the plain, literal teachings of the Word of truth!

The Word of truth as a rock must stand,
While the critics' words prove but shifting sand,
Like the desert sands, which carry death,
And fill the air with their sultry breath,
So the voice of the critic blasts and burns,
And ruins the life of the man who turns
From the Word of God to the desert land,
Leaving the Rock for the treacherous sand.

The Word of truth must the test endure,
Bring a message of hope and a promise sure.
The one bright hope in a darkened world,
To you in the Book of books unfurled,
Brightens your life, and sets you free
From the perils and shoals of a desert sea,
From the poisonous doubt of the critics' lure,
It gives you a word that is true and pure.

The voice of God in the Bible found,
Will cheer your heart, and your life surround
With faith and hope, with truth and power,
And courage to win each passing hour.
Your future hopes on this Word depend;
Eternal life that knows no end,
Is yours through faith in a God of love,
And a Word inspired by Heaven above.

"If thou art wise, thou knowest thine own ignorance; and thou art ignorant if thou knowest not thyself."



Growing Grapes on Thistles

A Futile Experiment, but Many Are Making It

BY MEADE MACGUIRE

THE three statements following, which were detailed in last week's article, are evident truths:

1. That Christ, by His death, atoned for the sins of all men, and that those who accept His sacrifice are free from the condemnation of the law.

2. That sin has wrought a change in the moral nature of man, so that he is a slave, and has no power to free himself from its dominion, even though saved from its penalty, or condemnation.

3. That there must be some superhuman power to work in man, restoring the moral image of God, imparting the divine nature, and thus freeing him from the dominion of sin, and enabling him both to choose and to do right.

A man must be good before he can do good; and since all men are sinners and evil by nature, why do they forever try to do good in order to gain victory over sin, and acceptance with God? Why do they try to save themselves, when God has provided in Christ the only possible remedy? "Thou shalt call His name Jesus, for He shall save His people from their sins." Only "His people" are saved from their sins, and they do not save themselves. None who are not saved from their sins have a right to claim to be "His people."

A SECOND CREATION

The way in which Jesus saves is clearly stated: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." Luke 5: 31, 32. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3: 3.

This new birth is a creative work, which restores the image of God in man.

"Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." Colossians 3: 9, 10.

"But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4: 20-24.

"If any man be in Christ, he is a new creature." 2 Corinthians 5: 17.

A striking object lesson illustrating the futility of one's trying to be good who is evil by nature, is given by the Saviour:

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot

bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7: 17, 18. "For every tree is known by his own fruits. For of thorns men do not gather figs, nor of a bramble bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil." Luke 6: 44, 45. "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit." Matthew 12: 33.

How many years men waste endeavoring to "gather grapes of thorns, or figs of thistles," forever striving, struggling and resolving to produce good fruit on a corrupt tree! But the effort inevitably ends in failure, for a corrupt tree cannot bring forth good fruit.

And let us not miss the supreme lesson in this teaching. A tree bears naturally, without effort or struggle, the fruit which by nature it bears. If a man is sinful by nature, then his life will produce evil fruit naturally, with no special effort or struggle. If he has permitted God to work the miracle of regeneration, restoring the moral image of the Creator and imparting the divine nature, then the fruit produced in his life will be good fruit; not as a result of his struggles and prayers and tears, but because the divine Presence in him cannot produce anything but divine fruit. A few scriptures will set forth the teaching on this point:

"Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1: 4.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace." Romans 8: 5, 6.

CARNALITY SWEEP AWAY

"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ezekiel 36: 26, 27. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." Hebrews 8: 10.

(Continued on page 12)

Eighteen Forty-Eight: Nineteen Nineteen

Reconstruction or Revolution?

By H. S. PRENIER

THE world wrapped in its twentieth century habiliments of progress, culture, and refinement of arts, dreamed serenely in July, 1914, of undisturbed peace, when suddenly the infernal regions broke loose, and earth's dream turned into a nightmare.

How truly has history repeated itself! In 1848, conditions were endured similar to those through which we have just passed. Read these most stirring words from a speech by Lord Macaulay at the time of his reflection to the British Parliament after the European cataclysm in 1848—a speech so timely that with few changes, it might be proclaimed by the press of to-day as the creation of one of our modern statesmen:

"It is not only by those changes which the natural law of morality produces, it is not by the successive disappearance of eminent men, that the face of the earth has been changed during the five years which have elapsed since we met here last. Never since the origin of the race have there been five years more fertile of great events—five which have left behind them a more awful lesson. We have lived many lives in that time. The revolutions of ages have been compressed into a few months. France, Germany, Hungary, Italy—what a history has been theirs! When we met here last there was in all of those an outward show of tranquillity; and there were few, even of the wisest among us, who imagined what wild passions, what wild

pope fled from Rome. The emperor of Austria was not safe at Vienna. There were popular institutions in Florence—popular institutions in Naples. One democratic convention sat at Frankfort.

"You remember, I am sure, but too well, how some of the wisest and most honest friends of reform, men most inclined to look with indulgence on the excesses inseparable from the vindication of public liberty by physical force, began to doubt and despair of the prospects of mankind. You remember how all sorts of animosity—national, religious, and social—broke forth together with the political animosity. You remember how with the hatred of discontented subjects toward their governments was mingled the hatred of nation to nation, and class to class. In truth, for myself, I stood aghast; and, though naturally of a sanguine disposition, and disposed to look with hope at the progress of mankind, I did for a moment doubt whether we were not doomed to pass in our generation from the civilization of the nineteenth century to the barbarism of the fifth. (Hear, hear.)

"I remembered that Adam Smith and Gibbon had told us that there would never again be a destruction of civilization by barbarism. The flood, they said, would no more return to cover the earth; and they seemed to reason justly, for they compared the immense strength of the civilized parts of the earth with the



libraries, and museums—vice and ignorance might produce a race of Huns fiercer than those who marched under Attila, and Vandals more bent on destruction than those who followed Genseric. (Great applause.) Such was the danger."—"Speeches by Lord Macaulay," volume 2.

The seer of God saw the film of events of to-day, and called them woes. Revelation 11: 14-18: "The second woe is past; and, behold, the third woe cometh quickly." "And the nations were angry, and Thy wrath is come, and the time . . . that thou . . . shouldst destroy them which destroy the earth." Our only hope is in anticipation of the glorious advent of our Lord Jesus.

"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."

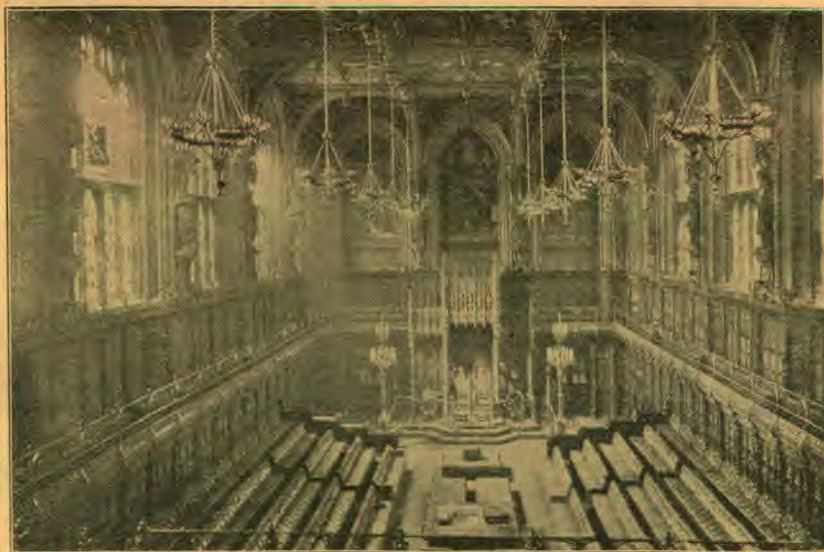
The Source of Power

ACCORDING to the *Christian Advocate*, the Methodist Episcopal Church in America sustained a loss in membership of more than 8,000 during the year 1918. This is not an isolated example. As a whole, the Christian church in this country has for years been practically at a standstill. The people are becoming absorbed in the rush of business, and are losing interest in religion, and the church seems powerless to reclaim them.

What is the matter? Is the Lord less powerful to-day than formerly? Does He care less for men? Has He forgotten the promise, "Lo, I am with you alway, even unto the end of the world"?—No; the trouble is with His people. He bade His followers preach the gospel to every creature, and He promised that divine power should attend their labors.

Seldom has so much labor been expended to make the church attractive as in recent years. Magnificent church buildings with many novel features have been erected. The church has been made the center for various social activities. Elaborate church entertainments and festivals have been held everywhere. Church services have been advertised in many sensational ways. But all these efforts have failed because they were not according to God's plan. When the power of the Holy Ghost came upon the disciples at Pentecost, thousands were converted in a day. Such power also attended the preaching of Luther, Wesley, Whitefield, and other men of God. When the church of to-day humble themselves before God, and plead with Him for a renewal of the gift of the Holy Spirit, then, and only then, can they expect success.

