

Signs of the Times

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Rocking the World to Sleep

A Future of Peace

By TAYLOR G. BUNCH



THE history of this world from Cain the fratricide is a record of almost continuous warfare. The human family has ever been an armed camp, and the earth one great battle field. Unnumbered millions of lives have been sacrificed on the altar of Mars, and large areas of the earth devastated by the march of his devotees. The doctrine that "might is right" has prevailed and added horror to horror. Instead of passing centuries and advancing civilization bringing a change for the better, the growth of nations in population, strength, and organization brought a corresponding increase in frightfulness and carnage.

The weary world has long hoped for a better day, but in vain. The nineteenth century, with its increasing knowledge and advancing civilization, revived the hope in man that internecine strife could and would be eliminated, and implements of destruction placed in museums as relics of barbarism. The twentieth century opened with six hundred peace organizations and an international court of arbitration. The outlook seemed bright for the long hoped for millennium, when suddenly, as one writer said, the world passed into another "Dark Ages."

It is no wonder that peace-loving men are now demanding the formation of a league to maintain peace. It is imperative that something be done to this end.

President Wilson, in his New York speech delivered March 5, on the eve of his return trip to Europe, made a final appeal to the people of America to support the League of Nations plan, and gave his reason for its formation: "If men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world, we will sink back into a period of struggle in which there will be no hope and therefore no mercy."

In giving the purpose of the league, he stated, "Now the heart of the world is awake, and the heart of the world must be satisfied," indicating that the awakened world would be satisfied with nothing short of universal and permanent peace, and that this condition depends on a League of Nations. In his speech to Congress, calling for a declaration of war, the President said we would fight "for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself free at last." The purpose of the league is also stated in the opening words of



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The remains of Edith Cavell being borne to a resting place in the graveyard of Norwich Cathedral, Norwich, England, her native town. It will be remembered that Miss Cavell was condemned and executed despite all efforts to save her life.

the preamble to its constitution: "In order to promote international coöperation and to secure international peace and security," etc.

Before returning to Europe, President Wilson said, "I do not mean to come back until 'it's over, over there,' and it must not be over until the nations of the world are assured of the permanent position of peace."

"SOWING DRAGON TEETH"

But will the noble purposes of the "Big Four" be realized? Will the League of Nations secure peace? Can the nations with safety disarm? The statesmen and editors cannot give us satisfactory answers to these questions, for they are divided. The last Congress ended and the present one opened with a debate as to the workability and advisability of the League of Nations plan. Senator Poindexter, of Washington, opened in the Senate: "Instead of being an instrument of peace, it is the fertile seed of war, the dragon's teeth from which, when sown, armed soldiers will spring. . . . We are facing an abyss, and the American people should not be led into it blindfolded." Representative L'ess, of Ohio, avers that the "Peace League is fraught with grave danger;" and Ex-president Roosevelt, not long before his death, gave the warning, "Let us never forget that any promise that such a league or other piece of machinery will definitely do away with war is either sheer nonsense or rank hypocrisy;" while a leading Paris paper recently concludes, "The twenty-six articles bring us no security."

INTERNATIONAL PARADOXES

On the other hand, the *Age Herald*, of Birmingham, Alabama, declared, "It is bound to win, because the enlightened sentiment of all Christendom is behind it." Secretary Daniels, of the navy, maintains that "any man in this country who tries to stir up opposition to the League of Nations will be guilty of trying to pave the way for another world deluge of blood, and will be just as great a criminal as the ex-kaiser."

That the nations forming the league doubt its accomplishing the end sought is proved by their actions. France does not feel secure enough to demobilize more than a small portion of her great army or to abandon the watch on the Rhine. England insists on remaining mistress of the sea; and Italy strengthens her hold on the Adriatic. Belgium plans to enlarge her army and rebuild the forts of Liège. The United States, the greatest advocate of peace, is training the youth of the nation as soldiers on a scale before unknown. Coast defenses are being strengthened, work in the ordinance plants continues, and guns larger than Germany used are being made. The nations cry "Peace," but continue to prepare for war.

With this uncertain condition, and our questions still unanswered, we go to a

source of information that has never failed—the Bible. The prophet Isaiah describes clearly the condition of the world to-day, and tells why peace is impossible as long as sin abounds: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isaiah 57: 20, 21. There may appear to be peace; the nations may say "Peace, peace"; but "there is no peace." Premier Clemenceau, of France, said recently, "While I have said the war has been won, it would perhaps be more accurate to say there is a lull in the storm." This statement is in harmony with the prophecy which says: "When they shall say, Peace and safety; then sudden destruction cometh upon

them, . . . and they shall not escape." 1 Thessalonians 5: 3.

There may be a short period of seeming peace, during which the world will be rocked to sleep in the cradle of a League of Nations formed to "secure international peace and security"; but there will soon come a rude awakening. The storm will again break upon the world, for Armageddon has not yet been fought. "The spirits of devils, working miracles," "go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16: 14.

International, abiding peace can never be established till the Prince of peace comes, whose kingdom is "righteousness and peace and joy."



Christ's Diversified Nature

By CHARLES F. McVAGH

"GOD was manifest in the flesh." 1 Timothy 3: 16. "In Him dwelleth all the fullness of the Godhead bodily." Colossians 2: 9.

"He is before all things, and by Him all things consist. And He is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fullness dwell." Colossians 1: 17-19.

It is no wonder that we are exhorted to consider the apostle and high priest of our profession, Christ Jesus. He is the embodiment of all the teachings of the gospel, Old Testament as well as New. He was the active agent in creation; His Spirit was in the prophets; He is the Lamb, the propitiation for our sins, our priest, and our coming king. Unless He is all this, Christianity is nothing more than a cult among the religions of the world, and may be improved just as any human invention may be improved.

CREATOR OF THE WORLD

"When He cometh into the world, He saith, Sacrifice and offering Thou wouldst not, but a body hast Thou prepared Me." Hebrews 10: 5. But when He was born in Bethlehem, when He clothed His divinity with humanity, that was not the beginning of His existence. Not only was it written in the volume of the book (Psalm 40: 7, 8), but Micah wrote, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Micah 5: 2. And in the Gospel of John we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the be-

ginning with God." "And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." John 1: 1, 2, 14. And Paul, in his ministry, endeavored "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephesians 3: 9.

A VICARIOUS SACRIFICE

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all." "Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." Isaiah 53: 6, 10.

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world." John 1: 29.

"He hath made Him to be sin for us, who knew no sin; that we might be made



Christ was made flesh and dwelt among us.

the righteousness of God in Him." 2 Corinthians 5: 21.

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste

THE SIGNS OF THE TIMES WEEKLY

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death for every man." Hebrews 2: 9. He laid aside His position in heaven to come to earth and live and die as a man.

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." 2 Corinthians 8: 9.

While on earth, He was both Son of God and Son of man. A human sacrifice could not suffice. And when He died, He poured out His soul unto death.

AS PRIEST

"Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and He shall grow up out of His place, and He shall build the temple of the Lord; even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For 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: 14-16.

"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." Hebrews 8: 1, 2.

When He ascended to heaven, He entered upon His high priesthood in the tabernacle in heaven, and in the first apartment, according to the pattern. (Hebrews 8: 1, 2.) At His first advent, He did not exercise either His high priesthood or His kingship.

COMING KING

"Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." Isaiah 9: 6.

"The Lord is our judge, the Lord is our lawgiver, the Lord is our king; He will save us." Isaiah 33: 22.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 19-21.

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25: 31.

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and

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THE FOUNDATION OF CRIME

An Indictment of Antinomianism and Infidelity

BY THE LATE ELLEN G. WHITE

THERE is coming rapidly and surely an almost universal guilt upon the inhabitants of the cities, because of the steady increase of determined wickedness. The corruption that prevails, is beyond the power of the human pen to describe. Every day brings fresh revelations of strife, bribery, and fraud; every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide.

From age to age Satan has sought to keep men in ignorance of the beneficent designs of Jehovah. He has endeavored to remove from their sight the great

men and women have so many opportunities for becoming familiar with the divine law as revealed in Holy Writ, the great Ruler of the universe cannot behold with any satisfaction the wicked cities, where reign violence and crime. The end of God's forbearance with those who persist in disobedience, is approaching rapidly.

Ought men to be surprised over a sudden and unexpected change in the dealings of the Supreme Ruler with the inhabitants of a fallen world? Ought they to be surprised when punishment follows transgression and increasing crime? Ought they to be surprised that God should bring destruction and death upon those whose ill-gotten gains have been



Increasing disasters of all kinds point to the increasing disregard for the laws of the Supreme Ruler of the world. By these calamities, God would awaken us to our own danger; He would arouse us to return to Him, that we may escape a destruction not temporal, but eternal.

things of God's law,—the principles of justice, mercy, and love therein set forth. Men boast of the wonderful progress and enlightenment of the age in which we are now living; but God sees the earth filled with iniquity and violence. Men declare that the law of God has been abrogated, that the Bible is not authentic; and as a result, a tide of evil, such as has not been seen since the days of Noah and of apostate Israel, is sweeping over the world. Nobility of soul, gentleness, piety, are bartered away to gratify the lust for forbidden things. The black record of crime committed for the sake of gain is enough to chill the blood and fill the soul with horror.

THE JUDGMENT DAY NEAR

Our God is a God of mercy. With long-sufferance and tender compassion He deals with the transgressors of His law. And yet, in this our day, when

obtained through deception and fraud? Notwithstanding the fact that increasing light regarding God's requirements has been shining on their pathway, many have refused to recognize Jehovah's rulership, and have chosen to remain under the black banner of the originator of all rebellion against the government of heaven.

The forbearance of God has been very great,—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes. But He will certainly arise to punish the wicked, who so boldly defy the just claims of the Decalogue.

God allows men a period of probation; but there is a point beyond which divine patience is exhausted, and the judgments of God are sure to follow. The Lord

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THE SANCTUARIES OF JEHOVAH

When Did the Cleansing of the Heavenly Sanctuary Begin?

By RODERICK S. OWEN

In the ancient typical sanctuary service there was a continual atonement, which consisted in sprinkling upon the horns of the altar of burnt offering some of the blood of all sin offerings for the people. This brought to the repentant ones the forgiveness of sin. Yet, as we have shown in previous articles, that was only temporary, and served but to carry the sins forward to the Day of Atonement. Likewise, in the death of Christ there is an atonement which brings to all repentant ones forgiveness, and which carries all confessed sins over to the final or real Day of Atonement, that is, the day when the true sanctuary shall be cleansed.

That sins are not erased from all record at the moment when they are forgiven, is evident from the parable of the man who owed his lord ten thousand talents. Having nothing to pay, he was freely forgiven all; but afterward he was cast into prison for the same debt, because he did not show a forgiving spirit toward another. The cancellation of our account depends upon our own faithfulness.

