

# Signs of the Times

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Arrival of Count von Brockdorff-Rantzau (central figure in gray) with his associates at Versailles to arrange for the most famous treaty of history, signed June 28, 1919, for Germany, by Dr. Hermann Mueller and Dr. Johannes Bell.

## In the Black Hand's Clutches

*Octopus of Bolshevism Planning Conquest of the World*

By CARLYLE B. HAYNES



HAT those who accept the principles of Bolshevism in all countries will attempt to unite in a new world-wide crusade for anarchy is the prediction of a French business man, a prisoner of the Bolsheviks in Russia for three months, who is quoted by the New York Times correspondent, Walter Duranty, in his cabled dispatch to that paper in its issue of December 30, 1918. This man says of the proposed world crusade:

"That time has not yet come; but unless some action is taken by the rest of Europe, nothing can prevent it."

On this same point, Mr. Roger E. Simmons, of Hagerstown, Maryland, attached to the United States embassy staff in Russia as an accredited representative of the American Department of Commerce, testified as follows before the Senate committee investigating Bolshevism:

"They are working with all the devilishness they have, to spread their doctrines throughout the world. As late as November 18 last, Lenine said in Moscow—and I have a copy of the statement with me—that they had sympathizers with great organizations behind them in Scandinavia, in Germany, in England, and in France. He also named this country as one of the targets they were aiming at."

"The power that has crushed Germany," said Lenine, "is also the power that will in the end crush England and the United States." On another occasion, and within the last few weeks, Lenine said that this year will decide whether or not

Bolshevism is to triumph in other parts of the world. And I have the information, given to me in Petrograd, that already the agents of Trotsky and Lenine have been sent to this country, and that they have in operation a central bureau of propaganda somewhere in this country."

And that, in substantiation of this statement, the Anarchists, the Radical Socialists, the I. W. W., and other radical groups in the United States, are combining for the avowed purpose of overthrowing the American government by "a bloody revolution," and creating in its place a Bolshevik republic, is disclosed in a memorandum prepared in the United States Post Office Department by Solicitor-general Lamar of that department, and read into the records of the Senate Propaganda Committee on March 10, 1919, by Major Hume, counsel to the committee.

This memorandum formed the preface to about one hundred excerpts from radical publications which, since the signing of the armistice, have been seized in the mails by authority of the Post Office Department. The memorandum is as follows:

"These excerpts will readily convey to you the forceful activities of these organizations and the methods they advocated to accomplish the object of their purposes."

"This propaganda is being conducted with such regularity that its magnitude can be measured only by the bold and outspoken statements contained in these publications and the efforts made therein to inaugurate a nation-

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# ANGELS WHO SIN

## Annals of the Fallen

By TYLER E. BOWEN

**T**HE fallen angels are real beings. They have bodies, and like the good angels, are intelligent beings, alert and active in the affairs of earth. This fallen host of disobedient, wicked angels must be reckoned with. They have power, as have the good angels, to manifest themselves, taking on the appearance of men, or, when it best suits their purpose, to withhold themselves from human vision. Most of their evil work is accomplished behind doors closed to human vision, and this gives them a tremendous advantage in carrying on their nefarious plottings.

It is to their interest to keep thus out of sight. The devil himself, that powerful, masterly angel who once led all the angels in their anthems of praise to the Father and the Son about the throne, delights to deceive men into believing that there is no such personage at all as the devil. Or, if people must believe there is such a being, then he is quite willing for them to count him as having horns, batlike wings, feet with hoofs, fingers with birds' claws, and a forked or spear-shaped conclusion of a long, ratlike tail. All this suits his satanic majesty quite well; for he can the better deceive his victims—men and women whom he is luring on to destruction.

When he shall choose to disclose himself in his angelic beauty, given him by God, appearing as a shining being of majestic bearing and form, as he truly is, all will be ready to prostrate themselves before him, utterly deceived into thinking that Christ Jesus Himself has appeared among men. "And no marvel; for Satan himself is transformed into an angel of light." 2 Corinthians 11:14. But it is Jesus whom Satan hates most. It is to give His heart pain that he now directs his malice against Christ's followers, whom Jesus so dearly loves. It behooves us, therefore, to become intelligent regarding the machinations of this wicked prince and his confederate host.

### IN EVERLASTING CHAINS

That these evil angels, every one possessing an individuality, were once appointed to a certain place and work in heaven, two scriptures make clear: "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the

whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9.

If we had no more information than these two scriptures give us, we should know, by this revelation of God, that the devil, or Satan, hates Christ, the Son of God, for he fought against Him in heaven itself; that Satan and his angels were defeated in the contest; that they were



Not all angels are good. Even Satan has power to transform himself into "an angel of light." 2 Corinthians 11:14.

cast out of heaven; that they all were cast out into the earth; that as truly as they had a habitation—a place—in heaven, just so surely they now have secured, through deception, their habitation in the earth; that these same angels who were shut out of heaven six thousand or more years ago are still alive, every one of them "reserved" by God "in everlasting chains" which they cannot break, "under darkness [outside the pale

of the light of truth shining yet upon men—they having passed their probationary period] unto the judgment of the great day."

These are the hidden beings of power, directing their energies to evil and deception and sin, with which we have to contend in our everyday experiences. The sooner we thoroughly comprehend this and plan accordingly, the better for us. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Ephesians 6:12, A. R. V.

They are spoken of as "spirits," even as God speaks of His angels as "spirits." But this does not mean they are "phantoms," or "ghosts," without bodies with which to think and act. They are nothing of the kind, but wicked, lying spiritual beings, created with all the other angels, to a sphere of active service in God's great plan, a little above man (for man was created "a little lower than the angels"), who is now fallen from his high and holy estate.

Will they lie, while pretending to be good and holy and loyal to God?—Most assuredly they will. This is their business. They have had a six-thousand-year course in the art, under the training of the very wisest angel created,—the father of lies himself. They would indeed be very stupid if by this time they were not adepts, postgraduates, if you please, every one of them, in the lying art.

### NEED TO BE TESTED

The apostle John gave us good advice when he wrote, "Beloved, believe not every spirit [pneuma, living or spiritual being—Lydell and Scotts' Lexicon], but try the spirits whether they are of God: because many false prophets are gone out into the world." 1 John 4:1.

Then we are to try the angels. Not all are angels of God, even though they may profess to be such. A true prophet is inspired to speak for God. So false prophets are inspired by fallen angels to give out messages to deceive. Through the channel of making it appear that the spirits of the dead return to talk with friends, Satan and his confederate host carry forward their masterpieces of deception.

"He who is the father of lies, blinds and deceives the world by sending forth his angels to speak for the apostles, and make it appear that they contradict what they wrote by the dictation of the Holy Ghost, when on earth. These lying angels make the apostles corrupt their own teachings and to declare them to be adulterated. By so doing, Satan delights to throw professed Christians, and all the world, into uncertainty about the Word of God. That holy book cuts directly across his track, and thwarts his plans."

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# ARE CHRISTIANS JEWS?

Interesting Definitions from Authentic Sources

By J. BERGER JOHNSON

AS the crowning argument in the offensive against the observance of the Bible Sabbath, the seventh day of the week, the expression is often resorted to, "It's Jewish." When every other excuse has fallen short of successfully annulling the claims of God in this respect, the disputant nearly always retreats to this much over-crowded refuge.

While it is a fact that the Sabbath was made for no special epoch, nor for any particular people on the face of the earth, but was to exist through all time, and for all mankind, wherever they may be found, yet for argument's sake, we can agree with the above-named class of individuals. We will use the expressions in a deeper and more comprehensive application however.

## WHO ARE TRUE JEWS?

It would be well, first of all, to go to the Bible, the resort of every true Christian, to find what it has to say about the Jew. Let the apostle Paul's definition to the Roman believers serve to start us out right. Romans 2: 28, 29: "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

From this, it is quite evident that God's Word recognizes the true Jew, and classifies him so that there remains no room for equivocation. To be indeed a real Jew requires a certain experience in the life. The fact that a person may rightfully claim heirship to the ancient man of God, Abraham, testifies nothing as to his real identity in the sight of God. When Christ met the Pharisees, they said to Him, "Abraham is our father." They boasted of that fact, and trusted in that fact for salvation. To them, that was the passport to glory. But Christ quietly answered them, "If ye were Abraham's children, ye would do the works of Abraham," thus clothing with significance the fact that *real* heirship with Abraham demands fruits not found in the unconverted, unconsecrated man, even if he is able to show his lineage physically in the line of Father Abraham's descendants.