FRANK A. MORAN.



The House of Lords, London, England, within whose walls Lord Macaulay over seventy years ago uttered words so applicable to the world situation in our own day.

theories, were fermenting under that pacific exterior.

"An obstinate resistance to a reasonable reform—a resistance prolonged but for one day beyond the time—gave the signal. Everywhere, everything was thrown into confusion and terror. The streets of some of the greatest capitals of Europe were piled with barricades, and were streaming with civil blood. The house of Orleans fled from France—the

weakness of those parts which remained savage; and they asked whence were to come the Huns and the Vandals that should again destroy civilization?

"It had not occurred to them that civilization itself might engender the barbarians who should destroy it. (Hear, hear.) It had not occurred to them that in the very heart of great capitals—in the very neighborhood of splendid palaces, and churches, and theaters, and

Preparing Heaven for Us, and Us for Heaven

BY TYLER E. BOWEN

THE Bible makes clear why Jesus went back to heaven. It also tells us what He went there to do. Yet few Christians have a clear, intelligent understanding of this heavenly service of their divine Lord.

Jesus went back to heaven that He might the better serve His followers on earth. It was for their benefit that He went. "It is expedient for you that I go away," He said before He left His disciples.

The Bible outlines two things that Jesus is doing for us now. The first is described in John 14:2, 3: "In My Father's house are many mansions. . . . 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." Preparing a place for His redeemed ones, then, has occupied a portion, at least, of Jesus' time since His return to heaven.

Before the death of John, the beloved disciple, he in vision beheld that place prepared. He saw it either as it was then or as it would appear when completed. A city glorious and great, a "place for you" sure enough, outstretching the fondest anticipation of what a home could be made to be—the finest palatial homes on earth paling into insignificance beside the residences of that city prepared for its dwellers when they shall have been changed from mortality to immortality.

OTHERWISE IT WOULD NOT BE HEAVEN

But the real service of Jesus lies not so much in preparing the palaces for the redeemed ones, as in preparing the redeemed ones for the palace homes, and for the higher society that awaits the saved of earth. Without made-over or made-new hearts, so that the ideals of earth's lost sons and daughters should be in unison with the ideals of the inhabitants of heaven, it would be pain, not pleasure, to mingle with them there.

To this service upon which Christ entered on His ascension, the apostle Paul sought to direct the minds of Israel. He wrote to his people concerning the change that had come in their sacrificial service, now that Jesus had died, risen from the tomb, and gone to heaven. Its great essentials remained intact; yet the center, the inspiration and head of the former earthly services, was now transferred to heaven itself, where they were henceforth to look, instead of within the most holy place in the temple at Jerusalem. He says:

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "Christ being come an high priest of good things to come, . . . neither by the blood of goats and calves, but by His own blood

He entered in once into the holy place, having obtained eternal redemption for us. . . . How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? . . . It is appointed unto men once to die, but after this the Judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 8:1, 2; 9:11-28.

This scripture makes plain the service of Jesus in heaven. He went there as man's sin-bearer. He is our high priest. He occupies a place at the throne of the universe. He ministers there to provide for us "good things to come," from which, through sin, we had shut ourselves, neither could we ever have obtained them without this heavenly ministry of our elder brother, our high priest. He pleads for us His own blood. And what is accomplished for us as we look in faith to Jesus ministering for us there in heaven as He pleads the merits of that offering made "through the eternal Spirit" on the cross?—Oh, it purges our consciences from the "dead works" of formality so offensive to God, by quickening us to a lively hope—producing in us a living, working faith, the faith of Jesus. And, further, it begets within the heart the hope of seeing Jesus again when He comes from heaven the second time, bringing to us eternal salvation.

"We have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins." 1 John 2:1, 2. He is not there to condemn us to the Father. "Do not think that I will accuse you to the Father." John 5:45. No; He is there working for us. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:15, 16.

MAY APPROACH CHRIST DIRECT

What a store of blessings is here unfolded to us! It is not found by continuing in or looking to any sacrificial system here on earth. The living Christ is not found in the wafer of the mass, no more than He is found in the old Passover ceremonies ending at the cross when the true Lamb of God yielded up His life. We are not invited to come to the virgin Mary or to earthly altars to "obtain mercy." Mary, the mother of the Lord, has not ascended into the heavens to intercede for sinners. She sleeps in her tomb. But we are invited to come boldly, in humble, living faith, to that throne of grace where Jesus ministers at the right hand of God. Our help comes from our risen, living Saviour, who can still "be touched," and of

whom we may "obtain mercy, and find grace to help in time of need."

"Seeing then," Paul pleads, "that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." Here is placed before us something to which we may anchor our faith. As by faith we see and understand the mission of Jesus in heaven, we have a profession of faith, a foundation to which we may hold, and also which shall hold us. We know what Jesus is doing. We know that He is to us individually a personal advocate for our sins. We need no confessional box. No earthly priest can give us freedom from the guilt of sins; for they, like us, are sinners. But Jesus, our sinless high priest, can purge our consciences and make us free. We know that He loves us and pleads the merit of His own life in our behalf. He forgives and covers our confessed sins. And we know He is able to save to the uttermost those who come to Him, no matter how sinful they may have been.

Thus Jesus and His work become real to the believer. Heaven is a real place. Real transformations are wrought in human hearts here on earth through this heavenly sanctuary ministration. Christianity is changed from the formality of dead works into a live daily experience—a battle and a march—toward the heavenly inheritance. Heaven is made "not far away." "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4:13.

HE WORKS FOR US CONTINUALLY

There was a time when God's mediatorial work was carried forward on the earth. Before Jesus' death on the cross, the sacrificial offerings were accepted as the sinner by faith looked forward to the death of God's dear Son as the atonement for his sins. But all this service is now transferred to heaven. It is not on earth any more. The Lord's Supper is simply a memorial of Christ's death, and the believer by it shows faith in the atonement made for him until Christ comes. But it is mere sacrilege to suppose that life can be secured to the believer by his partaking of a wafer set forth to have been made into actual flesh of Christ through the muttered prayers of some earthly priest. All this degrades the exalted ministry of our Lord, who has ascended into the heavens, to be our living intercessor. He remains a priest ever, because He ever lives. Let us behold Him there, our priest and Saviour, where He really is, and grasp the blessed assurance that He ministers before the Father's throne in our behalf, interceding for us.

DIFFICULTIES are the very servants of God that lead us into the audience chambers of the Most High God. We meet these servants every day. Let us recognize them as God's messengers summoning us to the secret place of the Most High. ORVA LEE ICE.

To maintain equanimity in the face of petty annoyances is in itself an achievement worth while. M. A. HOLLISTER.

"HOPE can lead further than fear can drive."

"BEHOLD THE LAMB OF GOD"

*Our Substitute in Death and Advocate
at Heaven's Bar*

By LUCAS A. REED

THE lamb was an innocent victim. The lamb prescribed for the sacrifice must be without blemish. Both of these things point to the fact that the sacrifice offered must not be contaminated by evil.

Man is by nature and choice a sinner. He cannot offer himself for another's sin, because his own sins demand his death. If a substitute is to be provided, he must be one who is free from sin, and, therefore, one over whom there hangs no sentence of death. There is not a man in the world who is innocent of sin, nor has there ever been. There is not, then, a man who could offer himself as a ransom for any other man. Every one must die for his own sins, or we must find a substitute outside of the human race.

But if a man could be found wholly innocent of sin, his life could not atone for more than one man. It could not be counted of enough worth to strike out all the debts of countless billions who have lived and sinned through the ages past.

A REVELATION OF GOD TO MAN

And the one substituted must be one who could enter the conflict when the power of evil had grown and increased. He must wade the waters when they were no longer a rivulet, but a mighty flood bearing even the strongest down. He must be one strong enough to breast the tide, and win the battle at a time when it had long been lost.