That the blotting out of sin was still future in the apostle's day, is evident from the words of Peter, who said, "Repent . . . and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." From this, we understand that the records of sins are not erased at the time of conversion, but that they will be canceled later, in connection with the coming of the Lord.

SINS FINALLY CANCELED

Let us now inquire: What is the Day of Atonement? and when will it be? When will sins be finally blotted out?

We have found, in the type, that the Day of Atonement was a day of judgment, because all who were not rightly related to God on that day were cut off from God's people. That work was also called the cleansing of the sanctuary. As the earthly sanctuary was typically defiled by confessed sins transferred to it by the priest, so the heavenly sanctuary is defiled by the record of our sins carried

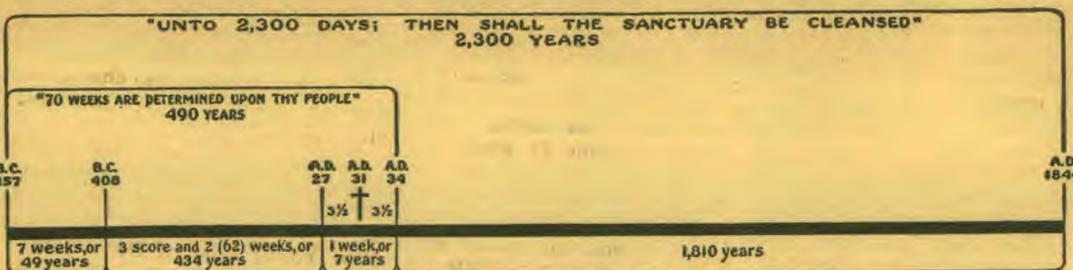
The apostle evidently knew of such an appointment, and this we find to be the case; for according to the prophet Daniel, the angel of God said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Here we have God's appointment for the Day of Judgment. At the end of 2,300 days, this work must be begun. In symbolic prophecy, a day stands for a year of literal time. Hence these 2,300 symbolic days equal 2,300 literal years.

When did these 2,300 years end? To determine this, it will be necessary to study the vision of which this time prophecy is a part. In it, Daniel's attention had been called to four great symbols; to wit, a ram, a he-goat, a little horn, and the time symbol of 2,300 days. As he sought for the meaning, he heard a command given to the angel Gabriel to make him understand the vision. When the angel came to speak to him, he first said to him, "At the time of the end shall be the vision." The vision applied especially to the time of the end.

The angel then proceeded to explain. The ram, he said, was the kings of Medo-Persia; the rough goat was the kingdom of Grecia; and the little horn was the next kingdom, which would "wax exceeding great," and would stand up against the Prince of princes, Christ. This symbolized Rome, which did "wax exceeding great," and whose soldiers put Christ to death.

490 DAY-YEARS

The angel then spoke of the days, or time symbol, and said they were true. At this point, Daniel fainted. Not long after this, as he was praying and seeking further light, the same angel appeared to him, and said: "I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision." He then informed him that 70 prophetic weeks, or 490 years, were given to the Jewish people. In that time, Jerusalem would be rebuilt; the Messiah would appear; in the midst of the last seven years, He would be cut off for the sins of others; and the Jews would fill up their cup of iniquity, and be rejected. The angel also stated that this time period—490 years of which would be given to the Jews, and



Since 1844, we have been living in the time of the divine Investigative Judgment.

there by Christ, our priest. In the real Day of Atonement, there will appear upon the docket of heaven (the Lamb's book of life) the names of all who have ever accepted Christ as their Saviour. And when each case has been settled, either with the sins blotted out, or with the case carried forward to the judgment of the wicked, and when the docket of the Investigative Judgment has thus been cleared, then the cleansing of the sanctuary will be finished.

That the Day of Judgment is a set time, and that the apostles understood it, is apparent from the words of Paul when he was urging the Athenians to accept Christ; for said he: "God . . . commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." In order to appoint a day, God must set a time, and then He must make that time known to those who are to be affected by it.

the remainder to the gentiles—would begin with "the going forth of the commandment to restore and to build Jerusalem."

The decree here referred to is the decree completed by Artaxerxes, found recorded in the sixth and seventh chapters of Ezra. There had been two partial decrees before that, but they were not decrees for the complete restoration of Jerusalem. They gave the Jews the right to rebuild; but by the last decree, Jerusalem was restored to her former position of power. The surrounding nations were required to pay their tribute to Jerusalem, even as they had done in the days of David and Solomon; and to the rulers at Jerusalem was given authority to enforce their decisions, even to administering the death penalty on those of other nations.

This final decree went forth, according to the record given in the Bible, in the year 457 B. C.; that is, 456 full years and a part of a year before the beginning of the (Continued on page 15)

REACTIONS

of the

PROLETARIAN GERM

In Russia's "Supermen"

By CARLYLE B. HAYNES

habitants of the obscurest rural districts in Kanotop or Tohsuloma, and all this is done in the name of the 'proletarian,' in the name of the 'social revolution.' But in reality it represents only the triumph of the beast over man, the ascendancy of the Asiatic spirit which still dwells among us, the ugly growth upon our soul. Where, then, is that spirit which expressed itself in 'the idealism of the Russian workingman' whom Carl Kautsky has so enthusiastically eulogized?

"Where is that which is supposed to be incorporated in the morality of socialism—the new morality?"

"I expect that one of our 'realists in politics' will answer me contemptuously with the usual phrase: 'What is it you wish? Do you not realize that this is the revolution?'"

"No! I do not recognize the unmistakable signs of the social revolution in this association of zoological instincts. It is a combination of the feelings of our lower selves, without socialism, without the spirit of socialism, without the psychology of socialism." Quoted in the *National Civic Federation Review* of January 10, 1919.

NOT A GOVERNMENT

"Bolshevism," said "Babushka," "the grandmother of the Russian Revolution," speaking to an American reporter, "isn't a form of government; it's a form of behavior."

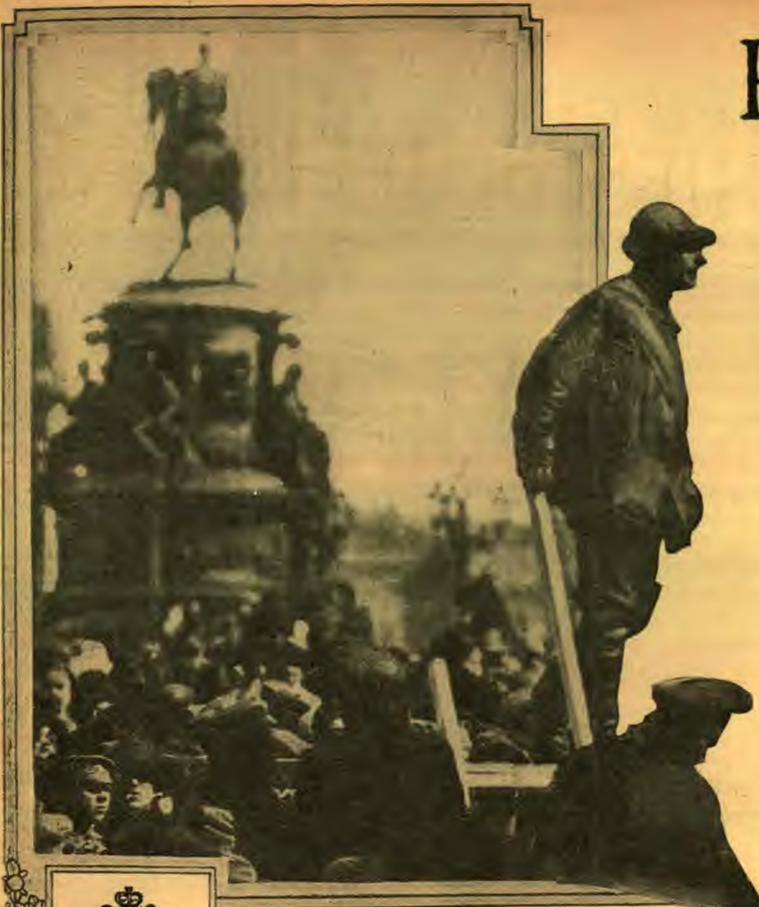
Gertrude Atherton, in an article in the *New York Times* of March 16, 1919, defines Bolshevism thus:

"Bolshevism means chaos, wholesale murder, the complete destruction of civilization."

The principle upon which Bolshevism is based, and the program it expects to put in operation, are set forth in a dispatch from Paris by Walter Duranty, in the *New York Times* of December 30, 1918, which quotes a French business man who had just returned to France from Moscow, after an imprisonment of three months by the Bolsheviks. This man said:

"What no one here in France seems to understand, is that Bolshevism is based on a new idea—the idea of the supremacy of the under dog—just as the French Revolution was based on the idea of the rights of man and democratic freedom from despots. By this idea Bolshevism has a powerful appeal to the masses, to the shiftless and ignorant, to the ex-

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Bolshevism repudiates democracy, rules by force, aims at free love, and calls God a superstition.

tion bringing? How is it transforming the bitter realities of Russian life? How much light is it bringing into the darkened lives of the Russian people?

"For the period of the revolution ten thousand lynchings have already been accounted for. This is how democracy is meting out judgment upon those who have in some way sinned against the new order.

"During the days of the progress of drunkenness human beings were shot down like dogs and the cold-blooded destruction of human lives came to be a commonplace daily occurrence. In the newspaper *Pravda* the programs of the drunken mobs are written up as the 'provocative acts of the bourgeois,' which is clearly a misrepresentation, the employment of a pretty phrase which can only lead to the further shedding of blood.

"Theft and robbery are increasing from day to day. The practice of the art of taking bribes is becoming more and more widely introduced; and our new officials are already as well trained in the art as those who served under the czar's government. The dubious individuals who have assembled around the Smolny Institute do not even hesitate to intimidate the frightened citizens. The coarseness of the representatives of the government of the 'people's commissioners' have aroused universal protest, and yet these representatives speak in grieved tones.

"The various petty officials who hover about the Smolny Institute appear to be drunk with a sense of conquest and regard the citizens as if they were the conquered, acting even as the misguided police of former days were in the habit of acting. They shout and scold and give commands to every one, just as of yore the village sheriffs would treat the in-

THE deliberate adoption of organized violence as the most effective way to right human wrongs; to kill; to burn; to begin civilization over again with evolution's cave men,—that is Bolshevism.

Bolshevism is not democracy; it is the repudiation of democracy. Lenine, the premier of the Bolshevik government of Russia, in an article he wrote for the *New International*, an American Bolshevik publication, and which appeared in the issue of April, 1918, says:

"The word 'democracy' cannot be scientifically applied to the Communist Party. Since March, 1917, the word 'democracy' is simply a shackle fastened upon the revolutionary nation and preventing it from establishing boldly, freely and regardless of all obstacles, a new form of power; the council of Workmen's, Soldiers' and Peasants' Deputies, harbingers of the abolition of every form of authority."