## HEREDITARY CLAIMS NO PASS TO HEAVEN

When John the Baptist was baptizing in the river Jordan, many scribes and Pharisees came to him seeking baptism. He did not grant their request at once, but held up before them the need of a heart experience before they could go forward in that important rite. They, no doubt, thought that their ability to show direct kinship to Abraham was sufficient reason for John's immediate compliance with their request. He, however, cleared away, in one short and yet withal powerful statement, all their preconceived opinions on the matter, and

outlined in that statement what was needful for them: "Bring forth . . . fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus he showed them the utter futility of literal descendancy from Abraham as a preparation for baptism.

## "It's Jewish"

*"When we present God's holy law,  
And arguments from Scripture draw,  
Objectors say, to pick a flaw,—  
'It's Jewish.'"*

*"Though, at the first, Jehovah blessed  
And sanctified His day of rest,  
The same belief is still expressed,—  
'It's Jewish.'"*

*"Though with the world this rest began,  
And then through all the Scripture ran,  
And Jesus said, 'Twas made for man,—  
'It's Jewish.'"*

*"Though not with Jewish rites which passed,  
But with the moral law 'twas classed,  
Which must endure while time shall last,—  
'It's Jewish.'"*

*"If from the Bible we present  
The Sabbath's meaning and intent,  
This answers every argument,—  
'It's Jewish.'"*

*"Though the disciples, Luke and Paul,  
Continue still this rest to call  
The 'Sabbath day,'—this answers all,—  
'It's Jewish.'"*

*"The gospel's teacher's plain expression,  
That sin is of the law transgression,  
Seems not to make the least impression,—  
'It's Jewish.'"*

*"They love the rest of man's invention;  
But if Jehovah's day we mention,  
This puts an end to all contention,—  
'It's Jewish.'"*

*"O ye who thus God's day abuse  
Simply because 'twas kept by Jews,  
'The Saviour, too, you must refuse,—  
'He's Jewish.'"*

*"The Scriptures then, we may expect,  
For the same reason you'll reject,  
If you but stop to recollect,—  
'They're Jewish.'"*

*"Thus the apostles, too, must fall;  
For Andrew, Peter, James, and Paul,  
And Thomas, Matthew, John, and all,—  
'Were Jewish.'"*

*"So to your hapless state resign  
Yourself, in wretchedness to pine;  
Salvation surely you'll decline,—  
'It's Jewish.'"*

To show that Paul had the same view of this matter, we have but to turn to his writings to the Romans. In the ninth chapter, verses 4-8, he voices these sentiments, which are still applicable, and always will be: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever." "Not as though the Word of God had taken none effect. For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children. . . . That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

## A GRAFTING PROCESS

Certainly the position of the *real* Jew, in the Word, is an enviable one. To him come all the good things God has instituted for His people. To the true believer to-day comes the assurance that he may have a part in the promises and covenants made with Abraham by God. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29. Whether he be Jew or gentile, he can be grafted into Christ, and through faith and a life of obedience, become a member of Israel, and receive the commendation from the Master that Nathanael received, "Behold an Israelite indeed, in whom is no guile!" John 1: 47.

To make the boast that we are not Jews, but gentiles, is not to occupy a very desirable position, according to the texts we have studied, and another which we find in the letter to the Ephesians by the apostle to the gentiles: "Wherefore remember, that once ye, the gentiles in the flesh, who are called uncircumcision by that which is called circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world." Ephesians 2: 11, 12, A. R. V.

How any one can fail to see the position of the real Jew as outlined in the Bible, is incredible. In Christ, all those who are far off, whether Jew or gentile, "are made nigh by the blood of Christ." Ephesians 2: 13. To have received Christ, in truth makes us all Jews, and spiritual seed of Abraham, whether we recognize it or not.

Of course, the gist of the whole matter concerning the Jew and the gentile is that by claiming that we are gentiles, we are supposed to be freed to disobey God's command concerning the Sabbath of the Lord, the seventh day of the week; but we can see, from these verses, that

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# "Lest We Forget"

By  
J. S. Washburn

ONE hundred days of the most stupendous fighting that the world has ever known, the greatest battle of all history, in which millions of men were locked in the death grip in one continuous battle, and then the most abject and humiliating surrender of the enemy, closed the world's greatest war. American capital in colossal sums, American munitions, American food, and at the last, American ships and soldiers, turned the tide, and swept back the waves of invasion. Not that America had the largest army, for it was comparatively small; or that she furnished the leading general; but her new life and energy filled with new courage and strength the allies, worn and weary with the awful strife.

To our President, the defeated enemy countries, starving and broken, appealed for a cessation of hostilities, and seemed glad to accept terms from him which amounted to unconditional surrender. The allied countries of Europe seemed to regard it as absolutely essential that President Wilson should attend in person the conference in Europe that must settle the final terms of peace. No American President, while in office, had ever visited Europe. The head of this government is recognized as a world leader to-day. A recent article in the *London Times* states, "Mr. Wilson has done incalculable service for the allied cause in the war, and his name is a name to conjure with in Europe." And further, speaking of the allied discussions preceding the actual conference, it says, "To these, Mr. Wilson's presence is not only desirable but indispensable."

Not for conquest, but to give liberty, has America fought this great war. In civil and religious liberty, in enlightenment and inventive genius, and in wealth, for many years the United States has been in reality the leading nation of the earth; and this war has brought our country to the front as holding the world's balance of power.

To our nation, standing upon this pinnacle of earthly power and glory, comes the solemn question: Does not all history, human and divine, teach us that the hour of highest exaltation is the hour of greatest danger, to men and to nations? Shall we forget Tyre, Nineveh, and Babylon? "When his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne,

and they took his glory from him." Shall we forget how fleeting is earthly glory?

When we consider that the territory of this country extends from "pine" to "palm," from north to south in America, and to Porto Rico and the Philippine Islands, and that our "far-flung battle line" has fought in Europe, and our navy, "far-called," in the world war, surely the sublime prayer of "The Recessional," written for the Queen's Jubilee in England in 1897, should rise from the heart of every American to-day.

"God of our fathers, known of old—  
Lord of our far-flung battle line,  
Beneath whose awful hand we hold  
Dominion over palm and pine—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

"The tumult and the shouting dies—  
The captains and the kings depart.  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

"Far-called, our navies melt away;  
On dune and headland sinks the fire.  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of all nations, spare us yet,  
Lest we forget—lest we forget.

"If, drunk with sight of power, we loose  
Wild tongues, that have not Thee in awe—  
Such boastings as the gentiles use,  
Or lesser breeds without the law—  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.

"For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord!  
Amen!"

## In the Black Hand's Clutches

(Continued from page 1)

wide reign of terror, and overthrow of the government.

"In classifying these papers they are submitted in their major or general class as follows: I. W. W., anarchists, Radical Socialists, and Socialists. It will be seen from these excerpts, and it is indeed significant, that this is the first time in the history of the so-called radical movement in the United States that these radical elements have found a common cause (Bolshevism) in which they can all unite. The I. W. W., Anarchists, Socialists radical and otherwise, in fact all dissatisfied elements, particularly the foreign elements, are perfecting an amalgamation with one object, and one object only in view, namely, the overthrow

of the government of the United States by means of a bloody revolution and the establishment of a Bolshevik republic.

### PROPAGANDA OF REVOLUTION

"The organization of the Industrial Workers of the World is perhaps most actively engaged in spreading this propaganda, and has at its command a large field force known as recruiting agents, subscription agents, lecturers, etc., who work unceasingly in the furtherance of 'the cause.' This organization also publishes at least five newspapers in the English language and nine in foreign languages.