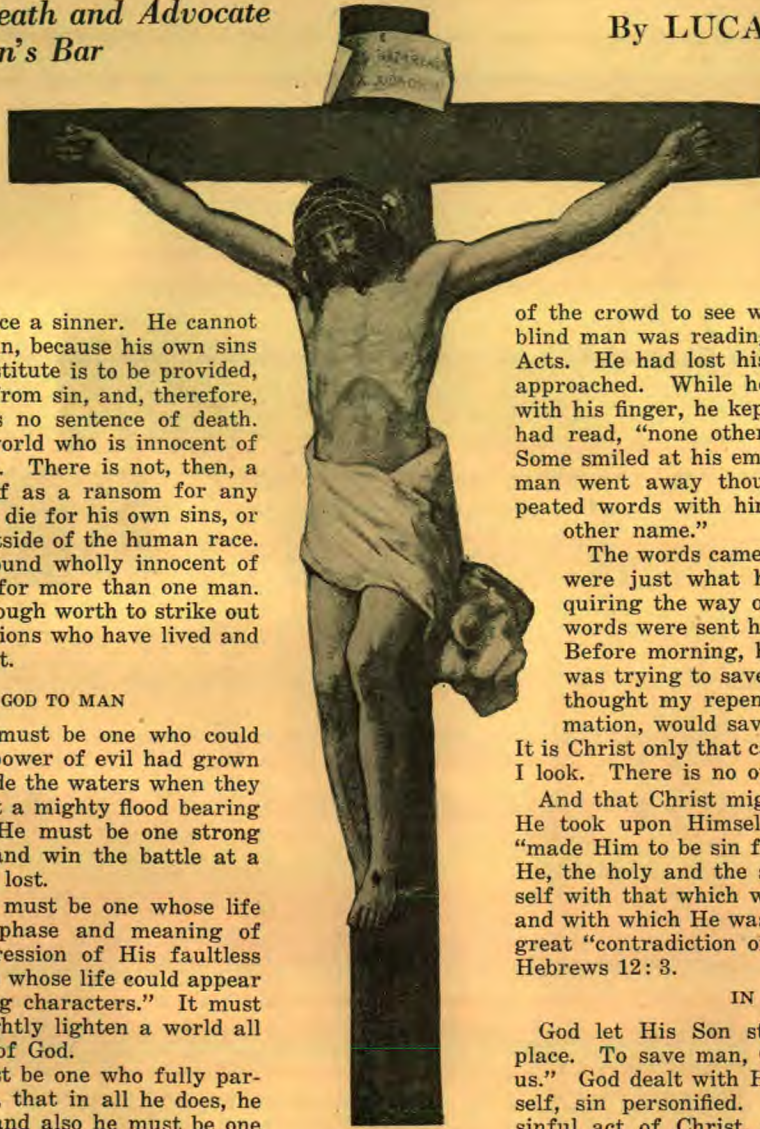
But more, that substitute must be one whose life fully comprehended every phase and meaning of God's infinite law, the expression of His faultless character. It must be one in whose life could appear the law "drawn out in living characters." It must be one whose life could brightly lighten a world all dark with misapprehension of God.

In short, the sacrifice must be one who fully partakes of the nature of man, that in all he does, he may represent every man; and also he must be one who fully partakes of the nature of God, that in all he does, he may represent God to man, and also what man may be in God. He must live not merely the life of one man in obedience to the law, but the life of every man in full obedience to the law. Thus only does he become the representative of all men and the full representative of God.

To reveal God's character to men in vivid contrast to the aims and deceptions of Satan, demanded one who knew all the lengths and depths of the love of God. Unless man could be undeceived, he was lost. Only Christ could sweep away the cloud of satanic lies and deceptions that hid the face of the loving Father. Upon the world's dark night, the Sun of Righteousness must rise with healing in His wings.

When Satan inaugurated the reign of deception and sin, God could have destroyed him and his followers as easily as one can cast a pebble out of the hand. This would have ended the authors of evil, but it would have left a seed of evil in the heart of all who did not comprehend the depth of the consequences of rebellion. They would be afraid thereafter to question any principle of God's government, because of a fear of the judgment of God, and not through an appreciation and love for their Creator. Hence time must be given for the evil one to disclose the nature of himself and his work, and one must be found who, seeing the end from the beginning, could always forestall the purposes of this evil one, and disclose in contrast the pure and holy and unselfish plans of God.

Therefore Christ is the only one who could fully meet the demands of both Deity and humanity in opposing sin for the grand reconciliation where both mercy and justice are satisfied. "No sin could be taken away except through such a sacrifice; but no greater sacrifice is needed for the taking away of any sin." His is the only "name under heaven given among men, whereby we must be saved." "There is none other name."



A blind man stood on a bridge over a canal in London. He was reading aloud from an embossed Bible, to any who would linger to hear. A gentleman on his way home stopped on the outskirts

of the crowd to see what the attraction was. The blind man was reading from the fourth chapter of Acts. He had lost his place just as the gentleman approached. While he was trying to find it again with his finger, he kept repeating the last words he had read, "none other name," "none other name." Some smiled at his embarrassment. But the gentleman went away thoughtful, carrying the oft repeated words with him—"none other name," "none other name."

The words came to him as a revelation. They were just what he needed. He had been inquiring the way of life. The seemingly chance words were sent home to his heart by the Spirit. Before morning, he could say: "I see it all. I was trying to save myself by my own efforts. I thought my repentance, my prayers, my reformation, would save me. I discover my mistake. It is Christ only that can save me. To Him only will I look. There is no other name."

And that Christ might bring this salvation to us, He took upon Himself our guilt and death. God "made Him to be sin for us," Him who knew no sin. He, the holy and the spotless, had to identify Himself with that which was utterly repugnant to Him, and with which He was wholly at war. This was the great "contradiction of sinners" which He endured. Hebrews 12: 3.

IN MY PLACE

God let His Son stand actually in the sinner's place. To save man, God "made Him to be sin for us." God dealt with Him as though He were sin itself, sin personified. This was done, not by any sinful act of Christ, for He knew no sin, but by placing the guilt of sin and for sin upon the head of Christ, and actually treating Him as responsible for it. In the garden and upon the cross, Christ felt all the agony of fallen and lost humanity. He sensed the abandonment of God. He felt the guilt and shame and tasted the death of the sinner. He cried out His abandonment in the frightful words, "My God, My God, why hast Thou forsaken Me?" This measures, therefore, the meekness and humility and self-renunciation of Christ; and it reveals the mighty, condescending love of God. Thus Jesus stood where we should stand but for His tender mercy for us.

But just as actually and truly as God counted Christ in our place as sinners, just as truly and really He will now count us in the place of His Son, the Righteous One. Just as Christ stood bowed under the agony of the guilt of sin, feeling His abandonment by God, so we may now stand joyfully in His place of innocence, realizing the witness of the Spirit that we are the sons of God. In becoming sin for us, it was that we might become the righteousness of God in Him.

Oh, blessed innocence, oh, wondrous peace, that come to us! All that we were, Christ took, that in its place we might be all that He is. He came all the way from God down to sinful man, that He might bring man all the way up to the righteousness of God. He was counted a transgressor, that we might be made obedient. He took our guilt, that we might have His innocence. He took our condemnation, that we might have His justification.

"The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured,—the blood drops that

flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face,—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to

life,—offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin-bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."

"CASTING ALL YOUR CARE UPON HIM"

He took our guilt. Then let Him have it, that we may have His peace. He took our sin. Then let Him have it, that we may be free. He took our death. Then let Him have it, that we may live forever in Him.

A woman was dying in Brighton. She was a person of means and education, but ignorant of the most salient facts of the Christian faith. She thought that Christ was only a moral teacher. She had no real knowledge of the plan of redemption. "Oh," she sighed, "that it were possible for some great, strong friend to take my conscience as though it were his own, that I might have a little peace!" Her need was exactly that which Christ fills. In assuming our guilt, Christ took

(Continued on page 14)

THE MANHOOD OF JESUS

By WILLIAM P. PEARCE

THIRTY-THREE years is a short life. It hardly measures up to the average, while it is less than half the allotted "three-score years and ten."

Matthew does not mention Jesus from the time of His childhood until some twenty-six years later, when John baptized Him. Luke mentions His birth, the circumcision after eight days, His visit to Jerusalem at the age of twelve years, and then says, "Jesus Himself began to be about thirty years of age" (Luke 3: 23)—a man with only three years of active labors before Him, dying ere He actually reached the prime of life.

More than eighty times in the Gospels, He is designated "the Son of man." In fact, this was His own favorite appellation. He lined up with His fellow men, suffering temptation like a man, working like a man, praying like a man, and at last dying like a man. While it is a great thing to begin with His divinity and come down, it is blessed to begin with His humanity and go up.

Jesus was an unselfish man. He was always thinking of the welfare of others. He "emptied Himself" (Philippians 2: 7, A. R. V.), or as one said, "forgot Himself." One version renders it, "He did not remember Himself." He can truthfully be called man's real benefactor, man's real friend, because of His interest in others' needs and cares.

Jesus was a courageous man. When the trembling Ridley was being tied to the stake, Hugh Latimer turned to him and said: "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

Jesus played the man. When an organized society turned the house of God into a business place, single-handed He drove them out. When the murderous mob were about to arrest Him in Gethsemane, He stood and faced them without a quiver of limb or lip. When one smote Him on the mouth, and another spit in His face, He bore all in "a calm aspect," preserving His "reason and liberty." And when upon the cross—brave to the last for the sake of humanity—He prayed forgiveness for His enemies. Such firmness and decision of character, the world seldom sees.

Jesus taught and helped and loved everybody; but never did lust dim His eye.



Jesus was a just man. All classes and schools of thought have uttered great things of Him, but it remained for a heathen princess to sum up His character in one word—just. This word means right, fair, impartial, upright, honest, God-fearing. Pilate, using his wife's words, said, "I am innocent of the blood of this just person." Matthew 27: 24. Paul declared that the Jews "denied the Holy One and the Just." Acts 3: 14. James charged the rich and the pleasure lover as having "killed the just." James 5: 6. Peter states that Christ suffered, "the just for the unjust, that He might bring us to God." 1 Peter 3: 18.