GORKY DENOUNCES IT

Bolshevism is not socialism. It is the ascendancy of the "zoological instincts" of man over his better nature; it is "the triumph of the beast over man." It is so described by Maxim Gorky, undoubtedly the greatest literary figure among the Bolsheviks. Gorky for some time would have nothing to do with the movement; but later, moved possibly by a desire to keep his head on his shoulders, he entered it, and received an important position among its leaders. Before he entered it, in an article in his paper, the *Novaya Zhism*, he described it thus:

"What new things, then, is the revolu-

THE "UNSPEAKABLE GIFT"

By Which We May Be Supremely Enriched

By MEADE MACGUIRE

IN writing one of his letters to the Corinthians, Paul the apostle exclaimed, "Thanks be unto God for His unspeakable gift." 2 Corinthians 9:15.

The apostle James said, "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning." James 1:17.

Day and night, summer and winter, in sickness and health, in prosperity and adversity, whichever way we turn, we are confronted with gifts expressing the inexhaustible love of our heavenly Father. But all these gifts are embraced in the one supreme, unspeakable gift of Christ. Without Him, nothing would have been given, for nothing was merited; but with Him, nothing can be withheld, for He merits all, and includes all in the gift of Himself.

This is expressed in Ephesians 1:3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." (Margin.) God has not kept anything back. All the infinite resources of heaven are a gift to us "in Christ."

Do not overlook this expression "in Christ." It occurs, with slight variations, twelve times in the first thirteen verses of this chapter. We are told that "in Christ" the believers are "blessed," "chosen," "accepted," "redeemed," "united," "heirs," and "sealed." Not alone in this chapter, but in many other places, the expression occurs; and in fact, it is the key word to the whole plan of redemption.

WHY UNIVERSAL UNREST?

The question might occur to some, If God has given us "all spiritual blessings," why do so many professing Christians appear sadly lacking in those graces and qualities of character and experience which would naturally be embraced in this promise? It would seem that the lack comes chiefly as a result of failure to grasp the meaning of the expression we are considering—"in Him."

What are some of the spiritual blessings that men lack, and that God imparts? Perhaps no blessing heaven has to give is more sorely needed to-day than peace. How may it be obtained? Jesus Himself answers the question: "These things I have spoken unto you, that *in Me* ye might have peace." John 16:33.

There can be no peace for the sinner; for the Scripture says: "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith

My God, to the wicked." Isaiah 57:20, 21. Should God impart peace to a sinner, he would be satisfied with his condition, and would have no desire to be saved. Man can have peace only when he has righteousness, and both are obtained in the same way.

"For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God *in Him*." 2 Corinthians 5:21.

But peace and righteousness belong with victory over sin; and so we read again, "Now thanks be unto God, which always causeth us to triumph *in Christ*." 2 Corinthians 2:14.

ETERNAL LIFE FOR TRUE CHRISTIANS

As a key to this teaching, perhaps no scripture is clearer than 1 John 5:11, 12: "This is the record, that God hath given to us eternal life, and this life is *in His Son*. He that hath the Son hath life; and he that hath not the Son of God hath not life."

In Christ, God has put life for every human being. In accepting Christ, man accepts eternal life. Life is not imparted to him *apart* from Christ, but *in Christ*. So long as he possesses Christ, he possesses eternal life.

We have already seen that God could not permit a sinner to have eternal life,

for he would live on and on forever in rebellion against his Creator.

But God gave His Son to die in the sinner's stead, and then raised Him up and gave Him to man. If any man accepts the gift, Christ is in him, living His own perfect life, and so the man could safely have eternal life. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. The moment a man possesses Christ, and as long as he possesses Christ, he has that eternal life which is in Christ for him.

HEAVEN'S BIRTHDAY GIFTS TO YOU

In precisely the same way, God has put "in Christ" peace, and righteousness, and victory, and joy, and faith, and love, and every other spiritual blessing, sufficient for every human being. If any person in the world is lacking in all or any of these blessings, it is not God's fault; for He has collected all the infinite resources and presented them to each individual in the one great gift of Christ. These gifts become a reality the day he is born into the family of God. And let us not overlook the fact that it is not a mere human peace or victory which is ours in Christ, but His own divine, complete, and eternal peace and victory, which come to us as we accept Him, by faith.

Why then do we exhaust ourselves with our continual struggle to gain peace and victory by our efforts? Why do we resolve and determine and fight and pray and weep for that which no human being can ever obtain apart from Christ, but which is all his the moment he accepts the gift of Jesus?

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:4, 5.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-18. "Thanks be unto God for His unspeakable gift."

THE greatest crisis in human experience is the judgment of God. No man can escape it. We are all judgment bound. (2 Corinthians 5:10.) Every one of us has a soul either to save or to lose. Every soul has a case pending at the bar of God. How important that we contemplate often that solemn scene! How important, too, that we become thoroughly conversant with the great standard of that judgment, God's test of character for every man, His great, unalterable rule of right!

A. R. BELL.



In Christ, the believers are "blessed," "chosen," "accepted," "redeemed," "united," and made "heirs."

The Murderer's Fate

Terrible Doom of the Incurrible

By JOHN O. CORLISS

PROBABLY no question in all the realm of religious controversy has engaged more earnest discussion than the question of future retribution. No subject has developed greater diversity of opinion than that of the degree of punishment suitable for sin, and the nature of the penalty that ought to be suffered. One peculiar feature of the controversy is that while nearly all who have taken part in it have stoutly maintained their loyalty to Scripture teaching, yet many have attempted the settlement of the momentous question at issue upon lines of faulty human logic.

SERPENTINE ORIGIN

A single proposition has been made the basis of these diverse opinions. That is, that the real man, the soul, never dies, but survives the death of the body, to continue life throughout never ending ages. Just why Bible believers so readily adopt the idea that men do not really die, is somewhat of a puzzle, since divine inspiration nowhere affirms such a doctrine.

True, this suggestion was received by the first pair in Eden, but from a source in direct contradiction to divine instruction. When Adam and Eve were placed in Eden, information was given them that one certain tree in the garden was not to be held by them as common with the other trees of the garden. They were therefore commanded not to go near the prohibited object. But on this point, they were destined to be severely tested.

The warning had been duly given from heaven to the man, that were he to eat of that tree, he would *surely* die. Genesis 2: 17. But notwithstanding this, the temptation to partake of the fruit of that particular tree was forthcoming. It came, too, in a manner rather sudden, and perhaps unlooked for. Coming to the woman, the tempter said in a resolute, brusque way, as if to intimidate her from the start: "Yea, hath God said, Ye shall not eat of every tree of the garden?" In innocence, the woman replied that permission had been given to eat of all the trees except one; but that one, she and her husband were forbidden to eat of, or even to touch, lest they die. This was the awaited opportunity through which to introduce sin, and by it to fasten death upon the earthly race. As if in defiance of the divine edict, the wily tempter vigorously declared: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3: 1-5.

It was this deceptive fable of continued life in an advanced condition of mind, which led the first pair into sin, and drove them from the delights of their Paradise home. Yet this statement of evil origin, in express contradiction of God's positive word, has, in some unaccountable way, been adopted as the basis of Christian faith. In consequence, vari-

ous theories have been invented by which to escape certain conclusions relative to the just awards due those who live in sin and die unrepentant.

ASBESTOS CONSTITUTION NECESSARY

Some most horrible inferences have been drawn from this generally received idea that when the body of man is laid in the grave, the essential part of him goes immediately to its final judgment. A few illustrations of these deductions may not be out of place in this connection. In a sermon by the world renowned Jonathan Edwards, entitled "Sinners in the Hands of an Angry God," this sentiment appears:

"The God that holds you over the pit of hell, much as one holds a spider, or some loathsome insect, over the fire, abhors you, and is dreadfully provoked. His wrath towards you burns like fire; He looks upon you as worthy of nothing else but to be cast into the fire; He is of purer eyes than to bear to have you in His sight; you are ten thousand times more abominable in His eyes than the most hateful venomous serpent is in ours."

How the author of these words would square them with the divine assurance of God's everlasting love toward sinners, his sermon does not state. On the other hand, in volume 8, page 166, of his published works, he attempts to show how heaven-dealt punishment will seem to its unfortunate victims. These are his words:

"Their heads, their eyes, their tongues, their hands, their feet, their loins, and their vitals, shall forever be full of glowing, melting fire, fierce enough to melt the very rocks and elements; and also they shall eternally be full of the most quick and lively sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for a hundred ages, nor for ten thousands of millions of ages one after the other, but forever and ever, without any end at all, and never never be delivered."

With such sentiment publicly taught, involving the character of the great God, who in infinite mercy sent His only-begotten Son into the world for the salvation of sinners, one can hardly wonder that there appeared a reaction of honest doubt regarding the consistency of the Christian system. Yet good old Jeremy Taylor would press the barb still deeper, in his book entitled "Pains of Hell," wherein he seems to have lavished all the stores of his matchless learning, also the wealth of his wonderful imagination, in multiplying the pangs of eternal punishment. Thus:

"We are amazed at the inhumanity of Phalaris, who roasted men in his brazen bull; this was joy in respect of that fire of hell which penetrates the very entrails, without consuming them. . . . Husbands shall see their wives, parents shall see their children, tormented before their



eyes. . . . The bodies of the damned shall be crowded together in hell like grapes in a wine press, which press one another till they burst."

WINDOWS THROUGH SMOKE OF PIT

Many other assertions of like nature might be added, to show the leadings of Satan's falsehood in Eden. There must be offered, however, at least one motive asserted to justify the extreme penalty of eternal torment. It may seem to some like blasphemy, and perhaps has a near approach to such; but we may do well to read it, and by so doing, learn into what horrible extremes the belief of the satanic lie, "Ye shall not surely die," has led the religious world in theories of future punishment. The great theologian, Samuel Hopkins, as recorded on page 201 of Park's "Memoirs," says this:

"The smoke of their torment shall ascend up in the sight of the blessed forever and ever, and serve, as a most clear glass always before their eyes, to give them a bright and most affecting view. This display of the divine character will be most entertaining to all who love God, will give them the highest and most ineffable pleasure. Should the fire of this eternal punishment cease, it would in a great measure obscure the light of heaven, and put an end to a great part of the happiness of heaven."

Such hideous play of the imagination, setting forth divine vindictiveness, has seriously shocked earnest thinkers of modern times, and led them to adopt extreme views relative to divine mercy, which tend to produce false security in continuance of sin. But more than this, the casting away of these fiendish sentiments has also led some to throw away the truth respecting the punishment of sin, so that the great facts of retribution are obscured in present teaching, and thus the law of God is largely made void.