"It is the announced intention of this organization to publish their literature in practically every foreign language spoken in the United States, to change their monthly magazines into weeklies, their weeklies into dailies.

"In a recent issue of one of these publications there appears a notice to the effect that beginning in March a publication in Chinese language will be published in New York, in the interests of the Chinese I. W. W., who have recently been organized.

"It will be seen from the foregoing that this organization will be able by this method to reach every foreign element in the United States and by means of its propaganda to weld them into one big 'revolutionary' unit.

"It also appears that the Socialists have joined the Bolshevik movement and are using the party organization to further the cause, and this will be seen from the various excerpts from socialistic publications.

"The anarchistic class, already outside the pale of the law, are to be found among the staunchest supporters of Bolshevism and have eagerly seized this opportunity to join forces with other radicals and overthrow the government."

### A FUTURE MENACE

We do not believe that the extremists will succeed in overthrowing the United States government, and we pray God that the world may be preserved from the horrors of Bolshevik rule; but we do confidently believe that these disorders and disturbances in the various nations of the earth to-day are precursors of the time when the Spirit of God shall be entirely removed from the earth, and all the passions of the flesh shall be unrestrained.

The leaders in the world of thought and statesmanship recognize the danger in the bitter feelings of envy and revenge, and in the increase of class hatred. Clouds of evil presage hang low over the earth. All the elements which produced the French Revolution are ablaze in the hearts of men to-day, and that great tragedy pales into insignificance in comparison with the things that have occurred in Russia. The future is dark with terrible menace for the inhabitants of the earth. Ere long the lightnings will begin to flash and the storm will break—such a storm as this world has never yet witnessed.

"Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth." Jeremiah 25:32.





# The Skeleton in the Home

*How Shall We Remove the Menace?*

By DANIEL H. KRESS, M. D.

*Sentimentalism is responsible for many modern marriages, and therefore for many modern divorces. They stand related as cause and effect.*



IN the year 1896, there were 17,000 divorces in the United States. Seven years later there were seventy thousand. One year's record for Cook County, Illinois, is 4,575 divorces. In 1850, there were only 4,034 in the entire United States. From England comes the word that in one London court alone, 430 divorce suits were filed from the latter part of January to March. What can be the cause of this alarming increase?

The real trouble lies not so much in divorce as in thoughtless or principleless marriages. No social evil exists to-day more disastrous in its effect upon the race than the laxity pertaining to marriage. Recently a young woman, being unable to decide which of her two lovers she should take, concluded to toss up a penny. Ten months later, as might be expected, she appeared before the court with a babe in her arms on a plea of non-support, asking for release from her vow. We cannot blame her for asking for a divorce. It was probably the only thing the poor creature could then do. But the real trouble was in the laxity pertaining to marriage. There are numerous unions made as carelessly as was this one; and as long as this course continues, divorce will be a necessity for the men and women who turn from Scriptural standards of matrimony and refuse to conform to the Christian law of divorce.

## WHO SHOULD NOT MARRY

Marriage is by many regarded as a mere romance. The question is not asked, Will this union result in the propagation of healthy and hearty children? or will it increase our future usefulness? The first would debar the physically and morally unfit. One million men and women in the United States with tubercular disease would be included in this. It would also shut out nearly five millions who are afflicted with venereal diseases. Many, though in health, would be excluded from marriage because it would cause a decrease in usefulness. The chief reason why divorces are so common is, that the nature of marriage is not generally understood.

To the question, "Is it lawful for a man to put away his wife for every cause?" Jesus replied: "Have ye not read, that He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more

twain, but one flesh. What therefore God hath joined together, let not man put asunder." The Pharisees inquired, "Why did Moses then command to give a writing of divorcement, and to put her away?" He answered, "Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." Matthew 19: 3-8. God never designed that divorce should exist. Divorce becomes a necessity whenever in any community men and women consult sentimental feelings instead of good sense in forming these unions.

The question by those who contemplate marriage should not be merely, Do we love? but, Will this marriage increase or diminish our future usefulness? Reason and an enlightened conscience, and not mere sentimentalism and passion, should decide this question.

## SENTIMENTAL SAMSON

"They took them wives of all that they chose," is recorded of the professed "sons of God" who before the Flood were governed by mere sentimentalism. Sentimentalism is responsible for many of the modern marriages, and consequently for many of the modern divorces. They bear to each other the relation of cause and effect.

The result of ill advised marriages was demonstrated in the case of Samson. The record informs us: "Samson went down to Timnath, and saw a woman." "And he came up, and told his father and his mother, and said, . . . Now therefore get her for me to wife." In spite of remonstrance on the part of his parents, he urged, "Get her for me; for she pleaseth me well." "And he went down, and talked with the woman; . . . and after a time he returned to take her." The union was soon followed by a separation, it is stated; and Samson's wife was given to his companion.

One lesson was not sufficient. Although a strong man in many respects, Samson was swayed by passion. "It came to pass afterward, that he loved a woman . . . whose name was Delilah." Through this union, Samson was shorn of his strength; and when the enemies of the Lord came upon him, this once mighty man found himself powerless, and a mere plaything in their hands. It is evident that that which Samson termed love, was merely a delusive infatuation which Satan employed to shorten a useful life.

Samson is not the only man who has made the sad mistake of his life by an ill advised union. Most of the modern divorces could with a little difficulty be traced to similar causes.

A suitable union, one sanctioned by the Word of God, will increase the happiness and usefulness of both husband and wife. Saner education is needed in regard to the nature of this union and its purpose if we would reduce the number of divorces; and until such education is given, divorce is the only legitimate way out of an unbearable evil. The Saviour called attention to the laxity pertaining to marriage, as one of the signs of His soon coming and the end. "As in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24: 38, 39. While laws may be enacted that will in a measure minimize divorces, yet we do not look for much betterment as a result of stricter divorce laws. To keep those bound together who are entirely unsuited for each other and who should have never married, does not seem altogether wise or just. Because of the hardness of men's hearts, it is still necessary to write bills of divorcement in the civil courts.

## DIVORCE FORBIDDEN CHRISTIANS

But the precepts of their Founder do not allow Christians to divorce save on one charge. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away committeth adultery." Matthew 19: 9.

The apostle Paul confirms this in the words: "Unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." 1 Corinthians 7: 10, 11.

Happy marriages are contracted only by following the apostle's advice: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10: 31.

"WE should not distrust God; He sees our future life, and knows all our hidden care; serve Him well to-day, and He will care for us to-morrow."



# Leader of the Church Universal

## And His Various Duties

By MEADE MacGUIRE

"HE that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Romans 8:32.

Everything that infinite love and wisdom could devise has been done, in order that all who are willing may have the full benefit of the gift of Christ. Man is so weak, so enslaved by sin, that he must have divine help to make real in his experience the life which Christ has made possible. Accordingly, before He left the group of men with whom He was intrusting the gospel commission, Christ began to prepare them for the reception of the third person of the Deity, the Holy Spirit.

When Christ took up His work in heaven, as personal representative of the human family at the court above, the divine Spirit was to come and take up the work on earth. He would abide in the heart of every believer, introducing the divine nature, and reproducing the character of Christ.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:16, 17.

### AN UNFAILING SPRING

Christ had previously told His disciples something of the work the Holy Spirit would do.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:37-39.

Men were invited to come and drink of the living water—to partake of the life and nature of Christ; but this could be done only by the aid of the Holy Spirit. He was to come as Christ's representative on earth.

"The Comforter, even the Holy Spirit, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John 14:26, A. R. V.

"Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7, A. R. V.

He was to teach the believers, and impart power to them to proclaim the good news of salvation to the world.

"The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." 1 John 2:27.

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8, A. R. V.

### LEADERS OF CHURCH ACTIVITIES

So the Holy Spirit came in mighty power on the Day of Pentecost, and took charge of the work of salvation on earth. Henceforth the disciples recognized Him as their ever-present leader.

"And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, went down to Seleucia; and from thence they sailed to Cyprus." Acts 13:2-4, A. R. V.