Jesus was a pure man. No flaw has ever been detected in His character. The historian Van Ranke wrote, "A more guiltless, more holy, and more noble has not been on earth." He was "holy, harmless, undefiled, separate from sinners." Hebrews 7: 26. He loved, but without a lecherous eye. He hungered, but never desired to steal. He was tempted in all points as we are (Hebrews 4: 15), yet never did wrong. He was a friend to sinners, but an enemy to sin; "a unique figure, a man charged," as John Stuart Mill declared, "to lead mankind to truth and virtue."

Jesus was and is the universal man. Most artists have painted Him with their national features; but Jesus is everybody's man—Orientalist and Occidentalist, ancient and modern, in whom all peoples of all kinds and climes may surely find themselves in closest kin. He is the sinner's Saviour and the believer's hope.

Emerson once remarked to Whittier that the world had not yet seen the highest development of mankind. "Does thee think so?" asked Whittier. "I suppose thee would admit that Jesus Christ is the highest development our world has seen?" "Yes, but not the highest it will see." "Does thee think the world has yet reached the ideals that Christ has set for mankind?" "No, no," said Emerson, "I think not." "Then is it not the part of wisdom," replied Whittier, "to be content with what has been given us, till we have lived up to that ideal?" To adopt the language of Theodore Parker, "It would take a Jesus to forge a Jesus."

Oh, what a man was Jesus! "The incomparable," Renan called Him. "The ideal man, therefore King of men," Prof. Leslie Stephens pronounced Him—the man who dignified and sublimated human nature; the man with as definite a historic standing and a greater place among men than Julius Cæsar or Alexander the Great.

"Thou, O Christ, art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.
Just and holy is Thy name,
I am all unrighteousness;
Vile and full of sin I am,
Thou art full of truth and grace."



EDITORIAL



LIGHT SHINING THROUGH THE GLOOM

IT was back in January that the *Sunset* magazine said: "England's debt now exceeds forty billion dollars. The annual interest on this sum reaches almost two billion dollars. Before the war the British budget, comprising expenses of all kinds, including those of the army and navy, never reached one billion dollars. Interest on the war debt, therefore, is now twice as large as all governmental expenses of any kind before the war. To this interest charge must be added the pensions, the care of the widows and orphans, and the cost of new government work originating during the war, bringing the minimum peace budget of Great Britain to three billion dollars. If the British navy is to be enlarged, the expenses to be met by taxation will rise above this mark and approach war figures."

"Handicapped by so heavy a load of taxation, British industry will be unable to compete in the open markets of the world, British industrial plants will shut down, and British workmen, following the example of their colleagues in continental Europe, will take over the government."

But England is not struggling alone against the perplexities and difficulties produced by the war; for in the same magazine, we read:

"On the continent of Europe the situation is far worse. Germany, with a debt equal to Britain's, and confronted by the necessity of paying indemnities, is face to face with financial collapse. Austria was almost bankrupt before the war began; it is now hopelessly so. In Italy the government before the war spent almost half the tax receipts for interest on the national debt, and its taxes were then proportionately the heaviest in Europe."

A few months after the *Sunset* magazine gave utterance to the sentiments and facts in the foregoing quotations, the *Chicago Tribune* had a thoughtful editorial under the caption, "Are We to Have a New World War?" This *Tribune* editorial, after reviewing the disturbing situation throughout the Old World, has this to say:

"We have conditions and tendencies which threaten the greatest cataclysm in history. We are told that a league of nations must be formed at once to save us. But there is to-day one great league of nations, and another may be forming from those nations which are excluded from the existing league to be founded on principles subversive of modern civilization as we know it, and profoundly reactionary though in the opinion of their adherents progressive. . . . The forces of revolution now growing in Europe are not primarily concerned with peace. They are making war fiercely at this moment. They are bent on a world revolution which shall make away with liberalism, individual liberty, private property, and the whole existing system of society. The Paris covenant offers nothing to these extremists and will not check them. The only thing that will check them is immediate material and moral support to the real bulwarks of democracy wherever they still stand."

The forces of revolutionary discontent are manifesting themselves in numerous ways, and are constantly on the increase. In some parts of the world, the revolutionary spirit is shown through political organizations and armed forces that are working to put down what they regard as the evils that stand in the way of prosperity and happiness. In other localities, this dominant spirit of revolution is manifested in the form of conflicts between the capitalistic and the laboring element. But no matter what the form of manifestation is, the spirit of the movement is everywhere gaining in strength and intensity, and becoming more and more violent and determined in its manifestations.

The simultaneous bomb activities a few days since in eight different cities are a case in point. This spirit of revolt against existing rulers and capitalistic leaders has been growing with a steady and determined activity for something like half a century; and as we look out upon the world and meditate upon the prospect, it must be clear to us all that these conditions of revolution and strife cannot do otherwise than continue to increase and spread.

Many remedies are urged and plans offered to cure the political and social malady of the times; but none of them seem

to be in the least degree effective, for the patient continues to grow worse and worse.

In view of these world conditions and the perplexity produced thereby, thousands of individuals are anxiously inquiring, Does not the Bible throw any light upon this situation? And to those who are willing to give credence and careful thought to Bible prophecy, there comes back the answer that several very clear and very definite lines of prophecy unite in pointing out the generation in which we live as the one that is to witness the great climax of all history, centering in the second coming of the Lord Jesus Christ. And not only do these lines of prophecy point to this generation as the one that is to witness this sublime climax and triumph of truth and righteousness, but there are pointed out in a strong, clear, convincing way many of the very conditions that surround us—conditions that are to characterize the generation that witnesses the coming of the Lord Jesus in the clouds of heaven.

One among the many predictions is the following by the Lord Jesus Himself: "As it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. They



International Film
An aeroplane for every one! This machine is known as the cloud fly, or the "fiver" of the air, and it probably will be manufactured to cost but little more than a standard motorcycle. The running "to and fro" which Daniel in vision saw at "the time of the end" (Daniel 12:4), is taking wings, both literally and figuratively.

ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the Flood came, and destroyed them all. Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed." Luke 17: 26-30.

We are informed that "the days of Noah" are to be reproduced on the earth just before the second coming of Christ. The prediction of the Master is unquestionably clear upon this point. The record of the condition in Noah's time is preserved through divine inspiration, and from that record the following verses are quoted:

"Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth." Genesis 6: 5, 11-13.

Those days of Noah, then, were a time of great wickedness; and twice over is the statement made that "the earth is filled with violence." The violent acts of men considered by themselves alone would not be sufficient to constitute a sign of the soon coming Christ; for violence and anarchy have been in evidence ever since Cain slew his brother Abel, shortly after sin entered the world. Yet on the other hand, when the general voice of prophecy directs attention to this time as the one in which the Christ shall come, and when (Continued on page 15)

Universal Monarchy Imminent

BY CHARLES F. McVAGH

THE study of Bible prophecy has been greatly stimulated by the events of the war. Many of the efforts to explain the causes and meaning of the great world war by prophecy have been fanciful and unprofitable. As one prominent writer has said, "The limit to which current events are found prophesied in the Old Testament is measured only by the interpreter's ingenuity, lack of historical training, and saving sense of absurdity."

The book of Daniel is a challenge to the skeptic, and one of the firmest strongholds of faith in Bible prophecy and in the supernatural element in the inspiration of the Scriptures.

Daniel is endorsed by Jesus in the New Testament, where he is referred to as "Daniel the prophet." "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)" Matthew 24: 15.

Thus the claims of Jesus as the Messiah, and the reliability of His teachings, rest on the same foundation that underlies the nature of Daniel's inspiration. If Daniel is discounted, then Jesus and the whole Christian system built upon the inspiration of the Bible must go with him.

At the time of the first advent, the world was on the brink of moral bankruptcy. Greek philosophy had presented lofty ideals, but it had only human power to help men to reach those ideals. The burning question in Jesus' day was the reality of gospel power, of God dwelling in the flesh and ruling in the affairs of men. That was also the question in

Babylon in Daniel's day, and it is still fundamental.

"In the second year of the reign of Nebuchadnezzar Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, and his sleep brake from him." Daniel 2: 1.

None of the wise men of Babylon were able to interpret the king's dream or to relieve his anxiety. Although some of them professed to be able to communicate with the dead, and others to foretell events by the study of the stars, they failed to reproduce the forgotten dream. They urged that they could interpret the dream if the king would tell it, but they pleaded that it was unreasonable to ask them to tell the dream which he had forgotten.

"The Chaldeans answered before the king, and said, There is not a man upon the earth that can show the king's matter: therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean. And it is a rare thing that the king requireth, and there is none other that can show it before the king, except the gods, whose dwelling is not with flesh." Verses 10, 11.

This acknowledgment that they knew nothing of the experience of God dwelling in the flesh, and that their pretended communication with the unseen world was a fraud, so exasperated King Nebuchadnezzar that he ordered them all slain. He reasoned that if they could communicate with the gods, they could tell the dream as easily as they could tell the interpretation.