WHY THE SPIRIT RETURNS

In the study of such a momentous question, general principles of Bible import should have their proper bearing. Each particular doctrine in the integral sum of the Christian faith should be studied in its relations to that whole,

(Continued on page 12)

THE BODY OF CHRIST

By WILLIAM P. PEARCE

HEBREWS 10:10



MANY times, the phrase "the body" is used concerning Jesus, sometimes in a literal sense, and at other times in a symbolic sense. When He said, "Take, eat; this is My body" (Matthew 26: 26), that was symbolic. When Joseph of Arimathea "went to Pilate, and begged the body of Jesus" (Matthew 27: 58), that was literal. When Paul said, "Ye are the body of Christ" (1 Corinthians 12: 27), he spoke figuratively; but when he said, "through the offering of the body of Jesus" (Hebrews 10: 10), he spoke literally.

The body of Jesus was a literal body, with members "fitly joined together" (Ephesians 4: 16), just like our bodies. Anatomically He had two hundred or more bones. Physiologically He had muscles five hundred or more, perspiration glands over two million, a brain with more than six hundred million cells in the convolutions of the gray matter, a heart which beat thirty million times a year, lungs containing a gallon of air, veins and nerves miles in length, five senses—yea, He was as intensely human in His make-up as any other man. The only difference was that in His body was "the fullness of the Godhead bodily." Colossians 2: 9.

The body of Jesus was a temple body. He so stated when certain Jews wanted a sign of His Messiahship: "Destroy this temple, and in three days I will raise it up." John 2: 19. They thought He meant the white-marbled, gold-roofed Herodian temple out of which He had driven the hucksters. But He meant His body temple, which, like every other man's, was a mechanism more delicate than the finest jeweled watch, with colors more exquisite than artists' paints, and gauzes more delicate and embroideries more elaborate than master weavers could produce. Indeed, the apostle John says, "He spake of the temple of His body."

The body of Jesus being a temple body, He kept it clean. Nothing passed between His lips to pollute it. No appetite or passion mastered it. The physical was made tributary to the spiritual. On His heart altar, the Shekinah radiated which made beautiful and attractive the external.

The body of Jesus was a marred body. Isaiah so predicted, and Gospel writers substantiated the prediction. When Ben-

jamin Brewster, once attorney-general of the United States, was a boy, the clothing of his sister, with whom he was playing, caught fire. He tried to extinguish it; and in the attempt, his hands and face were marred for life.

So with Jesus. His body was marred—not through dissipation, or rowdiness, or brawls, but by sin flames through which He rushed to save mankind. Those mars and scars were trademarks of sacrificial love by which "we are sanctified."

The body of Jesus was a sin-pocked body. At least, the apostle Paul says that He bore "the sins of many" (Hebrews 9: 28); and Peter states that He "bare our sins in His own body" (1 Peter 2: 24). *On and in!* Atlas carrying the world is a picture of imagination. Jesus burdened by the sins of the world—a pack fearful in weight and repulsive in stench; carrying sin-pock marks from thorn thrusts in the forehead, and nail thrusts in hands and feet—is a picture of the real.

The body of Jesus was liable to aches, pains, sickness, death. But it was not subject to corruption. Disintegration did not take place after His burial; for David prophetically declared, and Paul reasserted, that God would not, did not suffer Him "to see corruption." (Psalm 16: 10; Acts 13: 35.) Christ died as any other man would die; but unlike all others who have died, His body was affected by no germ of decomposition.

The body of Jesus is a glorious body. *Is*—not was. He is clothed in a garment girt with golden belt, head and hair white as snow, countenance like the sun, eyes like fire flames, and feet like burnished brass. (Revelation 1: 13-16.)

Body beyond description! Body startling and majestic! Wonder among wonders, and beauty among the beautiful! After our resurrectionary reconstruction, we are to see Him, and, Paul said, be made "like unto His glorious body." (Philippians 3: 21.) Transfiguration sublime!

"With hearts and hands uplifted,
We plead, O Lord, to see
The day of our redemption,
And ever be with Thee."

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The body of Jesus was marred, not by dissipation, but "by sin-flames through which He rushed to save mankind."



THE EYES OF SCRIPTURE

Purpose of Apocalyptic Literature

By BENJAMIN G. WILKINSON

RISING from the bosom of the Scriptures like mountain peaks from the surface of a plain, stand the two books of Daniel and the Revelation. To them men have ascribed the most peculiar purposes and values, without diligently attempting to ascertain their superior value. Those who have thus loosely dealt with them have never considered the difference between the prophetic and the prose writings of the Bible, and much less the difference between the didactic and the apocalyptic prophets. We shall pause first to note the difference between the prophetic literature of the Scriptures and other writings.

UNWARRANTED CRITICISM

Undoubtedly the exceeding peculiarity of the prophetic writings is their freedom and fertility in the employment of figurative representations. This is very characteristic, and there is a reason for it. Yet we are disappointed to find at times, in both writers and speakers, a willingness to run upon the low level of human reasoning, unmixed with faith, and ascribe to the prophets modes and influences which repel rather than attract. I have before me the works of two writers who describe the prophetic productions as coming forth under the influence of the rich and gorgeous imagery of the Asiatics. They consider them as simply the products of an Eastern imagination, forgetting that, though some parts of the book are distinguished by rich imagery, other parts are equally distinguished by severity and simplicity of style.

Other writers believe that the prophecies are marked by the imperfections of human language. Speech, they say, develops slowly. Because the stock of words was low, the prophets resorted to the use of figures and images; and this resort to external signs and representative actions indicates a lack of culture and refinement. They point out that written language originated in picture writing, then evolved into the elaborate and most highly ornamental system of hieroglyphics; hence, what could be more natural than to conclude that the Israelites who came from Egypt fell into the methods of the people round about them, especially in their more formal and valued compositions!

BEAUTIES OF IMAGERY

This kind of argument does not meet the point at issue. In endeavoring to explain the use of symbols in prophecy, it has drawn no distinction between the historical and the prophetic portions of Scripture. If Biblical writers were highly influenced by the imperfections of language and by frequent use of imagery among the Asiatics, why then should we not find this prevalent use of images in their historical writings as well as the prophetic?

The truth of the matter is found in the peculiar mode of transmission of proph-

ecy. Moses talked with God face to face; so did Jesus. The prophets, however, with all their physical powers under the control of God, received their messages while wrapped in vision. The truth was made to pass before them quite largely in symbols and figures. Yet not all the language they employed was symbolic or figurative. Here is a fact which many overlook.

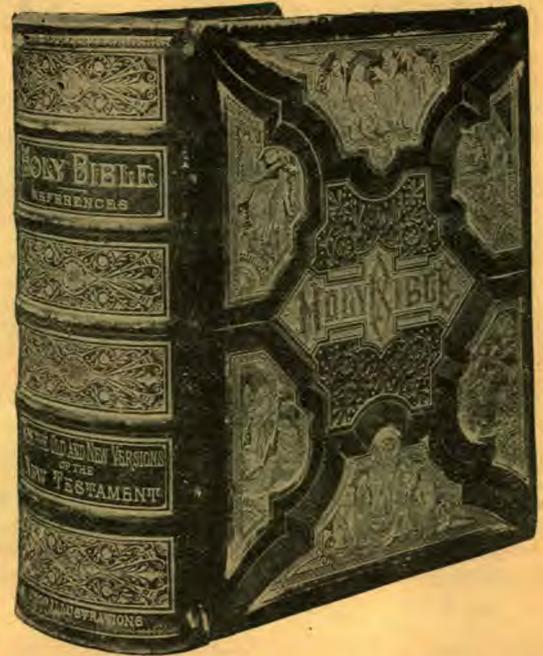
Let us not forget that it would be an untrue description of the prophets to say they passed carelessly from the actual to the figurative, and again from the figurative to the actual. It is nearer the truth to say that while their messages were imparted to them largely through images and symbols, nevertheless expressions were used which aroused them to perceive a greater reality than lay within the limits of the image itself. What, then, is the difference between the prophetic and the historical writings? The images of the prophecy were given both to conceal and to reveal the truth—to conceal it from the scoffer and the enemy, to reveal it to the sincere inquirer.

FORESEE THE PRESENT

Yet, not all the prophets moved in the same plane of purpose. There were prophets chosen of God to speak directly to and for His people. There were others, and notably two, Daniel and John, whose practical range was the widest of all. They are what we call the apocalyptic prophets, while we term the others didactic prophets. Of course, this distinction is arbitrary and human; nevertheless, it is offered to aid the human understanding to conceive of the splendor entwined with the calling and the office of Daniel and the Revelation.

Daniel and John each stood at the center of a universal empire. Daniel stood at the first of the four, while the apostle John lived in the last, during its age of glory. Both of these men had to do with the varying aspects of their time. They did more than foresee the affairs of the church. To them God gave visions concerning the succession of worldly empires. They were to reveal to the church and to the world truths regarding "the times of the gentiles" as much as events pertaining to the Jews, if not more. In the political fortunes of their time, and at each point of succeeding time, they caught the divine intimation of things to come.

The purpose of the books of Daniel and the Revelation is different from the purpose of other books. One writer has said that chronology and geography are the eyes of history. In no other book has divine mind given such attention to chronology and geography as it gives in the books of Daniel and the Revelation. It is the purpose of God to bring our faith down to precision, so much so that



Sir Isaac Newton said, with a ringing declaration, that on the splendid prophecy contained in the last four verses of Daniel 9 he would stake the existence of Christianity. Through the splendor of these prophecies, the Infinite designs to hurl back the lie into the teeth of the infidel. Every mouth henceforth was to be closed against declaring that His Word was simply a matter of sentiment or emotion. Following the scenes of sublime imagery in the books of Daniel and the Revelation, the mind starts off on the highest flights of contemplation, far beyond man's wildest dreams. When we see the beauty, the harmony, the precision of it all, we bow in humble reverence before His throne and worship.

MAJESTIC ARCHITECTURE

The structural design of Daniel and Revelation is different from that of other books. There are some palaces so magnificent and so lofty that a high scaffolding is required upon which to stand to gaze through the windows and see within the rosettes, the mosaics, the wide expanses, and the bejeweled columns. So may we say of the book of Revelation especially, which required practically all the Bible that preceded it to furnish man with scaffolding high enough to enable them to gaze within and see the boldness of the divine structure.

In these two books, one series of images follows another, each rising higher and higher, until the theme bursts forth in a blazing shower of glory. One chapter repeats another, yet does not repeat. Jesus used various parables in order to bring out many different truths concerning the kingdom of heaven. In these books, the mind of God comes back again and again to the mighty themes, bringing the astonished beholder into possession of new light and truth; and as he moves from chapter to chapter, he notes his darkness passed away.