"And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia; and when they were come over against Mysia, they assayed to go



Peter, as well as the other apostles, was a believer in the Holy Spirit. In his preaching, he urged the people to "repent, and be baptized" "in the name of Jesus Christ for the remission of sins," and then they would receive "the gift of the Holy Ghost."

into Bithynia; and the Spirit of Jesus suffered them not." Acts 16:6, 7, A. R. V.

Also in the messages to the seven typical churches, given in the first three chapters of Revelation, each message closes with the admonition, "He that hath an ear, let him hear what the Spirit saith unto the churches."

Many have the idea that the Holy Spirit is a vague, intangible influence which works in some mysterious way, and of which we can know or understand but little. Surely the Scriptures say enough that is simple and explicit, so that we may become acquainted with this divine Person who has come to earth to carry on the work of Christ until man's redemption is complete.

We read that "the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:10); so we know that He has infinite understanding. Of the spiritual gifts which heaven imparts to

men, we read that the same Spirit divides "to every man severally as He will" (1 Corinthians 12:11); and so we know that He possesses the divine will. Paul, in his letter to the Romans, appeals to them to pray for him, "for the Lord Jesus Christ's sake, and for the love of the Spirit" (Romans 15:30); and so we know the Spirit possesses divine love. Jesus said, "When He [the Spirit] is come, He will reprove the world of sin" (John 16:8); and so we know that the Spirit has the divine sensibility to discern right and wrong. These are the chief characteristics of personality—understanding, will, affection, and moral sensibility.

### A PERSONAL COMFORTER

What an inexpressible comfort to know that our divine Helper is not a God removed from us by infinite space, nor is He a mysterious, intangible influence; but God in the person of the Holy Spirit is actually present with us, and never leaves us.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Or as we read in Weymouth's translation:

"Do you not know that you are God's sanctuary, and that the Spirit of God has His home within you?"

How important that every believer know more fully what the Spirit is able and willing to do for him! Sin has paralyzed man's spiritual faculties, so that he cannot understand the things of God.

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

So the Holy Spirit comes first to resurrect those spiritual senses and convict of sin. The sinner who responds to the appeal of the Spirit, and turns from his sins, is comforted with a revelation of Christ as his sin-pardoning Saviour. Having accepted redemption from the penalty of sin, he is led to desire freedom from its power, which freedom is also provided in Christ, but is made real to the believer by the power of the ever-present Spirit.

"Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Just as Christ comes to us as a priceless gift of infinite love, so the Spirit comes also as a gift. When full possession is given Him, He writes the law of God in the heart, imparts the divine nature, transforms the whole character, and makes Christ the supreme reality of the life; for it is the mission of the Holy Spirit to reproduce the character of Christ in every believer. Then the be-



liever becomes a witness of the mighty power of redeeming love.

Our attitude toward the Holy Spirit is therefore a matter of the greatest importance. Stephen said to the people to whom he was preaching, "Ye do always resist the Holy Ghost" (Acts 7: 51); and that resistance resulted in their ruin. Paul warns us to "grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Ephesians 4: 30. And Christ gives the most solemn warning of all when He says: "Therefore I say unto you, Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come." Matthew 12: 31, 32, A. R. V.

One of authority has expressed it simply in this sentence: "No one need look upon the sin against the Holy Ghost as something mysterious and indefinable. That sin is the persistent refusal to respond to the invitation to repent."

We may grieve our Father in heaven, who loves us with an everlasting love,

and still, by innumerable agencies, He strives to awaken us to our need and win us back to the path of righteousness. We may spurn and reject our compassionate Saviour, and still He pleads for us. By His angels, by His providence shaping the circumstances of our lives, and by every means within the resources of divine wisdom, He seeks to save us. Still God in the person of the Holy Spirit does not leave us. He follows us through all our devious ways, pleading, yearning, wooing, warning, with divine tenderness and unwearying patience. He will not give us up.

But if a man persists in this course, a day will inevitably come when God's mercy will cease to be proffered. Divine help will be withdrawn. God can do no more. The Spirit will take the man's answer as final, and will abandon him to his choice. Then he has committed the unpardonable sin. He is dead, so far as salvation is concerned, without God, and without hope in the world, only awaiting the execution of the sentence of eternal death.

What a fearful thing to spurn thus the mercy of God, and cut off the help of Him whose love was so great that He willingly laid down His own life to save sinful men!

beyond the edge of the precipice to perdition.

Paul makes this very plain. Writing about the event which terminates all earthly affairs, he says: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 16, 17.

#### THE TRAGEDY OF ETERNITY FALLS

The assurance is very plain. As the rushing waters, bearing their vast human freight, reach the top of the falls, all the righteous dead will be called from the bosom of the stream, and the living believers in Christ will be caught up from their tiny vessels, and all together will be carried by angel hands to meet the descending Saviour. Returning with Him to heaven, they live and reign with Christ a thousand years." Revelation 20: 4. All the happiness which a loving Father can devise will be theirs to enjoy. The best that heaven can provide will be at their disposal, and Jesus will find His chiefest joy in recompensing them for all the suffering they endured for His sake while they lived on earth. Descending from heaven at the end of the thousand years, they will enter into the delights of the earth made new, which God will create for them as their eternal home. Here they will spend the blessed years of an unblemished eternity, still, even then, growing in grace and in the knowledge of the Lord Jesus Christ, whose unfathomable love and wisdom will be an unending source of wonder, admiration, and praise.

But what of the others—those who neglected Christ while they lived on earth—those who, shutting their ears to the roar of the falls, still, even at that solemn time, pursued their vain chase for gold and conquest? What of them? Ah, there is the sad and terrible tragedy!

There was nothing to save them from being swept by the hurrying waters into the oblivion of the bottomless pit. In God's plans for the future, there is no place but for those who reverence His Son. He knows that those who love Him and look to Him as their pattern will be sure to develop in their lives the graces that belong to Him, and that make Him such a beautiful, adorable, and endurable character. These, "the meek," "shall inherit the earth." But those who spurn Christ, and, turning from Him, choose the paths of sin, must consent to drop out of the life of the universe.

God is firmly and fixedly purposed to have His entire dominion free from every trace of sin. As soon as sin has run its course and revealed its horrid loathsomeness, He will obliterate it forever, with all who cling to it. As Paul says, after enumerating many kinds and degrees of sin, "they which do such things shall not inherit the kingdom of God." Galatians 5: 19-21. And John fully agrees with this; for he says that into the holy city of God shall in no wise enter "anything that defileth, neither whatsoever worketh abomination, or maketh a lie." Revelation 21: 27.

(Continued on page 12)

# Approaching the Cataract

*What Is Before Us?*

By ARTHUR S. MAXWELL

FROM the day when God launched the first little boat, with its two sinless occupants, on the stream of time, there have been myriads of similar tiny vessels paddled on its placid waters.

Some have glided far on the surface of the stream, but more numerous have been those that foundered after passing but a few bends of the river. To all, save a few lifted from the waters by the kind hand of God, has come one similar experience: some accident has happened to the boat; a leak was sprung; a collision occurred; and boat and occupant were plunged into the gloomy depths of the cold, still stream.

Yet as some have disappeared from sight, others have come to view, the numbers multiplying as the years passed by. To-day the surface of the waters is covered with a multitude of craft of every size and shape, all moving rapidly about on seemingly most urgent business, and jostling one another in their hurried movements.

And boats are sinking, too; we see them disappear by the hundreds every day. Yet as some submerge, others appear from somewhere; and so the struggling mass seems as inextricably entangled as before, while it is all borne slowly, silently, but surely forward on the broad expanse of the old and mighty stream.

But hark! What is that dull roar which breaks on our ears, just audible above the cries and shouts of the boatmen? Can it be that we are nearing the rapids?

Yes; only a little way ahead, the ancient river, flowing calm and uninterrupted for so long, will leap the edge of a tremendous precipice, and pour its waters into the infinite abyss of eternity. Unperceived by millions, this dread event is rapidly approaching. The roar of the falls, heard through fulfilled and fulfilling prophecy, is booming in the ears of all, and awaking many to the awful danger so near at hand.