God had some faithful children living in Babylon at that time, and to Daniel



and his companions the king's matter was revealed in answer to prayer. When Daniel was brought before the king, he disclaimed any special human wisdom, and even excused the wise men for their failure because of their ignorance of God.

"Daniel answered in the presence of the king, and said, The secret which the king hath demanded cannot the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these." Verses 27, 28.

Daniel then told what the king was thinking of when he fell asleep, and God's great object in giving him the dream.

"As for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Verse 29.

A PECULIAR IDOL

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces.

"Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

"This is the dream; and we will tell the interpretation thereof before the king." Verses 31-36.

Daniel immediately proceeded to explain the dream to the now thoroughly interested king. He told him that the head of gold represented Nebuchadnezzar himself, and his mighty kingdom of Babylon. This must have been very flat-



The subdivisions of the old Roman empire will never be reunited, for the God of the universe has decreed otherwise.

tering to Nebuchadnezzar; but the next statement, that Babylon would go down before another power, represented by the breast and arms of silver, and that this in turn would be overthrown by a third, represented by the thighs of brass, and that by a fourth, strong as iron, must have greatly disappointed the proud monarch. By the time Daniel reached this point, telling of the division of the fourth empire into ten parts, and of the stone that crushed the whole image to chaff, which the wind carried away, doubtless Nebuchadnezzar's mind was so stunned that he lost interest in the latter part of the interpretation. He probably set about thinking how he might put off the impending doom of Babylon. He could not help, however, recognizing that Daniel's God was a God of gods.

STABLE GOVERNMENT IN SIGHT

Nebuchadnezzar was interested in the first part of Daniel's interpretation, but we are more concerned about the last part of it. The kingdom of Babylon, represented by the head of gold, was overthrown by the Medes and Persians in 538 B. C. (See Daniel 5: 26-31.) Following Medo-Persia came the world empire of Greece under Alexander the Great. This conquest was foretold by an angel to Daniel in a vision. (See Daniel 8: 20, 21.) And after Greece there came the fourth universal empire, described by the historian Gibbon as "the iron monarchy of Rome." As in the image the feet terminated in ten toes, so western Rome broke up into ten parts, represented by the present kingdoms of western Europe. In the image, these kingdoms are represented as being composed of iron mixed with clay.

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 42-44.

The prophecy indicates that neither military power, intermarriages of the royal families, nor diplomacy would ever make these kingdoms of Europe stick together under one head. They would continue politically independent until the second advent and the setting up of the kingdom of God. Any league among them would be no more permanent than a vessel made of iron mixed with miry clay.

PEN VERSUS SWORD

The words of Daniel's prophecy have proved stronger than the military genius of Napoleon or the ambitions of the Hohenzollerns. The stone that smote the image on the feet, and that is to destroy these kingdoms, cannot be a human power. It is cut out of the mountain without hands. It finally fills the whole earth, occupying all the territory now included in the kingdoms of this world.

We live "in the days of these kings." The next thing in the great panorama

presented is the kingdom of God, which will never be destroyed. Thus the coming of Christ does not convert the kingdoms of this world, but destroys them. The kingdom of God is not brought about by a gradual spiritual transformation of human society. The reign of sin ends in catastrophe. We may reject or ignore the prophecy; but as surely as it means what it says, God's long-suffering with

human incapacity in settling the world's problems is near an end.

"Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verse 45.

THE SANCTUARIES OF JEHOVAH

Christ's Present Ministry in Heaven for All Mankind

By RODERICK S. OWEN

NOT until Christ ascended to heaven, at the close of His ministry upon earth, did He enter upon His work in the heavenly sanctuary as our great High Priest. This was explained in the preceding article. But gloriously did this new work on our behalf begin. Anciently, in the service of the earthly sanctuary, it was the duty of the high priest to light the flames on the seven-branched candlestick, and keep them trimmed and



As the high priest lighted the candlestick anciently, so Jesus lighted His church after His ascension, by the outpouring of the Holy Spirit.

burning. So, at the opening of the service in the heavenly sanctuary, how brilliantly did Christ light the lamp of the church that at His request had tarried in Jerusalem for the fulfillment of the promise made them!

For on the Day of Pentecost came the Holy Spirit as the sound of "a rushing mighty wind," and filled the place where they were sitting. And with what effulgence did the light of the church shine forth, as each one declared that Jesus was the Christ! Although the disciples were Galileans, yet every man heard them speak in his own tongue, wherein he was born, the wonderful works of God. Acts 2: 1-11.

No wonder that three thousand were converted in one day. No wonder that the church daily had additions of such as

should be saved. Oh, what a church was that, where the multitude were of one mind and one heart, and where they had all things in common! Acts 2: 41-47.

If the church had only continued to look to Jesus, and had allowed Him to keep the light burning brightly, how different might have been the history of the centuries that followed! How soon the work might have been finished, and the kingdom of Christ established! But, alas, the church began to look to man. 1 Corinthians 1: 12, 13. And as man assumed the care of the church, the light began to grow dim, and soon were ushered in the Dark Ages. Then was the truth cast to the ground, the work of God trodden underfoot, and the banner of Jesus trailed in the dust. Sinfulness seemed universally triumphant.

Yet through it all, Christ remained as man's sacrifice and as man's priest. To Him had pointed the typical services of the earthly sanctuary: He was the Lamb prefigured by the sacrifices made anciently. The blood of those sacrifices typically washed away the sins of the repentant; but now the blood of Jesus Himself, the supreme sacrifice, actually cleansed from sin all who in faith accepted Him as their substitute and Saviour. 1 John 1: 7. He takes our sin, and imputes to us His righteousness. He takes our hearts, and puts within them a new spirit, that we may live victorious Christian lives before Him and one another.

This is the work that Jesus has done in man's behalf through all the centuries since His ascension. Through the Dark Ages, when truth seemed vanquished, He remained faithful as man's intercessor; and uncounted children of earth, by sincere repentance and humble confession, accepted Him as their sin offering before God, and had their sins forgiven. Their names were enrolled in "the Lamb's book of life," and their sins were transferred to the heavenly sanctuary till the time of its final atonement or cleansing.

But does Christ serve only as the substitute for those who have accepted Him since He began His work as our High Priest?—Not at all. Read carefully what the apostle Paul says: "He [Christ] is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Hebrews 9: 15. Hence the death of Christ made provision for the actual remission of sins that had been

temporarily provided for by the ancient typical service "under the first testament." And "the promise of eternal inheritance" is as sure for those in that dispensation as for us now.

This fundamental fact is shown very clearly by the first detailed account of sin forgiven, that of Abel. "Without shedding of blood is no remission." Hebrews 9: 22. Abel must have understood this and believed it; for he brought a lamb for his offering to God, in contrast to the bloodless offering brought by his brother. And of these sacrifices we read, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts." Hebrews 11: 4.

This not only shows the necessity, during the typical dispensation, of presenting an offering in which there was a representation of the blood of Jesus, but also proves that when faith in Christ was thus expressed, the forgiveness and acceptance of the repentant sinner were just as real and complete as they are to-day. Hence the idea is erroneous that prior to the cross, the people had no real Christian experience, their worship of God consisting merely of a round of ceremonies, instead of real heart service.

But let us notice another example cited in the history of that time. By faith, "Enoch walked with God." Genesis 5: 22. But how "can two walk together, except they be agreed?" Amos 3: 3. Enoch "pleased God." Hebrews 11: 5. But no one who was disobedient could please Him, no one whose heart was not in tune with the mind of God. Who can hope even to-day that faith may accomplish more for him than it did for Enoch? He walked with God for three hundred years, and that walk terminated in translation.

This instance, and numerous others that might be cited, show a deep Christian experience of which many children of God to-day know but little. But thanks be to our heavenly Father, the hope of translation is ours and may be experienced by us if we have the faith to walk with and please God as did Enoch.

Thus we see that although our brothers of past ages had a different way of expressing their faith, yet, when it was expressed, it brought to the heart the same blessed experience as now.

Yes, the heart experience of the true believer was the same before as after the cross of Calvary; for faith in God's promises brings to every one, in every age of earth's history, the forgiveness of sins, and a condition of peace and joy in Christ Jesus, and unity with God by the spirit of adoption, by which we cry, Abba, Father. Galatians 3: 8, 9; Romans 8: 15.

As the plan of salvation unfolded step by step, there were changes made to correspond with the development of the plan. Thus in the beginning, the promise of a Saviour brought to man a typical service of offerings which looked forward to His great sacrifice. When Christ died, that terminated the typical offerings which looked forward to Him. Matthew 27: 50, 51. On Jesus' ascension, the work of the heavenly priesthood and sanctuary was begun.

And now we, as believers, look forward to the final blotting out of sin, which will come soon, in the end of the world, when

Christ's work as our High Priest and Intercessor shall cease. Acts 3: 19-21. Let us remember that "he that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13.

Is Civilization on the Precipice?

(Continued from page 2)

Peter gives us another sign of the last days when he writes:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 3-7.