The individual symbols of these books gave direction to the course of thought expressed by subsequent writers. In Matthew 24, which, if we are permitted to use comparisons, may be called the noblest chapter of that book, Christ re-

(Continued on page 15)

Gruesome Tales of Solomon Isles

Battling with Primitive Spiritualism

By D. NICHOLSON

DARKNESS like a pall hangs over the heathen districts of the Solomons; and wherever the gospel has made progress, it has had to break down practices that have swayed the people for many generations. The old deception of the consciousness and ministry of the dead in behalf of the living is the foundation of their fear. As we have come in contact with the secret customs of the natives, with their intricate *tambu* system, it has indeed been a revelation of the fact that Satan's kingdom is one of darkness and sorrow. Here where spiritualism has reigned supreme for so long, we see the awful depths to which souls formed in the image of God can fall—no love or joy in their lives, no desire for advancement, no hope; only an existence filled with fear of sickness and death from the cradle to the grave.

HEAD-HUNTING BY DEVIL DIRECTION

The inhabitants of the northern islands of the Solomons earned the reputation, in the old fighting days, of being the most inveterate head-hunters of the Pacific. There are still a few of these men living; and as we have listened to their stories, we have learned that it was all carried on under the direction of spirits, or as they called them, the *ponda*. The *ponda* were supposed to be the spirits of their ancestors, possessed of unlimited powers.

Before undertaking any detail in life, the witch doctor, who was usually the chief, always counseled with the *ponda*. Consequently whenever a fighting expedition visited the southern islands, a hundred miles away, they went at the dictates of these spirits. They say that they were informed of the location of the village, as well as the conditions under which the doomed were dwelling, and invariably the victims fell an easy prey to the raiders. Whole villages were depopulated by this means, and their heads carried back to adorn the house of the village chief. The exploits in connection with these expeditions were the all-absorbing topic of their evening conversations in the village life; and no man could claim the privilege of being called brave, nor was he permitted to marry, until he had killed some one and returned with the head as a trophy of his valor.

HUMAN SACRIFICES

But this was not the only incentive, for their system required thanksgiving, the burning of incense, and a ceaseless round of feasts, as well as sacrificial offering; and as a human sacrifice was often required, some of the captives were kept for this purpose. The victim was tied to a tree and slain, his lifeblood was taken and drunk by the man chosen for spirit possession, and the leading men entered the smoke as the body was burning. Afterward part of the body was eaten, and part was carried to the head-house of their ancestors as an offering.

By this and other means, they sought to appease the wrath of the spirits.

But when we came to the people, we found that head-hunting and inter-tribal fighting were things of the past, for the strong arm of the government had completely subdued them. However, the secrets of the *tambu* system still remained. The pig had taken the place of the human sacrifice, but the detailed system still continued, and the heads of their departed were their most cherished possession. The medicine men still plied their calling, the witch doctor still exercised his domineering influence over young and old, the *pele* man retained his power to kill by the mystic spell any who merited his displeasure.

The most momentous event in the history of a native community is the decision to permit a missionary to live in its midst. Many natives of the Marovo Lagoon and surrounding districts, although partly civilized, had for years refused this permission; for while they recognized that a mission brought social and educational advantages, yet they had learned, by watching the progress of other missions, that they had a tendency

to undermine the confidence of the young people in the old ideas as well as to implant the Word of God. During this time, the seed grew quickly and strongly, until the day arrived when the Spirit of God indicated that some were ready to pass over the line.

What has wrought this change? The natives had been in contact with white people for the past twenty years; they had learned to respect their ability and initiative; they had given willing obedience to the civil authorities; but they still remained in pitiable bondage. It was the power of the name of Jesus that had made the change. As they learned of the sacrifice of Jesus, and gained confidence to use that name in prayer, the revelation of freedom came to them, their fetters were loosed, and they learned to rejoice and sing the songs of Zion. The fact that spirits have ceased to exercise their power over them is evidence that the Bible is inspired. They need no other testimony.

VICTIM OF MAGIC

Before this position could be reached, many battles had to be fought with the powers of darkness; and while these battles were all silent ones, they were nevertheless real, and ended in victory for the truth of God.

After the school was prepared at Sasaghana, we saw the first evidence of satanic fury. The chief of the district, a man called Andrew, had worked faithfully on the preparatory work of the mission, and gave promise of being a substantial man; but one day, we noticed that he had ceased to attend. Then we learned that he had been taken suddenly ill. From that time, he was carried from village to village. Finally all work on the mission ceased, and a message came across to us to the effect that Andrew was to die on Monday evening. We informed the messengers that we desired to visit him if possible. In those days, it was necessary to obtain permission to conduct worship in a chief's house, as it had been dedicated to the spirits of their ancestors. Erelong another messenger came, saying that they would be glad for us to visit them and conduct worship.

When we arrived at the village, a guide met us, and conducted us safely around the *tambu* ground, at the same time instructing Mrs. Nicholson that she was not to touch or sit on certain places, and we were hurried into the presence of the sick chief. Several witch doctors were there, the mourners sat around, and all agreed that they could do nothing to help him. We spoke to the sick one, but obtained no response; and we could not understand the dull, far-away look of his features. We proceeded to conduct a short service, during which we spoke of the sacrifice of Jesus, hoping that some thought might impress him in his dying moments. Then we knelt in prayer; and



Kioto, and his wife, Taruketo, the princess. For accepting Christianity and refusing to compromise with their former heathen worship, they were ostracized.

to destroy the sacred and time-honored ceremonies of the natives.

When arrangements were completed for our entrance in among this people, we promised that they should have liberty; but we knew that the time would come when all would be renounced if the gospel were accepted. It was necessary to lay a solid foundation; so for nearly three years, we quietly worked

while in this attitude, we felt that God's Spirit was present. As we arose to depart, we bade farewell to Andrew. To our surprise, he looked up, and proceeded to chat quite freely. He said: "I am sorry to die, for I wanted to work and live for the mission; but if I die, take my children and train them on the mission." Then, turning to his people, he said, "No one here is to go to any other mission."

We left the village feeling solemnly impressed. Two days later, some men came from the village with the news that Andrew had died, but twenty-four hours after the set time. They were very much agitated, and told us that while we were praying, he had had the *pela* broken. He said that a light appeared to surround him, and it had freed him from the spirit which had possessed him the past month. They told us that he was quite rational until the last, but that they did not know how to prepare food for him in his weak state.

A man called Vangara had killed several members of the same family by similar means; and we afterward learned that the government magistrate had warned this man that if another case occurred, they would regard it as murder. Vangara had previously sent several messages to the mission station, saying that if Andrew returned to his own mission and ceased to be a Sabbath keeper he would recover.

We afterward read of similar experiences in the pioneer history of the Melanesian Mission, and found that the statements of the local natives agreed with these accounts of the *pela* man. He is the dread of the village; and because of him, natives seldom go alone. They live in continual dread of the spell; for once under it, a person has no power to tell the name of the person who gave it. These *pela* men seem to inherit their power; for it is only found in isolated families, and is handed down from father to son. They have various means to accomplish their purpose. Sometimes they bury something belonging to an individual, and when this decays, the person dies. At other times, their power is exercised by a look, or through the gift of food.

POWERFUL PELA MEN

Distance is no barrier to this wicked practice; for the *pela* man, when sitting in his house, may tell his friends that he feels sleepy, lie down, and apparently sleep, but his mind is deeply concentrated upon the man whom he wishes to destroy. At the same time, the form of the *pela* man is seen approaching the village in his canoe. It comes to the house, sits down, talks, and chews betel nut like the rest; but there comes over the visited village a feeling that some one is doomed, and each is afraid even to step outside alone, for fear of falling a victim. Some one usually becomes sick and dies after this mysterious visit.

If a man wanted to kill an enemy, he could go to the *pela* man and obtain the power to kill this one person, by the payment of a sum of money.

The natives always bury their dead under stones; and reliable men have told us that when a person dies under one of these spells, the form of the person who gave the spell comes and consumes the

flesh of the dead, but if they endeavor to catch the form, it turns to an animal or a bird and gets away. Whether this is true or not, one fact stands out clear, and that is, that some men exercise a terrible, resistless power that results in the death of their fellows in a very definite way.

VICTORY THROUGH PRAYER

When Andrew had his spell broken by prayer, the news was quickly carried around to the neighboring villages in the lagoon; and to this day, those who were present confirm the assurance by relating this experience.

A few weeks after Andrew's death, the



Tatagu, the old chief who was friendly to us, and who allowed us to teach the gospel to his young men.

young people came into school for regular study. Everything appeared to run smoothly for about a week, when there was another manifestation. Four young men, Pana, Jugha, Kioto, and Peo, came to the mission house, and obtained permission to visit their village a mile down the lagoon. They left in a canoe, but had not gone far when the canoe began to rock. (The spirits usually communicate their will to the natives by rocking their canoes or controlling and moving their arms.) The young men had never previously communicated with the spirit world; and as messages began to come concerning the mission, they became alarmed, and rowed energetically toward their village. The spirits did not relax their efforts, but attempted to communicate, until they arrived at the village.

The boys returned at about ten o'clock the same evening. We had retired, and were awakened by these young men, with others, chattering on the veranda. They told us that on arrival at their house, situated near the mission home, they were filled with fear; for their boxes had been opened, and their things placed methodically around the room. We also

learned that for two previous nights, they had heard heavy tramping around and around their building, and that these manifestations were an evidence to them that the spirits were angry with them for living on the mission property.

It was a crisis; for if these young people left the mission under this impression, we would never be able to persuade any one to live there. So we dressed, walked across to the boys' building, and saw the things scattered as they had described. We spoke to them about the power of God's angels, telling them that no harm could come to them if they believed in prayer. As we knelt in prayer, the young men gathered confidence, and afterward went straight to bed, saying they had no more fear.

This was the beginning of a Christian experience for these young men. They demonstrated their faith both on the mission and in varied trials in the villages. They never forgot the impression of that night; and as time went on, we learned that when they met some of the strange supernatural influence known only to those who have lived under the environment of spiritualism, they were overcomers through the power of prayer.

Then some of the older men began to come and tell of their confidence in Jesus; and in every case, it was those who had been attending worship and learned to pray. Here was a demonstration of Romans 5:20. Where sin abounded, grace much more abounded. These men hardly knew what the name of Christian meant; but they realized that all communication with the evil spirit world had ceased, and in their innocence, they came and asked the reason. God was working for them.

GOD OR ANCESTORS?

It was with considerable anxiety that the fundamental features of the message were presented, for it became more and more evident that those who chose to make a full surrender would meet with opposition from the chiefs. It was customary for all to render implicit obedience to them.