#### DO YOU HAVE A LIFE PRESERVER?

What will happen when the falls are reached? Will all be swept over into the inevitable destruction? Will all the little boats be crushed, and their occupants hurled to oblivion? And what about the myriads whose remains have been floating along far down in the eerie depths of the stream from time immemorial? Will these all pour over the cataract, without discrimination?

No. We remember how, long ago, a stream of wicked men carried a righteous Man up to the brink of a precipice, in the vain expectation of hurling Him to perdition. "But He passing through the midst of them went His way." And just as it was impossible for Christ to be thrown over that mountain side near Nazareth, so it is impossible for those who believe in Him to be swept to destruction as the stream of time leaps the cataract of eternity. They may have been swallowed up in the waves of the river long ago, or still be steering their little boats, when the crisis comes; it matters not—not one of them will pass



# THE FACE OF JESUS

2 CORINTHIANS 4:6

By WILLIAM P. PEARCE

**A**MID the many pictures which adorn the gallery of our imaginations, "the supreme face of the Christian centuries" constrains our attention and wins our admiration. It is studied by the lover of beauty, examined in the interest of philosophy, scrutinized in the pursuit of science, sought as an enchantment in trouble, and gazed upon when one's sun is sinking behind the western boundary of earthly existence.

More than a half dozen times the phrase "His face" is used in the New Testament. Matthew tells us how it shone at the transfiguration (Matthew 17:2); Luke says He steadfastly set it to go to Jerusalem (Luke 9:51); and He lay on it in Gethsemane's garden (Matthew 26:39)—bright, firm, sad.

Only once, however, is the phrase "the face of Jesus" given. Milton could describe a devil, Sir Edwin Arnold imparted luster to Buddha; but who can portray the features of Jesus? Artists have tried it. Da Vinci painted a Christ, but it was an Italian Christ. Titian painted him, but it was a Venetian Christ. Durer painted him, but it was a German Christ. Christ is the universal Christ. He cannot be painted.

Isaiah gives us a "rough sketch" of the face of Jesus: "His visage was so marred more than any man;" and "He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him." Isaiah 52:14; 53:2. Did Isaiah mean to say that Jesus was unattractive?—No; that face was the mirror of a pained soul—the sad story of His inner life.

Solomon has given us a pen picture with brilliant touches: "His eyes are as the eyes of doves, . . . His cheeks . . . as sweet flowers: His lips like lilies. Yea, He is altogether lovely." Song of Solomon 5:12-16. That loveliness was the radiation of the pure white thoughts within. As some one has said:

"In one face, you can find courage; in another, gentleness; in another, tenderness and simplicity. In no single face do you find the highest type of beauty; but in Jesus' face, we reach the climax of the beautiful."

It is Paul, however, who gives us the finest delineation of that face: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

Read these words backward, and what a mental picture we have! "God in the face of Jesus"—a divine face; "the glory of God in

the face of Jesus"—a glorified face; "the knowledge of the glory of God in the face of Jesus"—an intelligent face; "the light of the knowledge of the glory of God in the face of Jesus"—an illuminated face.

But this face is not simply to be pen-sketched, or canvas-drawn, but it is to be engraved on our hearts—God's sensitive plates—and to be revealed in our lives: "God . . . hath shined in our hearts, to give . . . the face of Jesus Christ."

In the life of Robert Browning, Mrs. Orr, his biographer, has recorded how one day the poet spoke of his religious opinions, and concluded by reading the Epilogue to "Dramatis Personæ." "It will be remembered," she says, "that the beautiful and pathetic second part of the poem is a cry of spiritual bereavement, the cry of those victims of nineteenth century skepticism for whom incarnate love has disappeared from the universe, carrying with it the belief in God. The third part attests the continued existence of God in Christ, as mythically present to the individual soul.

"That one face, far from vanish, rather grows,  
Or decomposes, but to recompose,  
Becomes my universe that sees and knows."

"That face," said Mr. Browning, as he closed the book, "that face is the face of the Christ: that is how I feel about Him."

"And they shall see His face" (Revelation 22:4), wrote John concerning the saints who live and die in the faith. Robert Louis Stevenson tells of a vessel driven by the storm along a rocky coast. When destruction seemed to be at hand, a passenger, contrary to orders, went on deck and made his way to the pilot house. There he saw the steersman lashed to his post, holding the wheel unwaveringly, and inch by inch turning the ship out to sea. The pilot noticed the visitor and smiled. The passenger at once returned to the cabin and gave this note of cheer: "I have seen the face of the pilot, and he smiled. All's well."

All's well to them that see Christ's face by faith. "As for me," said David, "I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. Like Tennyson in his "Crossing the Bar," when the Sun of righteousness shall "arise with healing in His wings" (Malachi 4:2), we

"Shall see our Pilot face to face  
When we have crossed the bar."



The face of Jesus, the most wonderful face man ever saw! No marvel is it that men, women, and children were ennobled as they beheld it.





# EDITORIAL



## Will All Men Be Converted?

ARE all nations to become thoroughly Christian before the coming of Christ? Is all the world to bow at the foot of the cross? What is the meaning of the text:

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world?" Matthew 28: 19, 20, A. R. V.

Men professing great learning and piety are writing large books and long articles in an attempt to prove that a protracted, indefinite time—perhaps thousands of years—is yet to elapse before the personal advent. The principal argument of one author is on the foregoing text, because he thinks that all nations must be made disciples before the end. He also confuses the parables of the leaven and the mustard seed, which relate to the gradual growth of the kingdom of grace in the heart, with the kingdom of glory revealed at the second advent.

As herald of the spiritual kingdom, John the Baptist preached, "Repent ye; for the kingdom of heaven is at hand." Matthew 3: 2. Of the same, the Saviour said: "The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Luke 17: 20, 21, A. R. V.

And the apostle echoes, "God was pleased to make known what is the riches of the glory of this mystery among the gentiles, which is Christ in you, the hope of glory." Colossians 1: 27.

This setting up of the heart kingdom in the individual marks him as a prospective subject of the kingdom to come, and he at once begins to prepare himself for citizenship.

"Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on Him purifieth himself, even as He is pure." 1 John 3: 2, 3, A. R. V.

"A book of remembrance was written before Him for them that feared the Lord, and that thought upon His name. And they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Malachi 3: 16-18.

Turning to the question of universal conversion, it would seem like trying to build a palace on one of the many stones intended for the foundation, if we take one text for the basis of an argument, without comparing it with scores of others on the same subject. True Biblical interpretation is founded upon all the texts related. It may be summed up in that famous declaration at the Diet of Spires in 1529 A. D.

"There is no sure doctrine but such as is conformable to the Word of God. Each text of the Holy Scriptures ought to be explained by other and clearer texts."

What does the Bible as a whole testify regarding the conversion of the world?

In Mark 16: 15, 16, we read another author on the great commission: "He said unto them, Go ye into all the world, and

preach the gospel to the whole creation. He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Evidently the Saviour knew that some would not believe.

Again: "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1: 8, A. R. V.

Here the apostle Luke bears out the idea once more, that they and their disciples were not to convert all nations, but were to be witnesses to them.

In Matthew 24: 14, the same thought is conveyed: "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come."

When we read such a phrase as "make disciples of all the nations," we must take it in the same way that other statements of like nature are meant. Revelation 12: 9 says, "The great dragon was cast down, . . . the deceiver of the whole world." Does this mean that every individual in the world is under the deceptions of Satan, or ever has been?

Luke 2: 1 states, "There went out a decree from Cæsar Augustus, that all the world should be enrolled." Did this apply to the Americas, not yet discovered, or was it only a

general statement? Further, in Acts 2: 5, we read that "there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." The text then goes on to enumerate only the nations about the Mediterranean.

Turning from the construction of the text itself, are there any companion passages that prove the conversion of the world?

No. An overwhelming testimony comes from the prophets and the apostles and our Lord Himself. The following are a few of the many:

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is

the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matthew 7: 13, 14.

"As in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left." Matthew 24: 38-41.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." Matthew 25: 1. Were all ready when the bridegroom came?

The parable of the tares: "He that soweth the good seed is the Son of man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels." Matthew 13: 37-39.