There are scoffers to-day,—"scoffers, walking after their own lusts," giving free rein to all their passions; scoffers with the blear of lust in their eyes, and the smell of alcohol on their breath, walking in rioting, debauchery, and sin; as well as scoffers who are polite, learned, wise, and contemptuous; scoffers who sneer and deride and mock; scoffers who are careless, presumptuous. And in this fact, made so prominent in the atheism of Bolshevism, we see a fulfillment of Bible prophecy.

A Victorious Trio

"I DETERMINED not to know anything among you, save Jesus Christ, and Him crucified," wrote Paul the Pharisee, after his conversion, when he had experienced circumcision of heart. 1 Corinthians 2: 2.

Paul's robust religion is further expressed in three famous verses.

The first one is Galatians 6: 15: "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature."

The second is Galatians 5: 6: "In Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love."

And the third is 1 Corinthians 7: 19: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."

Put them all together. "A new creature" has the "faith which worketh by love"; and the work of that faith is always "the keeping of the commandments of God." And so it is written of the remnant church, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

The Christian does not keep the commandments of God to be saved; he obeys because he is saved. That is Christianity. Are you saved? Do you keep the commandments of God? "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22: 14.

STEMPLE WHITE.

Growing Grapes on Thistles

(Continued from page 4)

Here is the restoration of the image of God, promise of the divine nature, the spiritual mind, the new heart, and perfect harmony with and obedience to the law of God. The man has the same body, but he has a new mind, even the mind of Christ, and is no more a carnal, but a spiritual being.

We now come to the glorious truth which sums up these things: Christ, *by His death*, met the demands of the divine law which man had violated, and set him free from its condemnation. It is equally true that *in His life*, He met all the requirements of the same perfect law, and now imparts His own righteousness to the believer, working the change we have described, and restoring man to harmony with the law of God. Thus we are saved from the penalty of sin by His death, saved from the power of sin by His life.

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." "That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Ephesians 2: 8, 9, 7.

Salvation is all of Christ. He is the full and all-sufficient and only remedy for sin. "There is none other name under heaven given among men, whereby we must be saved."

"Thy Kingdom Come"

DEEPLY conscious of the fact that "the whole creation" must continue to groan under its burdens of sin and death until sin is uprooted and death is destroyed, the Saviour of men, in the prayer that He taught His disciples, cried out: "Thy kingdom come. Thy will be done in earth, as it is in heaven."

Knowing, as we do, that incident to the continuance of sin in the world, myriad woes will afflict the human species, until Jehovah's great design for our world is completed, ought we not, as Christians everywhere, to join the Saviour in His petition for the setting up of the kingdom of God in all the earth?

In harmony with such prayers, fellow Christians, ought not the all-consuming passion of our lives to be to proclaim "this gospel of the kingdom" "in all the world" (Matthew 24: 14), and thus hasten the glad day when that kingdom will come? G. W. REASER.

TRUE education never makes a man too good to serve—too good to take off his coat and roll up his sleeves and perform real work. It does not put him where he must have some one shine his shoes and brush his clothes, but it enables him to serve and befriend. It makes him more efficient in doing life's simple duties. It broadens and ennobles his soul, enabling him to put so much character into every task that its performance becomes joy, not drudgery. He becomes a nobleman, and not a slave driven by the lash of necessity or convention. Then every task completed is a masterpiece of honest toil.

G. E. HAGEN.

KEEP YOUR APPENDIX

But Change Your Diet

By DANIEL H. KRESS, M. D.



The doctor phoned his wife to postpone the operation till he could see her.

"KEEP your appendix until I arrive home," was the advice given by a physician to his wife on receiving word that she had had a rise of temperature with nausea, and that while there was no pain or tenderness in the region of the appendix, the blood count indicated that the appendix was involved.

No one should part company with the appendix until he has clear indication that to save it would be dangerous. There is a place for modern surgery, but modern surgery has gone mad. There are immature surgeons who have a monomania. They are usually a class of men who have had very little experience as general practitioners, men who have taken up surgery as a profession. These men, even though honest, are not able always to determine whether an operation is indicated or not. They should have the counsel of a well balanced practitioner in determining whether an operation is necessary or not. There are others who believe themselves honest, but who are unconsciously influenced, either by the large fee or by the desire for a reputation, to advise operations when not necessary.

The appendix is not a useless organ. The Creator made no mistake in the construction of His masterpiece, man. Man is not, as is maintained by a leading scientist, "very, very far from being perfectly constructed." God made man perfect, but man has "sought out many inventions." The difficulty lies not in man's construction, but in his inventions.

DUE TO BAD STOKING

Appendicitis is the product of the prolonged retention and putrefaction of unsuitable foods in the cæcum, to which the appendix is attached. Practically all cases of appendicitis give a history of chronic constipation. The constipation itself is caused by dietetic errors. The prolonged retention of foods that readily ferment or decay sets up a diseased condition of the mucous membrane of the cæcum and the colon. This ultimately extends into the appendix, and produces an inflammatory condition, or what is known as appendicitis.

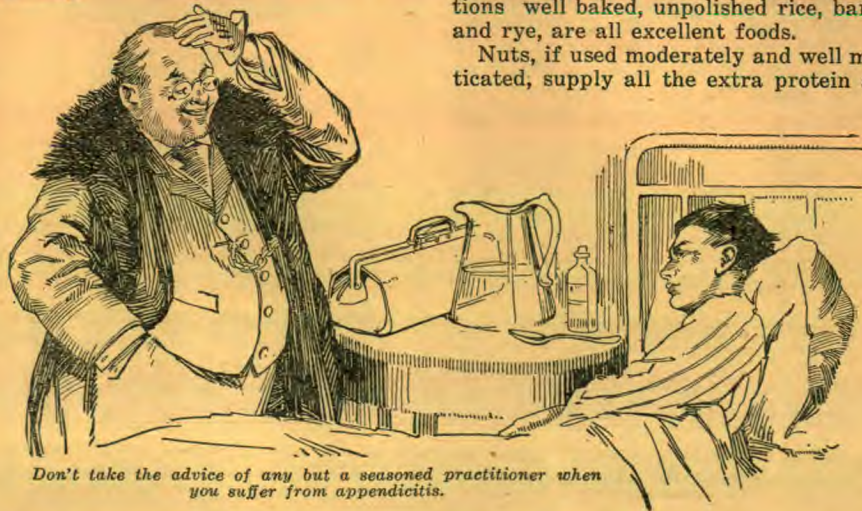
It is not necessary in every case to part with the inflamed organ, any more than it is necessary to part with an inflamed eye. The first thing to do is to reduce the inflammation whenever or wherever it exists. This can be done in the great majority of cases, and an operation avoided. The way to go about it is as follows:

First, take a copious enema; that is, flush the colon out well with quite warm water, say a quart or more, to which a teaspoonful of salt has been added. Then repeat this procedure, and if necessary, the third time. Empty the colon well. Take a dose of mineral oil, three or four tablespoonfuls in a little orange juice. Apply two or three very hot fomentations over the region of the appendix. If there are no fomentation cloths convenient, or you do not know how to employ them, apply a rubber hot water bag over a moist cloth over the appendix for twenty minutes, as hot as can be borne. Then apply the ice bag for thirty minutes, and again apply the heat for ten minutes. The ice may then be kept on for an hour, and the heat repeated as before at the end of this period. A very excellent and effective way is to apply a small ice bag immediately over the appendix, and large hot fomentations over the rest of the abdomen.

TRY A FAST CURE

Abstain from solid foods for two or three days. This affords complete rest to the cæcum and the appendix. By this simple procedure, thousands of appendices that have been ruthlessly cut out might have been saved.

Future attacks may be avoided by correcting the habits of eating. By ordinary carefulness in eating, the person who has had appendicitis is more secure from another attack than is the one who has never had appendicitis, but who eats carelessly.



Don't take the advice of any but a seasoned practitioner when you suffer from appendicitis.

Here are some of the foods to be avoided: White, soggy bread, owing to its tendency to constipate and ferment. Avoid the miserable white buns made with soda. Fried foods should be eliminated almost wholly from the diet. Lard and other animal fats should be dispensed with. Even butter should be given up almost wholly if not altogether. Animal fats of all kinds ferment readily, and in doing so, produce acids which are extremely irritating to the mucous membrane of the intestinal tract. Cane sugar should be used very moderately. Meat,

fish, and fowl should be given up entirely. Flesh has a tendency to undergo putrefaction in the long human alimentary canal, because of its necessarily prolonged retention. Pepper, mustard, and other like irritants must be discarded.

GOOD EATING

It is this disharmony between man and his food which led Professor Metchnikoff to conclude that "man is very, very far from being perfectly constructed," and to predict that in the future, not merely the appendix, but the colon itself, will have to be sacrificed in order to prolong man's existence. The fact is, "man is very, very far from being perfectly constructed" to subsist upon such foods. He was not at all constructed to subsist upon them. It is not man's construction that is at fault. The fault lies in man's departure from the foods originally designed for him by the Creator. The rational and sensible thing to do is not to employ modern surgery to shorten and trim up the alimentary tract, in an attempt to adapt it to these unnatural foods, but to adapt the foods to the alimentary canal.