Tatagu, the oldest and most influential chief in the lagoon, had been a friend from the first; and his young men, including Pana, Peo, and Jugha, were our most faithful helpers. As they visited their old father and chief from time to time, he accepted the Bible statements concerning the dead, and finally agreed that his people should be baptized when ready. Other chiefs were not so favorable. Among these was a witch doctor named Pindala, who exercised a strong influence over Kioto, one of our most promising young men.

Just as the baptism class was formed, arrangements were being made to hold the yearly feast in honor of their ancestors; and as Kioto's wife was a princess, it was necessary for them to take an active part in the preparation, as well as occupy a position of honor on the feast day. He could not do this and be true to the Bible; and as he had made his decision on the side of right, we encouraged him to remain firm. The result was that he was ostracized, and no one would speak with him.

Some of the older men approached us and asked that we compromise our position. They were willing to obey all the

fundamental principles of the message, but wanted their young people still to honor their ancestors by taking part in feasts and giving offerings to the head-house. We could not do this, and so the matter dropped until the day of the feast, when Kevu, a man well advanced in years, came to Kioto and told him that a determined attempt was to be made to have them take part in the feast. Kevu walked across to the banana plantation with the young couple. We felt concerned, thinking that after all, they had yielded.

CHIEF SURRENDERS

Our fears were soon allayed, however; for when they returned, they told us that Kevu had informed them that he was going into a council meeting, and that he would not have sufficient courage to stand against the others, so he had come over to pray with them. He asked, in his prayer, that they should have strength to stand the coming test, and do what the missionaries had taught. It is needless to say that they stood firm, although some, during the day, became very angry. Their attitude was firm yet respectful through it all. In talking to us over the situation during the day, Kioto said, "I can't say 'I wont,' but can say 'I can't.'"

A few days later, Kevu in speaking about the incident, said: "We are like the old decaying stump yonder, and the mission work is like the creeper twining around it. Our customs will soon be hidden from view, as that stump is. We are to decay, but the mission influence is to increase, and we cannot stop it." A few days after the feast, Pindala came and informed us that he had decided not to oppose any more young people, and he looked forward to the day when he should be a church member. Since that day, other leading men have made a similar decision. Those who continue in the old customs will not permit any baptized members to come near their séances or *tambu* grounds, for they say their influence destroys their work.

A brighter day has dawned for the people; and when we hear their bright, cheerful testimonies, and listen to their prayers, we recognize that the sacrifices of God's people are not in vain, and that the Lord has set His hand to gather out a people who shall know for themselves the power of the Word of God.

Reactions of the Proletarian Germ

(Continued from page 5)

exploited section of humanity. They are now preparing to enforce by numbers and by propaganda their program of a communistic world state, a revised version of the League of Nations, founded in bloodshed but based in principle on equality and perfect freedom."

UNDERMINING HOME, LOWERING MORALS

Mr. Robert F. Leonard, of Minneapolis, an American vice consul in Russia, who was on the Russian front at the time of the Bolshevik *coup*, testifying before the Senate committee investigating Bolshevism, as reported in the *New York Times* of February 14, said of marriage and home life in Russia under Bolshevism:

"They are aiming at free love and hope to do away with marriage; to make mar-

riage a contract for a term of years, so to speak. That is their program.

"The program of the Bolsheviks is against religion and what we know in America as the home. They want the state to take all children. If they succeed, the children of future Russia would not know the meaning of home. They favor easy divorce; just a declaration to that effect by the man or woman concerned."

Mr. Roger E. Simmons, of Hagerstown, Maryland, who was in Russia as the accredited representative of the American Department of Commerce, and attached to the embassy staff, was in prison for nearly two weeks, and witnessed horrors which, he said, he had no words to describe. Testifying before the Senate committee, Mr. Simmons said, as reported in the *New York Times* of February 16, that he saw innocent men led forth to execution without trial or without being told what the charge was against them; saw refined women forcibly disrobed in the streets of Petrograd by the Red Guard, and witnessed theft by official sanction. He further said:

"Bolshevism is directed against every decent man, woman, and child who will not bow down to the dictates of Trotzky and Lenine. In other words, they are now fighting the very class that in the beginning they said they were struggling to put on top and in control. They are fighting day and night now to put on top not the proletariat as we know it, but the very scum of humanity."

The Rev. Dr. George A. Simons, superintendent since 1907 of the Methodist Episcopal Church in Russia and Finland, who left Russia the middle of last October, being one of the last Americans to quit Russia, testifying before the Senate committee to investigate Bolshevism, on the point of the atheistical tendencies of Bolshevism, stated as follows:

"Bolsheviks not only are atheists but also seek to make all religions impossible. They assert that all misery is due to the superstition that there is a God. One of their officials told me: 'We now propose to enlighten our children, and with this purpose in view, we are issuing a catechism on atheism for use in all the schools.' The man who told me this was the commissaire for enlightenment and education."—*New York Times*, February 13, 1919.

Christ's Diversified Nature

(Continued from page 8)

He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood; and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Revelation 19: 11-16.

And in all these different capacities, He was "the same yesterday, to-day, and forever." Hebrews 13: 8. He was the Son of God always, revealing the love of God for us, and all He did was for us. He created the earth in the beginning for us. He lived and died for us. He pleads for us at the right hand of God; and soon He is coming, King of kings, and Lord of lords—coming for us, to give to us the kingdom prepared from the foundation of the world. "Even so, come, Lord Jesus."

The Murderer's Fate

(Continued from page 7)

must be interpreted by it, and can be rightly approached only through it. Much of the explanation of a dismembered Christendom is to be found in the violation of this rule, which violation produces a fragmentary and disjointed theology. The true theory of future punishment, when settled in this way, removes all vindictiveness from the Ruler of the universe, by making the penalty inflicted the inevitable result of human conduct.

It may therefore be settled first of all that God takes no delight in the suffering of His creatures. Ezekiel 33: 11. In Jehovah's "eternal purpose" (Ephesians 3: 9-11), man received life direct from God (Genesis 2: 7). Had he regarded the conditions on which that life might be retained, he and his posterity would have lived forever. Genesis 2: 17. But when man chose to obey an arch-enemy of heaven's rule of right, the heavenly Ruler could not consistently permit His life to be used by the earthly creature in rebellion against all that is sacred and holy. Man was therefore deprived of life, and it returned "to God who gave it." Ecclesiastes 12: 7. Man was thus left to die, in harmony with the warning fiat of Genesis 2: 17, and the judgment visited upon him when he was expelled from his garden abode. Genesis 3: 22.

In other words, man's hold on life was broken by his own conduct, and unless some remedy could be applied, his prospect was that only of "blackness of darkness forever." Jude 10-13. But in God's everlasting love, the Lord Jesus, in whom is fullness of life, was sent to restore the life of God, which had been forfeited through sin, to all who would receive Him; and thus He would redeem them to fellowship with God, as His own sons (John 1: 4, 12).

For this purpose, Christ's life was dedicated to His earthly mission (John 1: 4), and so was yielded up (Hebrews 2: 9), that His followers "might have life," and "have it more abundantly" (John 10: 10). From this latter statement, it is easy to see that had not Christ's life been given for the lost life of sinners, they could not have had life. But to be partakers of the gift, men must have Christ, with His life in them as "the hope of glory." Colossians 1: 27. This fact is clearly set forth in the Scriptures themselves, as witness the following: "This is the record, that God hath given to us eternal life, and this life is in His Son." How clearly, then, is the conclusion drawn: "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

So then "this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17: 3. Eternal life must therefore be the direct gift of God through Jesus Christ, and this to those only who believe on Him as the Son of the living God. Romans 6: 23. On the other hand, the wages of sin are certain death, the very opposite of life. The *loss* of life is therefore just as eternal as the *gift* of life, both being simply the deliberate choice of the two classes concerned.



The Holy Land Restored

As Sketched by Most Talented Artists

By MRS. J. F. MOSER

WHAT a magnificent outlook! We are standing on a "bold and breezy headland, jutting far out above the plain and the Dead Sea." It is Pisgah's summit—the top of Mount Nebo, "in the land of Moab," "over against Jericho." Here Moses went up to view the promised land. See—north, west, and south—there is not a thing to obstruct the vision. Far, far to the north rise the glittering snows of Mount Hermon; there to the west lie the blue waters of the Mediterranean; and southward stretch the hot, burning sands of the desert.

We are told that Moses was a hundred and twenty years old when he stood here, and that his eye was not dim; but even then he never could have seen, from here, "all the land of Gilead, unto Dan," except in vision. "All Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea," could not have been seen, even if he had possessed the most powerful telescope. Yet we are told that "the Lord showed him" all these things; and we have no reason to doubt it.¹

Since "God is no respecter of persons," we too may see visions of the promised land, where, "their wanderings forever past, the Israel of God" may at last enter into everlasting rest. Has not the Lord shown them to us through His prophets?

Look at the Mount of Olives, over to the west of us! It is cleaving in the midst thereof, toward the east and toward the west! Half of it is moving toward the north, and half of it toward the south! The mountain has become a great plain!²

Look up! What is that? Something large, and gloriously bright, is coming down from heaven! It looks like—it is—"the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."³

Hark! A great voice speaks from heaven: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."⁴

The Lord has come, and all the saints with Him! (Zechariah 14: 5, last part.) See, there are thousands and thousands of them, all clothed in dazzling white!⁵

These must be the saints who have been living in heaven a thousand years with Jesus, sitting on thrones, and judging wicked men and angels.⁶

These mansions must be the "many mansions" Jesus promised to prepare for them, and to which He took them when He came "the second time."⁷ How glad

they must be that they were not satisfied with the mansions built by man; for earth never saw mansions like these.

Look closer. There are Abraham, Isaac, and Jacob, and all the prophets.⁸ This must be the city for which Abraham looked, "whose builder and maker is God."⁹

And there are the apostles. Do you see their names flashing out of those wonderful, rainbow-tinted foundations of precious stones?¹⁰

"Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency,"¹¹ fifteen miles on each side, with its gates of brass, and its palaces and hanging gardens, is not comparable to this. How insignificant it was beside this city of God!