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the (Continued on page 15)



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Geneva, Switzerland, which has been chosen to be the capital of the world as the headquarters of the League of Nations.





"So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging."

# An Ambassador to Nineveh

*God's Commission to Jonah*

By the late ELLEN G. WHITE

**A**MONG the cities of the ancient world in the days of divided Israel, one of the greatest was Nineveh, the capital of the Assyrian realm. Founded on the fertile bank of the Tigris, soon after the dispersion from the tower of Babel, it had flourished through the centuries, until it had become "an exceeding great city of three days' journey." Jonah 3:3.

In the time of its temporal prosperity Nineveh was a center of crime and wickedness. Inspiration has characterized it as "the bloody city, . . . full of lies and robbery." Nahum 3:1. In figurative language, the prophet Nahum compared the Ninevites to a cruel, ravenous lion. "Upon whom," he inquired, "hath not thy wickedness passed continually?" Nahum 3:1.

Yet Nineveh, wicked though it had become, was not wholly given over to evil. He who "beholdeth all the sons of men" (Psalm 33:13), and "seeth every precious thing" (Job 28:10), perceived in that city many who were reaching out after something better and higher, and who, if granted opportunity to learn of the living God, would put away their evil deeds, and worship Him. And so in His wisdom God revealed Himself to them in an unmistakable manner, to lead them, if possible, to repentance.

## WHEN JONAH RAN

The instrument chosen for this work was the prophet Jonah, the son of Amitai. To him came the word of the Lord, "Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before Me." Jonah 1:1, 2.

As the prophet thought of the difficulties and seeming impossibilities of this commission, he was tempted to question the wisdom of the call. From a human viewpoint, it seemed as if nothing could be gained by proclaiming such a message in that proud city. He forgot for the moment that the God whom he served was all-wise and all-powerful. While he hesitated, still doubting, Satan overwhelmed him with discouragement. The prophet was seized with a great dread, and he "rose up to flee unto Tarshish." Going to Joppa, and finding there a ship ready to sail, "he paid the fare thereof and went down into it, to go with them." Jonah 1:3.

In the charge given him, Jonah had been intrusted with a heavy responsibility; yet He who had bidden him go was able to sustain His servant and grant him success. Had the prophet obeyed unquestioningly, he would have been spared many bitter experiences, and would have been blessed abundantly. Yet in the hour of Jonah's despair the Lord did not desert him. Through a

series of trials and strange providences, the prophet's confidence in God and in His infinite power to save was to be revived.

If, when the call first came to him, Jonah had stopped to consider calmly, he might have known how foolish would be any effort on his part to escape the responsibility placed upon him. But not for long was he permitted to go on undisturbed in his mad flight. "The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay, and was fast asleep." Jonah 1:4, 5.

As the mariners were beseeching their heathen gods for help, the master of the ship, distressed beyond measure, sought out Jonah, and said: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Jonah 1:6.

But the prayers of the man who had turned aside from the path of duty, brought no help. The mariners, impressed with the thought that the strange violence of the storm betokened the anger of their gods, proposed as a last resort the casting of lots, "that we may know," they said, "for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. Then said they unto him, Tell us, we pray thee, for whose cause this evil is upon us; what is thine occupation? and whence comest thou? what is thy country? and of what people art thou?"

"And he said unto them, I am an Hebrew; and I fear the Lord, the God of heaven, which hath made the sea and the dry land.

"Then were the men exceedingly afraid, and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

## SWALLOWED BY A WHALE

"Then said they unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you.

"Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea wrought, and was tempestuous against them. Wherefore they cried unto the Lord, and said, We beseech

Thee, O Lord, we beseech Thee, let us not perish for this man's life, and lay not upon us innocent blood: for Thou, O Lord, hast done as it pleased Thee. So they took up Jonah, and cast him forth into the sea: and the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows.

"Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

## LEARNS HIS LESSON

"Then Jonah prayed unto the Lord his God out of the fish's belly, and said:

"I cried by reason of mine affliction unto the Lord. And He heard me; Out of the belly of hell cried I, And Thou heardest my voice.

"For Thou hadst cast me into the deep. In the midst of the seas; And the floods compassed me about: All Thy billows and Thy waves passed over me.

"Then I said, I am cast out of Thy sight; Yet I will look again toward Thy holy temple. The waters compassed me about, Even to the soul:

"The depth closed me round about, The weeds were wrapped about my head. I went down to the bottoms of the mountains; The earth with her bars was about me forever:

"Yet hast Thou brought up my life from corruption, O Lord my God. When my soul fainted within me I remembered the Lord: And my prayer came in unto Thee, Into Thine holy temple.

"They that observe lying vanities forsake their own mercy. But I will sacrifice unto Thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." Jonah 1:7 to 2:9.

At last Jonah had learned that "salvation belongeth unto the Lord." Psalm 3:8. With penitence and a recognition of the saving grace of God, came deliverance. Jonah was released from the perils of the mighty deep, and was cast upon the dry land.

Once more the servant of God was commissioned to warn Nineveh. "The word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." This time he did not stop to question or doubt, but obeyed unhesitatingly. He "arose, and went unto Nineveh, according to the word of the Lord." Jonah 3:1-3.

As Jonah entered the city, he began at once to "cry against" it the message, "Yet forty days, and Nineveh shall be overthrown." Jonah 3:4. From street to street he went, sounding the note of warning.

The message was not in vain. The cry that rang through the streets of the



godless city was passed from lip to lip, until all the inhabitants had heard the startling announcement. The Spirit of God pressed the message home to every heart, and caused multitudes to tremble because of their sins, and to repent in deep humiliation.

"The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: but let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not?" Jonah 3: 5-9.

As king and nobles, with the common people, the high and the low, "repented at the preaching of Jonas" (Matthew 12: 41), and united in crying to the God of heaven, His mercy was granted them. He "saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not." Jonah 3: 10. Their doom was averted; the God of Israel was exalted and honored throughout the heathen world, and His law was revered. Not until many years later was Nineveh to fall a prey to the surrounding nations through forgetfulness of God and through boastful pride.

When Jonah learned of God's purpose to spare the city that, notwithstanding its wickedness, had been led to repent in sackcloth and ashes, he should have been the first to rejoice because of God's amazing grace; but instead he allowed his mind to dwell upon the possibility of his being regarded as a false prophet. Jealous of his reputation, he lost sight of the infinitely greater value of the souls in that wretched city. The compassion shown by God toward the repentant Ninevites "displeased Jonah exceedingly, and he was very angry." "Was not this my saying," he inquired of the Lord, "when I was yet in my country? Therefore I fled before unto Tarshish: for I knew that Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil." Jonah 4: 1, 2.

Once more he yielded to his inclination to question and doubt, and once more he was overwhelmed with discouragement. Losing sight of the interests of others, and feeling as if he would rather die than live to see the city spared, in his dissatisfaction he exclaimed, "Now, O Lord, take, I beseech Thee, my life from me; for it is better for me to die than to live."

"Doest thou well to be angry?" the Lord inquired. "So Jonah went out of the city, and sat on the east side of the city, and there made him a booth, and sat under it in the shadow, till he might see what would become of the city. And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to de-

liver him from his grief. So Jonah was exceeding glad of the gourd." Jonah 4: 3-6.

Then the Lord gave Jonah an object lesson. He "prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass, when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, and wished in himself to die, and said, It is better for me to die than to live."

Again God spoke to His prophet, "Doest thou well to be angry for the gourd?" And he said, "I do well to be angry, even unto death."

"Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night: and should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?" Jonah 4: 7-11.

Confused, humiliated, and unable to understand God's purpose in sparing Nineveh, Jonah nevertheless had fulfilled the commission given him to warn that great city; and though the event predicted did not come to pass, yet the message of warning was none the less from God. And it accomplished the purpose God designed it should. The glory of His grace was revealed among the heathen. Those who had long been sitting "in darkness and in the shadow of death, being bound in affliction and iron," "cried unto the Lord in their trouble," and "He saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder." "He sent His word, and healed them, and delivered them from their destructions." Psalm 107: 10, 13, 14, 20.