The foods that are perfectly adapted to the human alimentary tract are grains, legumes, nuts, and fruits. Vegetables that require a great deal of cooking, and are usually eaten hot and in a soft state (which makes mastication impossible), readily ferment, and are therefore not as suitable as are the foods named, although they are less objectionable than the animal products. Whole wheat preparations well baked, unpolished rice, barley and rye, are all excellent foods.

Nuts, if used moderately and well masticated, supply all the extra protein and

fat needed. The fat in the nut reaches the stomach thoroughly emulsified. It mingles freely with the other foods and does not interfere with their digestion. Butter and other free or neutral fats adhere to and smear over the mucous membrane of the stomach and intestinal wall, forming a culture for the growth of germs. The protein found in grains and nuts is quite different from the animal proteins. These animal products can only be kept from decay outside of the body by keeping them on ice. It is not so with the vegetable protein and vege-

table fats. Possibly this explains why the modern stomach has been converted into a kind of refrigerator. Ice-cream, iced tea, and other cold foods and drinks may delay this process of putrefaction, and thus perform a useful purpose. The drinking of a half dozen glasses of cold water with such meals, so highly recommended by some physicians, may serve the same beneficial purpose.

PICKLE THE MEAT

Meats require very little mastication. They need no mouth treatment. In the use of meats, the saliva is not an essential. They are digested, if at all, by the gastric juice, and not by the saliva. The highly acid gastric content so common in flesh-eating countries, acts as a preservative from decay, and is nature's means of compensation for this digression from the normal régime. This high degree of acidity may finally result in ulceration. Hyperacidity and ulceration of the stomach are general in all meat-eating countries. The more cold water taken with meals made up largely of meats, the better. Even tea and coffee, through the influence of the tannic acid they contain, while rendering the meat less digestible, may delay its decay and thus be beneficial.

The meat eater cannot digest starch. The excessive acidity of the stomach makes this practically impossible.

In laying aside meat foods and taking up grains and legumes, it is necessary to acquire again the lost art of mastication. These latter foods are composed largely of starch. Starch requires the action of the saliva, and hence starchy foods need to be thoroughly ground by the human mill, the mouth, in order that the saliva may penetrate the minute particles readily. It is a mistake to drink freely of water with such a meal. The kind of food nature designed for man needs to be moistened with saliva, not with water or coffee.

Acid of any kind retards the action of saliva on starch. On this account, it is best to reserve the acid or subacid fruits to the close of the meal, or allow these fresh, raw, wholesome fruits to take the place of the soft, pasty, indigestible pastry and puddings so frequently taken at that time. The acids in the fresh fruits, when taken at the close of a meal, aid in the digestion of the proteids. They form a useful purpose after starch digestion is out of the way. It takes but four or five minutes for starch digestion to be carried as far as the saliva is capable of carrying it in the stomach, provided the food has been well masticated and insalivated. Fruits eaten at or near the close of the meal are a valuable aid in the digestion of the proteids, which require an acid medium.

The acids of the fruits serve another purpose. They prevent the putrefaction of proteids. They are destructive to germs of putrefaction, and also to the most dangerous germs of disease, as typhoid fever, cholera, etc. It may be of interest to learn that one part of grape juice added to one hundred parts of water will destroy the germs of typhoid fever in less than four minutes. All fruit acids possess this property, and thus discourage the propagation of germs of disease and putrefaction.

To conclude: There are just two courses to pursue. One is to adapt the

alimentary canal to an unnatural twentieth century diet, including meats and irritants, by shortening it or trimming it up. The other is to adapt the food to the alimentary canal as it has come forth from the hand of the Creator.

If you choose the former, I would advise you to seek out the most competent surgeon in your community; for at any time, his services may be demanded. If you choose the latter, seek out the best dietitian for advice and counsel in regard to what, when, and how to eat.

A ROAD UPHILL

¶ Use tact, not attack, in your work for the Master.

¶ To maintain equanimity in the face of petty annoyances is in itself an achievement worth while.

¶ Be interested in your neighbor and his work, then interest your neighbor in your work, and thus save his soul.

M. A. HOLLISTER.

If you continue to eat and drink as you have been doing, you may have to part company with your appendix sooner or later. If you follow the advice given, you may retain your appendix, even though you have had an attack or two of appendicitis. It is possible to live without the appendix, just as it is possible to live without two kidneys or lungs. Two lungs and two kidneys are preferable. There are times when it becomes necessary to sacrifice a kidney in order

A ROAD DOWNHILL

¶ Not a few people measure themselves by others, and measure others by themselves.

¶ The worse the character of others, the more righteous do they themselves appear by contrast.

¶ Anxious to appear righteous, they are constantly indulging in this comparison.

¶ Thus self-righteousness is an accuser of the brethren, the very spirit of Satan. Revelation 12:10.

ORVA LEE ICE.

to prolong life. There are times when it is necessary to lose the appendix in order to save the life.

Modern surgery is of immense value. It has its place. But remember, the same may be said of the appendix. It too is needed. It has a useful function to perform. You can live without it, but you can live better with it, provided you live as you ought.

CONSCIOUSNESS of ignorance is no small part of knowledge.—St. Jerome.

It is as easy to draw back a stone thrown with force from the hand as to recall a word once spoken.—Menander.

"Behold the Lamb of God"

(Continued from page 8)

our conscience as if it were His own, and gave in its place His peace. Now as of old the anguished cry of the sinful heart is, "Oh wretched man that I am! who shall deliver me from the body of this death?" And now as then the answer may come, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." "Behold, the Lamb of God, that taketh away the sin of the world!"

And let us remember that it is by beholding the Lamb that our sins are taken away. We are to look to Him and be saved. It is not through controversy and discussion that the soul is to be saved. We are to look and live. There are thousands to-day who need to learn the lesson taught by Christ to Nicodemus through the example of the uplifted serpent. They depend on their obedience to the law of God to commend them to His favor. When they are bidden to look to Christ, and believe that He saves them solely by His grace, they exclaim with Nicodemus, "How can these things be?"

GENUINE CONVERSION

We must be willing to enter into life in the same way as the chief of sinners, without placing one shred of confidence in what we ourselves can do. Through faith, it is true, we receive the grace of God; but faith is not our Saviour. Faith earns nothing. It is the hand by which we lay hold upon Christ, and appropriate His merits, and Christ's merits are alone the remedy for sin. We are unable even to repent without the aid of the Spirit of God. It is the goodness of God that leads to repentance, and it is Christ who gives it. Acts 5:31. Repentance comes from Christ as truly as does pardon.

How then are we to be saved?—By looking to Christ, by beholding Him. As we behold Him dying on the cross, we are drawn, by the attractive power of His love, to yield ourselves to Him. "I, if I be lifted up, will draw all unto Me." His love draws us to Him, His goodness leads us to repentance. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul. The thoughts and desires are brought into obedience to the will of Christ. The heart, the mind, are created anew in the image of Him who works in us to subdue all things to Himself. Then the law of God is written in heart and mind, and we delight, with Christ, to do the will of God. Psalm 40:8.

The sacrifice of Christ has been made in accordance with the will of God, and Christ voluntarily offered Himself, declaring, "I delight to do Thy will, O My God." But it is not until our will has been united with the will of God and Christ, that the sacrifice can be of any avail to us. And of ourselves, we are not willing, and we cannot make ourselves willing. It is the contemplation of the cross that melts our hearts and reforms our minds, until we long to be like Him we look upon.

"Behold, the Lamb of God, that taketh away the sin of the world!"

Experience Speaks

THE stale argument of the "wets" that prohibition will tend to increase crime because of "bootlegging," "moonshining," and like practices, has been used before in campaigns for the maintenance of public nuisances. A well-known writer of Seattle tells of former "golden times" in that city:

"I can remember when everybody said that to prohibit open gambling would kill Seattle. The lumberjack and the miner in town for a good old time would raise ructions. The poor gamblers thrown out of jobs would starve, or bring down wages by competing in the labor market. The emptied gambling shops would reduce rents and beggar landlords. All the arguments that were raised against prohibition later, were urged in opposition to closing the gambling halls. And they proved as utterly fallacious in one case as in the other."

According to *Collier's Weekly*, Denver, of former "wild and woolly" fame, also testifies, "It took a lot of trouble to find the one man who, everybody said, would make a good argument against prohibition."

As to the financial phase, a hotel keeper in the same city, in speaking of conventions, said, "The delegates bring their wives along and stay longer now, which helps us."

An apt summary of the case is given by the *Toronto Globe*: "The whole truth about alcohol' could not be told nearly so well in one volume bearing that title as in one morning in the police court."

Men and women on the side of law, order, progress, and humanity will stand behind prohibition legislation with heart and soul.

Take Care of Your Ears

THE ear is a most delicate organ. It is in close relation to the brain. Injury of the external ear often does harm to the internal ear.