Notice the gates. Whoever saw anything like that on earth before? Each gate is of one pearl! And the streets—they are mirrors made of pure gold! How they reflect and multiply the wonders of the place!¹²

What were the hanging gardens of Babylon, or the grandest parks that ever graced an earthly metropolis, compared with this bower of Eden, in the midst of the Paradise of God? Do you see that magnificent tree, rooted on both sides of the river, and forming an arch of beauty over the sparkling waters? It must be the tree of life. Did you ever see such lovely fruit? Even its leaves are used for the healing of the nations.¹³ There is no flaming angel now to keep Adam from eating of its life-giving fruits. There are Enoch, and Moses, and Elijah—who was "subject to like passions as we are"¹⁴—all freely partaking of that tree, and drinking of the stream that flows from the throne of God.¹⁵ Do you see that other one who seems to be so much at home there? Surely it must be the thief that prayed to be remembered when Christ should come into His kingdom.¹⁶

O, Lake Neuchatel, with thy ripples of beauty, all mingled with purple and scarlet and gold, how faded thou art alongside of that sea over there, so resplendent with the glory of God!¹⁷

Behold them, on the sea of glass mingled with fire, who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," having the harps of God in their hands! They are singing! They are singing the song of Moses and the Lamb! Ah, I would rather join in that song than in any other this old earth has ever heard! Wouldn't you?

Here comes one who is brighter and more beautiful than all the others. Who can he be?¹⁸ It is Jesus! It is Jesus! There are the prints of the nails in His hands and in His feet, and the bright beams shining from the wound in His side!¹⁹ No wonder Solomon called Him "the chiefest among ten thousand," and the One "altogether lovely." Oh, if I only can awake with His likeness, "I shall be satisfied."²⁰

But what means this dust that is rising around the city? And do you hear the tramp, tramp, tramp, of hastening feet? Do you not hear the trumpet call "to arms"? There they come! Satan leads! It looks as though all of Satan's hosts from the beginning to the end of time were gathering around "the camp of the saints" and "the beloved city." The very earth seems to tremble at their tread. Do you suppose they really think that they can take God's city?

¹ Deut. 34: 1-3.

² Zech. 14: 4.

³ Rev. 21: 2.

⁴ Rev. 21: 3, 4.

⁵ Rev. 19: 8.

⁶ Rev. 20: 4-6; 1 Cor.

6: 2, 3; Ps. 149: 7-9;

Dan. 7: 22.

⁷ John 14: 1-3;

Heb. 9: 28.

⁸ Luke 13: 28.

²⁰ Ps. 17: 15.

⁹ Heb. 11: 10.

¹⁰ Rev. 21: 14, 19, 20.

¹¹ Isa. 13: 19.

¹² Rev. 21: 21.

¹³ Rev. 2: 7; 22: 2.

¹⁴ James 5: 17.

¹⁵ Rev. 22: 1.

¹⁶ Luke 23: 42, 43.

¹⁷ Rev. 15: 2, 3.

¹⁸ Rev. 22: 4.

¹⁹ Hab. 3: 4.



A view in the Holy Land of to-day. The restored Holy Land will be far more beautiful.

Listen! That sounded like the muttering of distant thunder! Yes, look at the red-hued clouds! God help us! "Who among us shall dwell with the devouring fire?"²¹ It is raining fire! The very mountains are belching forth fire! The heavens are passing away with a great noise, and the elements are melting with fervent heat, the earth also, and the works that are therein are burning up!²² Those who have persecuted God's children and burned them at the stake are themselves being burned. They also that pierced the Son of God are suffering the vengeance of unquenchable fire. Satan, the great adversary, the root of all wickedness, and his followers, the branches, are in the lake of fire.²³

Look again! Not a thing remains of them but ashes, which you can tread down under the soles of your feet.²⁴ They have all been burned up—root and branch.²⁵ The controversy over God's law is ended. The rebellion has been put down. There is peace at last.

See the city! Not a tower or a pinnacle has been damaged by the fire. See the blood-washed throng! Like the three Hebrews taken from the fiery furnace, not a hair of their heads is singed, nor has the smell of fire passed on them; for the form of the Son of God was with them. Like Noah, they learned to walk with God; and He prepared for them an ark.

Men do not put new cloth into an old garment, nor new wine into old bottles; and surely Jesus will not put His beautiful renewed people²⁶ into an old, worn-out earth. Hark! Hear the voice of the great Creator: "Behold, I make all things new."²⁷ "I create new heavens and a new earth."²⁸

Look! What a transformation! In the south, where we saw that "great and terrible wilderness," it is blossoming as the rose.²⁹ Where we saw the thorn, we now see the fir tree; instead of the brier has come up the myrtle tree;³⁰ for there is no more curse.³¹ The earth is a perfect Eden again. The Lord has created new beasts, like the ones in the beginning, to live among His new people, upon His new earth.³² See the wolf dwelling peaceably with the lamb, and the leopard lying down with the kid, and the calf and the young lion and the fatling together! Watch that little child leading them, without a thought of fear; and the lion is eating straw like the ox! What a joy to be able to dwell safely in the wilderness, and lie down and sleep in the woods!³³ Why is it? Why does nothing hurt or destroy?—It is because the earth is full of the knowledge of the Lord, as the waters cover the sea.³⁴ The people are all righteous.³⁵ Only he that has overcome all his sins is allowed to sit with Jesus on His throne.³⁶

What a blessed reality everything is! There are people building real houses, and living in them; and planting real vineyards, and eating the fruit of them.³⁷

Do you observe how much brighter the sun and the moon are? The light of the moon is as bright as the sun, and the light of the sun is seven times as bright as it formerly was.³⁸

Have you noticed that white-robed throng that seem to go with their Saviour wherever He goes? It must be the one hundred and forty-four thousand who

have come through great tribulations and been redeemed from among men, who are without fault before the throne of God.³⁹

What is taking place now? Every one all over the earth seems to be traveling toward the capital city. It must be either the new moon, when they all go up to partake of the tree of life, which brings forth fruit every month, or it is the Sabbath day, when all flesh go up to worship the Lord.⁴⁰ Not one of them has to send an excuse because he is sick.⁴¹ Study the people carefully. I have not discovered one blind one among them all; have you? I have noticed some men leaping like deer; do you suppose they are the ones who were once lame? Who are those who are singing so joyfully as they go? Are they the ones who were dumb?⁴²

Truly, as it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."⁴³

And to think that He "hath called you unto His kingdom and glory,"⁴⁴ and that we all may come, even "whosoever will!"⁴⁵

²¹ Isa. 33: 14.

²² 2 Peter 3: 10.

²³ Rev. 20: 7-9.

²⁴ Mal. 4: 1-3.

²⁵ Mal. 4: 1.

²⁶ Ezek. 11: 19;

²⁷ 36: 26, 27.

²⁸ Rev. 21: 5;

²⁹ Isa. 66: 17.

³⁰ Isa. 35: 1.

³¹ Isa. 55: 13.

³² Rev. 22: 3.

³³ Ps. 104: 30.

³⁴ Ezek. 34: 25.

³⁵ Isa. 11: 9.

³⁶ Isa. 60: 21;

³⁷ Ps. 37: 29.

³⁸ Rev. 3: 21.

³⁹ Isa. 65: 21.

⁴⁰ Isa. 80: 26.

⁴¹ Rev. 14: 4, 5;

⁴² 7: 13-17.

⁴³ Rev. 22: 2;

⁴⁴ Isa. 66: 23.

⁴⁵ Isa. 33: 24.

⁴⁶ Isa. 35: 5, 6.

⁴⁷ 1 Cor. 2: 9.

⁴⁸ 1 Thess. 2: 12.

⁴⁹ Rev. 22: 17.

The Foundation of Crime

(Continued from page 3)

bears long with men, and with cities, mercifully giving warnings to save them from divine wrath; but a time will come when pleadings for mercy will no longer be heard, and the rebellious element that continues to reject the light of truth will be blotted out, in mercy to themselves, and to those who would otherwise be influenced by their example.

The time is at hand when there will be sorrow in the world that no human balm can heal. The Spirit of God is being withdrawn. Disasters by sea and by land follow one another in quick succession. How frequently we hear of earthquakes and tornadoes, of destruction by fire and flood, with great loss of life and property! Apparently these calamities are capricious outbreaks of disorganized, unregulated forces of nature, wholly beyond the control of man; but in them all, God's purpose may be read. They are among the agencies by which He seeks to arouse men and women to a sense of their danger.

"BE YE ALSO READY"

God's messengers in the great cities are not to become discouraged over the wickedness, the injustice, the depravity, which they are called upon to face while endeavoring to proclaim the glad tidings of salvation. The Lord would cheer every such worker with the same message that He gave to the apostle Paul in wicked Corinth: "Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee

to hurt thee: for I have much people in this city." Acts 18: 9, 10. Let those engaged in soul-saving ministry remember that while there are many who will not heed the counsel of God in His Word, the whole world will not turn from light and truth, from the invitations of a patient, forbearing Saviour. In every city, filled though it may be with violence and crime, there are many who with proper teaching may learn to become followers of Jesus. Thousands may thus be reached with saving truth, and be led to receive Christ as a personal Saviour.

God's message for the inhabitants of earth to-day is, "Be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 44. The conditions prevailing in society, and especially in the great cities of the nations, proclaim in thunder tones that the hour of God's judgment is come, and that the end of all things earthly is at hand. We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another,—fire, and flood, and earthquake, with war and bloodshed. We are not to be surprised at this time by events both great and decisive; for the angel of mercy cannot remain much longer to shelter the impenitent.

"Behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." Isaiah 26: 21. The storm of God's wrath is gathering; and those only will stand who respond to the invitations of mercy, as did the inhabitants of Nineveh under the preaching of Jonah, and become sanctified through obedience to the laws of the divine Ruler. The righteous alone shall be hid with Christ in God till the desolation be overpast. Let the language of the soul be:

"Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, oh, leave me not alone!
Still support and comfort me.

"Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last!"

How sad the condition of the church that resorts to fairs, sales, and entertainments for the purpose of raising money for carrying forward the work of God! In this respect, the church has departed a long way from the commandments of God and the principles of the gospel. Would not Christ say to-day, "Take these things hence; make not My Father's house an house of merchandise?" John 2: 16.

How much better it would be to obey the Lord's instruction, and trust Him for the fulfillment of His promise. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3: 10.

A. E. SANDERSON.

THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right.—Thomas Clarke.

The Sanctuaries of Jehovah

(Continued from page 4)

Christian era. Subtracting the 456 full years and the part of a year from the 2,300, leaves 1843 full years and a part of a year this side of the Christian era. The 1843 full years would take us to the first day of 1844, and the part of a year additional would make the period end sometime in the year 1844. Thus we are sure that the Day of Atonement (Day of Judgment), or cleansing of the heavenly sanctuary, began in 1844. And this is the important part of the vision, which was to take place in the time of the end.

In all court sessions, not only is the time set for the court to open, and the people informed that it will open at that time, but when the day arrives, a crier goes out and states that the court is in session. So in the fourteenth chapter of Revelation, verses 6 and 7, we find a message recorded which was to go to every nation, kindred, tongue, and people, saying, "The hour of His Judgment is come." As we look back to 1844, we find that God did send out to the world a message that in that year, the sanctuary would be cleansed, and the

Judgment would begin. Men in all lands made this announcement with great power.