Christ, during His earthly ministry, referred to the good wrought by the preaching of Jonah in Nineveh, and compared the inhabitants of that heathen

what shall a man give in exchange for his soul?" Mark 8: 36, 37.

As the preaching of Jonah was a sign to the Ninevites, so Christ's preaching was a sign to His generation. But what a contrast in the reception of the word! Yet in the face of indifference and scorn, the Saviour labored on and on, until He had accomplished His mission.

The lesson is for God's messengers to-day, when the cities of the nations are as verily in need of a knowledge of the attributes and purposes of the true God, as were the Ninevites of old. Christ's ambassadors are to point men to the nobler world, which has largely been lost sight of. According to the teaching of the Holy Scriptures, the only city that will endure is the city whose builder and maker is God. With the eye of faith man may behold the threshold of heaven, flushed with God's living glory. Through His ministering servants the Lord Jesus is calling upon men to strive with sanctified ambition to secure the immortal inheritance. He urges them to lay up treasure beside the throne of God.

## Angels Who Sin

(Continued from page 2)

"Satan assigns to each of his angels a part to act. He enjoins upon them all to be sly, artful, and cunning. He instructs some of them to act the part of the apostles, and to speak for them, while others are to act the part of the infidels and wicked men who died cursing God, but now appear to be very religious. There is no difference made between the most holy apostles and the vilest infidels. They are both made to teach the same thing. It matters not whom Satan makes to speak if his object is only accomplished."

### IMPERSONATING THE DEAD

Thus the whole world is being deceived. Wicked angels are busy impersonating the dead, palming off upon the living, falsehoods clothed in the garb of



Nebi Junas, opposite Mosul, ancient Nineveh. The minaret marks the burial place of Jonah.

center with the professed people of God in His day. "The men of Nineveh," He declared, "shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." Matthew 12: 40, 41. Into the busy world, filled with the din of commerce and the altercation of trade, where men were trying to get all they could for self, Christ had come; and above the confusion, His voice, like the trump of God, was heard: "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or

truth, transforming themselves into angels of light. They have access to all classes of society. They mingle unseen among the high and the low, the rich and the poor. They delight in leading men and women into sinning against God. They inspire wranglings and divisions between husbands and wives, and among children, thus spoiling the peace of the home, of neighborhoods, of churches. Nations are set at variance with one another.

This is the work of evil angels. After bringing about calamities and disasters, sorrow and heartaches, how gladly they



lead men and women to believe that God is responsible for all this trouble! Could our eyes be opened, we should behold scenes that would cause us to stand aghast at the horrible work done by these angels of darkness, as far as is permitted by God. But now they are restrained. Yet, by and by, Satan will have liberty to work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thessalonians 2: 9, 10. It should be observed that all have had opportunity first to find refuge in the truth of God.

There is but one refuge. This is found in the truth given us in Christ Jesus the Lord. "I am the way, the truth, and the life," He says, He overcame the prince of darkness—the god of this world. And to you and me He spoke these blessed words of comfort and assurance: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33. No other man who ever lived in our world has been able to say that. Instead of overcoming, he has been overcome in some fashion, beguiled by wicked spirits into sin. Let us heed while we may the Saviour's blessed invitation, "Come unto Me." "All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out."

### Peter Was Sleeping

You will perhaps think first of the transfiguration. "Peter and they that were with him were heavy with sleep" on that occasion. Luke 9: 32. Or perhaps your mind may revert to Gethsemane, where Peter and his companions were reproved three times for sleeping instead of watching and praying. But neither of these was the occasion now under consideration, the account of which will be found in Acts 12: 1-19. "Peter was sleeping," but his sleep was the quiet, peaceful slumber of innocent childhood. The guardian angel was very near him, fulfilling to him the divine promise, "He giveth His beloved sleep." Not so on the two former occasions, when the disciples lost so much by not keeping awake and sharing the experience of the loving Master. Under what circumstances was Peter sleeping this time?—With the prospect of being in the morning delivered to the executioner, to yield up his life as a faithful martyr. Could he sleep under such circumstances? Could you? Could I? With the thought of being violently torn away from friends and dependent relatives, who could go to sleep? Can we not sympathize with him since, under circumstances new to most of us, we have been torn from the departing youth, or they are severed from us?

Peter's experience is recorded for our benefit. We should quiet our disturbed emotions, and receive the benefits to be supplied by "nature's sweet restorer, balmy sleep." We speak of the effect of environment upon sleep. Peter was nearer heaven, and the heavenly intelligences were nearer to Peter, when he was sleeping between two Roman soldiers, than when he was sleeping between two saintly disciples at a time when he should not have slept. The society of

devout Christians is much to be desired, but God is able to make all grace abound when one must be deprived of such advantages. Let us be calm, and "quietly wait for the salvation of the Lord." "In quietness and in confidence shall be your strength." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Lamentations 2: 26; Isaiah 30: 15; 32: 17.

F. D. STARR.

### Approaching the Cataract

(Continued from page 7)

So there is no prospect before the wicked but utter and entire obliteration. Those alive at Christ's second coming will be smitten dead by the brightness of His appearing. (2 Thessalonians 1: 7-9; 2: 8.) They will remain in their death sleep, with all the rest of the wicked dead, for one thousand years (Revelation 20: 5); and then all will be called forth to receive their just reward. God will at that time explain fully to every one of

*Belief in Satan's lie, "Ye shall not surely die," has led many professed followers of Christ to accept horrible theories of the sinner's future punishment.*

them the reason for their annihilation, telling them that they have in them elements of weakness which would undermine His entire dominion. They will recognize the truth of all He says (Isaiah 45: 23), but the time for repentance will then be long in the past. Finally fire will come down from heaven and destroy them. Revelation 20: 9.

There will be no eternity of torment for the wicked. Neither God Himself nor any of His creatures could be happy in heaven while they knew that somewhere in the universe, misguided mortals were suffering unendurable agonies. Heaven will never be peopled with vindictive characters—those who can rejoice at the sufferings of another creature, though he may be a hardened sinner—but rather with those whose natures are most lovingly sensitive.

Truly the wicked will be burned with fire "unquenchable." Mark 9: 43-48. Yet fire that cannot be quenched, invariably burns out when all its fuel is consumed. Even so will it be in the cases of those who perish at the end of the thousand years. Some, perhaps, more wicked than others, will linger longer in the flames; but tortures will then serve no purpose. And, moreover, it will still be true of God, even in that awful reckoning day, that He has "no pleasure in the death of the wicked."

Such is the gloomy and appalling prospect that those who reject Christ have before them—no part in the resurrection or ascension at His return, no part in the joys of heaven, no part in the un-

imaginable bliss of the earth made new; only a miserable extinction. And all the proffered happiness is exchanged for some unsatisfying will-o'-the-wisp that the devil dangles before their eyes in this life, as he seeks to fascinate and mesmerize them till it is too late to repent, and they are swept over into the great abyss!

Reader, we are rapidly nearing the edge of the precipice. Time will ere long give place to eternity. The roar of the falls can be plainly heard, if you will but listen. Are you going over with the flood to eternal destruction, or will you be stopped at the brink by Jesus, and carried by Him into eternal blessedness? Do you know Him so well that you are sure He will recognize you in that day?

### Are Christians Jews?

(Continued from page 3)

to boast that we are gentiles puts us outside all the provisions God has made to guide us through this world and develop a character that shall be ready for a part in the promised inheritance made to Abraham.

#### SALVATION OF JEWS

The same Sabbath that was ordained for man, for spiritual Israel (Mark 2: 27), comes down to us to-day with the same blessing of God resting upon it that was placed there in Eden (Genesis 2: 2, 3), and the same commission attending it to regard sacredly His holy time as was flashed forth from Sinai's summit amid thunders and lightnings (Exodus 20: 8-11), the same beatitudes for the faithful observer as were pronounced by the Lord through the seer Isaiah (Isaiah 58: 13, 14).

In the highest and broadest sense, therefore, the Sabbath is Jewish, and all the promises to Israel resolve themselves into one grand climax and conclusion to the overcoming commandment keeper, in the last book in the Bible, the last chapter, and the fourteenth verse: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The gentile always has been outside the province of God's blessings, and will be outside the city of God when the redeemed enter there.