The ear should not be pulled. It was

not made to pull. Do not box it, for this may injure the internal ear. Slapping the ear sometimes gives children ear-ache,—a most painful thing, as any one who has ever had it knows.

Protect the ear from cold. The outer ear is thin, with no fatty tissue, so is easily frostbitten. Do not clean the ear beyond the surface. Wax will naturally accumulate and drop into the outer part, whence it can easily be removed.

Teach children not to put things into their ears. Do not dig for things that may get in, such as beans, peas, *et cetera*. Call the doctor. If no doctor is available, then carefully syringe the ear.

Medical advice tells us that if insects get into the ear, we may use oil, but that the common use of oil is objectionable, as it gets gummy.

L. A. HANSEN.

Do Missionary Work with Your Old Papers

Mrs. Alice Thake, Jeffers, Minnesota, who is far removed from any other Adventist family, and who wishes to do aggressive missionary work in her community, desires copies of the SIGNS weekly, *Signs Magazine*, *Watchman*, *Little Friend*, *Life and Health*, and *Instructor*.

Miss Johanna Daw, Mandeville, Jamaica, B. W. I., a teacher in our new school there and an active missionary worker, is very desirous of obtaining a continuous supply of SIGNS weekly, *Signs Magazine*, *Watchman*, *Life and Health*, *Instructor*, *Little Friend*, tracts, pamphlets, and back numbers of books in the Senior and the Junior Reading Course.

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

Signs of the Times

NOTICE TO SUBSCRIBERS

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JAMES COCHRAN, *Circulation Manager.*

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.

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Light Shining Through the Gloom

(Continued from page 9)

those prophecies in numerous passages speak of the violence that should characterize this time, if the violence were lacking, we would recognize at once that the prophecies were not being accurately fulfilled.

But with the prophecies as a whole pointing so unmistakably to this time, and with no feature of those prophecies lacking, we should be able without mistake to read the meaning of the events all about us; and as we see these things occurring, and know what they signify, we will recognize the importance of standing strongly with the forces of law and order. And perhaps there is no one thing that will help more to quiet the legions of violence and anarchy than to have men realize the significance of their acts and really to understand, in the light of God's Word, the destiny toward which they are so unmistakably and so rapidly driving the world.

To those who are resting on the enduring foundation of God's eternal Word, there comes the assuring word of the Master:

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither

let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye may believe." John 14: 25-29.

The Holy Spirit is our heavenly Father's Comforter sent into hearts that will receive Him, so that the peace of heaven may be brought into the soul even in these very turbulent times, and through the influence of that Spirit, acting upon the divine promise of the Master, we are enabled to taste of the fullness of the words, "Let not your heart be troubled, neither let it be fearful."

The individual may be in the midst of terrible situations; he may be confronted with the perplexities and the distresses that surround us in these turbulent times; but if, through a living experience, he knows the Lord Jesus Christ and the power of His wonderful word, he has in his soul a joy and a peace and a rest that nothing can overthrow. He is calmly facing the future; and through the life and the power of the hope within, he rejoices in the wellspring of salvation that is springing up unto everlasting life.

Every energy should be centered on the one work of becoming personally and intimately acquainted with the heavenly Father and His Son Jesus Christ, and this acquaintanceship is formed through the study of His Word and by the influence of the divine Spirit coming direct from God to act upon that Word. The reward is so precious we should seize upon it with heart and mind and soul.

No Paper Next Week

As advertised, a volume of the SIGNS OF THE TIMES comprises 50 numbers. In harmony with this, no paper will be published next week. Issue No. 26, which follows this one, will therefore be dated July 8, and will appear two weeks after issue No. 25.

Texts to Be Thoughtfully Noted

THE messages of the three angels presented in Revelation 14: 6-12 should be studied with great care. The third one of these angels presents a most earnest and solemn warning against worshipping "the beast" and "his image" or receiving "his mark" in our "foreheads" or in our "hands."

The beast and his image are presented in chapter 13, and represent apostate powers that demand worship contrary to the just and righteous way of Jehovah. Therefore this earnest warning is sent against them.

But note particularly the twelfth verse of chapter 14, which reads, "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus."

Those who follow the beast and his image, as is so clearly presented, particularly in the last part of chapter 13, develop a spirit of intolerance and persecution; but those who are enrolled under God's banner and who follow the course prescribed by Him are possessed of "the patience of the saints," and furthermore they "keep the commandments of God," and at the same time have "the faith of Jesus."

Then these people are Christians who keep God's commandments and who develop the highest powers of patience.

We should ask ourselves the question daily, Is "patience" being developed in our lives? Are we keeping "the commandments of God"? And do we possess "the faith of Jesus"? These, according to the text, are the leading characteristics of those who will triumph over the beast and his image, and over his mark, and over "the number of his name."

In view of these facts, we should be careful to keep this important text in mind. Remember the reference, Revelation 14: 12.

No Other Source

AN editorial writer thinks that the people on our planet will be kept quite busy for centuries to come in gaining still further conquests in the air, in extending irrigation projects, regulating the climate, *et cetera*. But first of all, he thinks we must learn how to cease murdering each other, and robbing one another, and persecuting each other in the name of religion.

When man yielded to sin and wickedness, he opened the floodgates of murder, of robbery, and of all the infamies of religious persecution. These things will be with humanity in constantly increasing proportions, except where the heart is sincerely and truly yielded to the transforming and regenerating grace of Christ, until the Lord comes in the clouds of heaven according to His plan and

promise to end the conflict forever. The conditions in this world are rapidly shaping themselves for the worst outbreak of religious bigotry, religious persecution, and intolerance that the world has ever seen or dreamed of. The prophecies of the Bible most clearly predict this and forewarn us concerning it.

We should not be deluded by the unfounded dreams that our world with all its degenerated, revolutionary, and warring inhabitants is growing better. It is utterly impossible for men of themselves to evolve into a higher or more perfect state.

When Peter, "filled with the Holy Spirit," spoke before the rulers of the Jewish nation who had rejected and crucified Christ, he said concerning the matter, "In none other is there salvation: for neither is there any other name un-



© International Film
Ismael Hadi Bey, director of the deported refugees under the late Young Turk government, who sent 40,000 Armenians to the desert, where most of them perished of starvation and disease. The British now have him in custody, and he with others will be tried for the Armenian massacres, by the allied commission in that section. What an increasing burden of hate and murder has the world borne since Cain slew his brother! The Book registers these things as a sign that we are in the last days.

der heaven, that is given among men, wherein we must be saved." Acts 4: 12.

Mankind is not evolving toward a higher sphere except in the cases of those individuals that are truly accepting the Lord Jesus Christ, and following His plan, and depending upon the salvation in His name. Men have allowed evolution to so modify their views of the gospel that even many of those who are professing and teaching Christianity are looking for the salvation of the race through development rather than to the whole-hearted turning to the one and only Source, Jesus, with His cleansing, re-creating power.

Through faith in Christ and His Word we may have regeneration, and there will follow a constant development along the strongest and the broadest lines. But there is no hope from any other quarter, and humanity must be brought to realize this.

The Scriptures make it clear that "evil men and impostors shall wax worse and worse, deceiving and being deceived." 2 Timothy 3: 13, A. R. V.

Does the Thought of the Day Yield Joy?

ARE you waiting for Jesus? If so, please carefully read this promise concerning His return: "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Hebrews 9: 28. To them who are actually waiting for Him, is He to appear the second time to their salvation.

As the apostle Paul was finishing his life work, he wrote to Timothy, a young minister, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing." 2 Timothy 4: 8.

"The crown of righteousness," then, is promised "to all them that have loved His appearing." Do we love the appearing of Jesus? Does the thought of seeing Him come in the clouds of heaven, fill your soul with joy? If not, then it cannot be that you are a Christian. Or if you are a professing Christian, and are not filled by the love of Jesus that causes your soul to abound with joy at the thought of His coming, you need a deeper experience.

For them who love His appearing there awaits a crown of righteousness. To them who are waiting for Him, He will bring immortality and eternal salvation.

We should make no mistake on a question that involves all of the possibilities of the ages of eternity.

Where Rest Is Found

MERE human theories frequently tend to the vaunting of man and to the cultivation and stimulation of self. It is natural and pleasing to the carnal heart to feed on flattery and to enjoy those things which please and build up self.

But if we will take time in some sober, reflective moments, we shall not have much difficulty in arriving at the conclusion that self and self-serving lie at the foundation of all sin and all the miseries there are in the world. Ezekiel shows us that Lucifer, the light-bearer in heaven, became lifted up, or vaunted himself, because of his intrinsic beauty; and through this act, he became the Satan that opened the floodgates of sin, misery, and woe.

But the Master, in coming to this earth, instead of vaunting Himself, discouraged the exaltation of self, which is at the root of all sin; and He sends to us this beautiful invitation: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

And in teaching us these lessons of lowliness, He gives us His Golden Rule, which enjoins, "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matthew 7: 12. The Christianity of the Christ of God thinks of the other man and of his happiness, no matter how great may be the cost or the sacrifice to self.