JUDGMENT HOUR MESSAGE CLOSING

The message of the judgment hour is still going to the people of earth. In all lands, there are ministers, Bible workers, and publications calling attention to the messages of the three angels of Revelation 14. These messages are soon to be followed by the coming of the Lord; for after speaking of the three messages, the prophet, looking into the future says, "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle," and the verses following state that the harvest of the earth was reaped.

These messages heeded will bring the times of refreshing, in which sins will be blotted out in the cleansing of the heavenly sanctuary, and then God will send Jesus. Acts 3:19-21 The Investigative Judgment is now in session. Let us heed the message, that we may partake in the refreshing, and that our sins may be blotted out.

The Eyes of Scripture

(Continued from page 9)

fers us for a further and fuller understanding to the book of Daniel. (Matthew 24:15.) We might as well belittle the inspiration of the Scriptures as to diminish the splendor of these two books. A close study of the book of Acts and of the second epistle to the Thessalonians reveals that the apostle Paul used the seventh of Daniel when he spoke and wrote his memorable words concerning the second coming of Christ preceded immediately by the workings of antichrist. Back of these symbols lay the reality which the prophet held in perspective. In the midst of his figurative language, he produces expressions which reveal to us clearly that the symbols themselves, though terrible and wonderful, were but puny illustrations of the yet more wonderful and terrible thing they indicated. With the right interpretation of these symbols in its hand, the church can confidently go forth to meet the hordes of error.

It is true that in the application of apocalyptic literature, the soul is deeply stirred when, as sincere inquirers, we perceive the correspondence between the predictions and the fulfillment. We note the symbolic precision of Daniel and John; then, as specific events pass before us, we are startled to see the one answering to the other. Deep never called more truly to deep than the daily events of the present are answering to the utterances of Daniel and the Revelation. He who misses the messages of these books is missing the richest thing in the world. Let us therefore pay attention to this wonderful gift of God, and seek to discover the purpose of the divine mind in imparting it.

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ANOTHER three years' course of training for nurses will begin October 1, 1919. We expect to enroll a good, large class of consecrated young men and women belonging to the Seventh-day Adventist Church.

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COUNTRY HOME FOR SALE



View of the house from the northeast. The northwest view, the best, cannot be photographed on account of the great oak tree.

As Milton C. Wilcox, according to General Conference Council recommendation, shortly leaves the Pacific Press to connect with the Loma Linda Medical College, his property in Mountain View is for sale without reserve. It consists of one acre of land, with family orchard of more than 30 choice fruit trees—apple, apricot, almond, fig, nectarine, peach, pear, plum, quince, walnut—also grapes and berries. There is a palm tree, two beautiful live oaks in the right place, and several eucalypti. Its buildings are (1) A two-story 11-room house—one of the rooms being a large sun parlor—besides three sleeping porches, two bath and toilet rooms, large attic and basement, and large clothes closets. Porches screened in. No better location in town, beautiful view, good neighborhood. Town soon to have very low electric and water rates. (2) A three-room bungalow with bath and toilet, and large screened-in porch. (3) A three-story tank house, thirty feet high, with 3,000-gallon tank giving good water pressure. Water piped to all parts of the property. Rooms for shop, storage, and other purposes. (4) A cool, roomy garage. (5) Engine house. There is also a good well of good water. All buildings wired, and electricity on for both light and power. No incumbrances on the property. The upper floor of the house can be divided into light housekeeping suites. Rent of rooms and bungalow can be made to pay more than interest. Address M. C. Wilcox or H. G. Childs, Mountain View, Cal.

To America's Shame

Leslie's Weekly is authority for the statement that "American cigarettes have become very popular among Orientals. The number exported to the Orient in the present fiscal year will exceed 8,000,000,000, worth \$16,000,000 against less than 2,000,000,000, worth \$3,000,000, in 1915."

This statement, coupled with one made by the head of the American Brewers' Association to the effect that they intend moving much of their interests to the Orient when prohibition is effective here, certainly makes a black indictment for America to face in the Judgment Day. Poor China, laden with millenniums of ignorance and superstition, just now endeavoring to rid herself of the opium curse, is to be bound again with the shackles of foul habits, shackles forged in America. It is bad enough for us to consume our own body-destroying productions; but to foist them upon China is to strike a man when he is down. Shall we call it a sin or "legitimate business expansion"?

A \$1,000,000 Prize Fight

A WORLD'S championship prize fight is scheduled for Toledo, Ohio, on July 4. The arena, erected for the contest, represents an expenditure of 85,000. The promoter reports that \$500,000 worth of tickets have been sold already, and that the total sales will easily reach the million dollar mark. The tickets range in price from \$10 to \$60; and advance orders from England, Australia, and other far-away countries are coming in by the score.

Over \$1,000,000 expended to see two men pound each other for a few minutes! The more gore and bruises, the more the crowd is thrilled and exhilarated. Rather savors of the Colosseum of Roman days and the bull fights of more modern times, doesn't it? Wonder what the Armenians and the other Eastern peoples who are starving by the hundreds of thousands for lack of a crust of bread, think of our much vaunted charity and philanthropy when they hear that \$1,000,000 is being spent on an American prize fight!

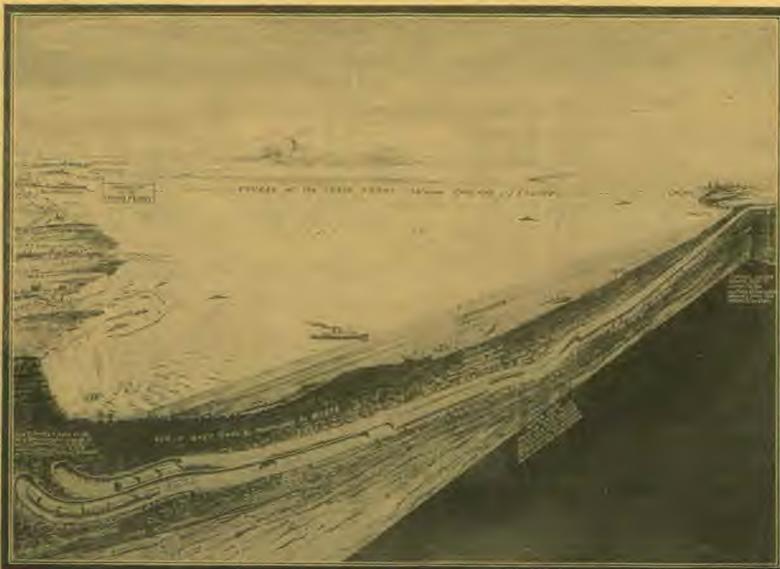
A Boom in Missions

WHAT is possibly the greatest evidence of enthusiasm in foreign missions since the day Christ sent out the one hundred and twenty is to be witnessed in Columbus, Ohio, June 20 to July 13. The Methodist Episcopal Church has staged a mammoth missionary exposition, wherein foreign missions will be brought to America in a vivid way. The exhibits are in seven mammoth buildings.

The exposition in whole covers 114 acres. An extraordinary stereopticon and cinematograph has been made especially for the occasion; and upon a screen 110 x 110 feet, it will throw thousands of pictures of mission life. It is estimated that 175,000 delegates will be in attendance. Methodism plans to mass its pulpit orators and experienced missionaries, and hourly addresses are to be given throughout twenty-four days.

This exposition is but a part of the Methodists' celebration of the hundredth anniversary of the founding of their missions, which includes a drive for \$120,000,000 for missionary work.

The world has never been so alive and interested in the cause of missions as it is to-day, and this awakening constitutes a potent sign that the world is to be evangelized "in this generation." God is using various denominations in this work, and certainly the Methodists are planning to do their share.



In less than ten years, England and France should be connected by two parallel tunnels, nearly 31 miles long, costing \$100,000,000. Over a century ago, a definite plan for spanning the English Channel was presented to Napoleon I. But it has been reserved for our day to see a practicable plan formulated.

Government Paternalism

FRANK A. VANDERLIP, of international fame as a banker, on returning from his recent trip to Europe, reports "one million people in England on unemployment weekly dole," and "in little Belgium, eight hundred thousand people receiving a weekly unemployment wage."

Is there not being developed, not alone in Europe, but in this country as well, a dangerous condition of government paternalism? Those familiar with the history of Rome know that her downfall was accompanied by great discontent among the people because of industrial conditions, and then the ruling classes undertook to relieve these conditions by supplying food, employment, and even amusement. The experiment proved disastrous in the case of Rome. Is there any warning for us to-day in the history and the final overthrow of that great empire? Government aid may be necessary in certain conditions and at certain times, as a temporary relief; but never permanently.

Gompers and Beer

AND now comes Samuel Gompers, for nearly a third of a century president of the American Federation of Labor, walking up and down in front of the camp of the prohibitionists and posing as the great Goliath champion of beer. He is writing voluminously, and speaking on every occasion possible, on the subject of "Labor and Beer."

He says that if we take beer away from the American workingman, we shall enter a period of unprecedented unrest and upheaval. "To save from overindulgence in an evil habit, we are taking a chance of wrecking the social and economic fabric of the nation." Think of it! "Wreck the nation" by eliminating beer from the workingman's lunch!

In *McClure's* for June, Mr. Gompers writes: "I have heard it stated, and I believe it, that the birth of the Bolsheviki was in prohibition. . . . Russia tried prohibition and found Bolshevism."

We stand amazed that a man who has displayed such breadth of mind and knowledge in many ways should declare that Bolshevism was born of prohibition. In the fall of 1914, just after the war began, an imperial edict was issued by the czar, forbidding the use and manufacture of vodka, the national liquor, for the period of the war. On June 30, 1916, this temporary law was repealed, and prohibition was made permanent for Russia.

Now, according to Mr. Gompers, Russian prohibitory laws engendered Bolshevism. Prohibition began in the fall of 1914; therefore the cause of Bolshevism cannot be found earlier than the fall of 1914! Can any

one who knows a whit about Russia's history for the last century subscribe to such reasoning? The seeds that have matured into the noxious weed Bolshevism have been planting for whole generations past. The peasants have been ground into the dust by imperious monarchs; education has been withheld from the masses; the church has been autocratic; the land has been owned by a few and worked by starvelings; the taxes have been unbearable; the people have had little to do with the processes of government. These things, not prohibition, have watered the Bolshevik weed.

Whoever has read or heard of Lenine's saying, "Give us back our vodka and we will subside"? Did Kerensky say that people had risen *en masse*, and put the czar and his family to death at Ekaterinburg, because he had forbidden their drinking? Have the great statesman of the world declared that if we will ship to Russia millions of gallons of vodka, the problem will be solved?

Crude are the devices of men who endeavor to bolster up a great wrong.