Read again the poem on page three, and remember that the Book itself says that "salvation is of the Jews." John 4: 22.

### The Legacies from the Two Adams

SIN was introduced into our world by one man—Adam. Righteousness likewise was introduced into a world of sinners by one man—Jesus Christ. As we all became sinners through the inheritance received of our father Adam, so likewise can we become righteous through the inheritance of faith in our Lord Jesus Christ, "the righteous" "second Adam."

How beautifully is this all set forth in these words written to the believers at Rome: "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Romans 5: 19.

T. E. BOWEN.



# THE DAUGHTER of a Certain Rich Man

*A fascinating story whose weekly portions will disclose the joy of good Samaritan service. It is concerning a merchant, his daughter, her adventures in neighboring, a clergyman, two nurses, and several unfortunates one of whom proves to be a—well, we shall just call him a diamond in the rough, letting you discover who he really was.*

*I—The threshold is crossed and hope revives.*

By MARGARET W. LOCKE

THE rickety stairs creaked under the light tread of the two young women ascending them. Dingy and foul smelling was the third floor of this miserable tenement; but the young women passed on, unmindful of the sights and sounds around them.

"Third door to the right," whispered the smaller one; and a feeble "Come in" was heard in response to their knock.

The room they entered was gloomy, and almost destitute of furniture. The light shone faintly, through a cobweb-festooned window, upon a faded mattress in one corner, whereon lay a woman of perhaps forty years. Her hair was silver streaked, and her face was lined with care; yet as the two messengers of mercy came near, they saw traces of refinement in the poor, weak creature before them, as she talked with them regarding her condition.

"We have brought you food and clothing," said the elder woman. "This will make you feel better," as she poured into a glass some nourishing grape juice and held it to the sick woman's lips.

WITH deft fingers, they bathed and neatly robed the wasted form, made smooth as possible the miserable bed, combed and plaited the tangled hair, the while speaking words of comfort and cheer, until the dingy room looked less gloomy, the sunken eyes shone brighter, and a ray of hope seemed to have pierced the woman's soul.

"I see you are feeling better already," said the fair-haired worker by her side.

"Ah, yes! And at first, I wished you had not come; for in a few days, at most, I think my trials would have been over. And life has been hard; but now—perhaps—oh, but I am afraid there is no hope, nothing but the same life ahead."

Gently taking the woman's hand in her own, the younger woman said, "We greatly desire to help you; and when you

are better, we will see what we can do to alter conditions."

"Oh, how kind you are!" fervently responded the sick woman. "May heaven bless you! But I fear that it is too late. He—that is—things cannot change."

"ALL things are possible with God," replied the young woman earnestly. "Have you faith in Him?"

"Yes, I have had, and I try to have now; but oftentimes my faith has wavered when the trials have been too severe. Sometimes my hopes have brightened a little, only to die again."

"There is a blessed hope for you, that will uphold in all danger and distress. It will never die."

"What is that hope?"

"The hope of a soon-coming Saviour, to close this reign of sin and sorrow, and usher in a glorious era for those who prepare to meet Him."

"You believe this?"

"We are believers in the soon return of Christ. All things point to the near approach of that welcome day, when sin and suffering will be banished by the One who died for you. The joyful news is being heralded to every nation, kindred, tongue and people. Only a few accept it; but the world must be warned, whether they will accept it, or cast it aside as an idle tale. Only a few accepted the message of the Saviour's first advent. The majority relied upon their leaders, and looked not to the Word of their God; but a few humble, sincere searchers of truth understood the prophecies relating to His coming, and were ready for that glorious event.

"WE have only one Guide, the Word of God. If we study it carefully and prayerfully, we shall see where we are in the journey of life. God has placed waymarks all along the road, and it is easy to see that these waymarks

have nearly all been passed. There remain no signs but what could be fulfilled in a few months' time, if God so willed; but before the work closes, every hungering soul must be searched out.

"Have you a Bible?"

"Not now. Mine was—sold. I would like to have one."

"I will bring one to-morrow. Then you can read these things for yourself."

"How can I thank you! But—I will hide it," said the poor woman chokingly.

The worker understood.

A faint little flickering ray of sunshine—a thing seldom seen in many of the dark tenements—somehow found its way through the dusty window, and lingered a little moment upon the two figures that knelt beside the bed. Fervent were the petitions offered to the great Physician in behalf of the patient sufferer. The workers then left, little dreaming of the part this woman was to play in their life work.

(To be continued)

It is not how one is born that counts with God. It is how one lives. He recognizes no virtue in lineage. It is not the natural birth, but the spiritual birth, that marks the child of God. No matter how humble the natural kinship, every one may become a child of the king; and this spiritual connection supercedes the natural. The vital question is not, Have we descended from Abraham? but, Do we do the works of Abraham by obeying the commandments of God? Genesis 26: 5. We cannot do the works of Abraham in the strength of the natural birth. We must be born again. Then it is not the natural kinship, but the spiritual, that marks God's children.

ORVA LEE ICE.

CUSTOM makes cowards of men; and another ogre is fear of what others will think.

M. A. HOLLISTER.



"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—Jesus.





# The Sanctuaries of Jehovah

By

RODERICK S. OWEN



Abel was faithful unto death. Therefore God has judged him just, and he will be rewarded with eternal life.

*The last work of judgment, preceding the decree, "He that is unjust, let him be unjust still, . . . he that is righteous, let him be righteous still."*

AS shown in the previous article, we have been living in the Day of Judgment since 1844, almost three fourths of a century. That may seem a long time for a judgment work; but when we read, in the Scriptures, that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," and that "there is a time for every purpose and for every work," we see that time is required. These expressions also clearly indicate that the work of judgment is no haphazard matter, but that it is a thorough work and systematically carried on.

We also read that "God shall judge the righteous and the wicked." And Peter tells us that "judgment must begin at the house of God." And Paul states that the saints shall judge the world, and even angels are to be judged by them. We therefore conclude that God's true people are first to be judged and then associated with Jesus in judging all the wicked.

The apostle Paul speaks of Jesus as the one "who shall judge the quick and the dead at His appearing and His kingdom." Why is there a judgment of both living and dead in connection with the appearing of Jesus and the setting up of His kingdom? The Saviour referred to this judgment of the dead when He said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Thus before Jesus comes, the dead must be judged sufficiently to determine who among them shall have part in the first resurrection; and all such are children of God, and can die no more. On them, the second death shall have no power; for they are a part of the children of the kingdom.

## WATCH, PRAY, BE ACCOUNTED WORTHY

In addressing those who will be living on the earth just before His coming, He says: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Here, then, is a judgment of the living also, to determine who are worthy to escape the seven last plagues and to stand before Jesus when He appears.

Those judged worthy among the dead will be raised incorruptible; and the worthy ones among the living will be changed to immortality, "in a moment, in the twinkling of an eye;" and all these shall be caught up "in the clouds, to meet the Lord in the air," and so ever to be with the Lord.

As we have shown, this judgment work is carried on in a systematic and orderly way, every case being decided upon its own merits, after a careful review of the life, even including the secret things. The salvation or loss of each one will depend upon the relation sustained to Christ as a Saviour, and each will be rewarded according to what he has done. So we read, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

But before this declaration is made, a decree will go forth, beyond which no one can change his character; for the decree reads: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him

be righteous still: and he that is holy, let him be holy still." Then follow the words, "And, behold, I come quickly." From this, we see that the destiny of every soul is sealed, and his character and reward determined, before Jesus comes.

John the revelator, speaking of the overcomers, those who are not to be hurt with the second death, and who are to sit with Christ on His throne, says, "The same shall be clothed in white raiment; and I will not blot out His name out of the book of life, but I will confess His name before My Father, and before His angels." Peter admonishes his hearers, saying, "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."

Thus we find that one of two things will take place with every one of God's professed children. The name of each one who has been faithful and has overcome, will be retained in the Lamb's book of life, and the sins blotted out, to be remembered no more. On the other hand, if they have been unfaithful, the name will be blotted from the book of life, the record of their sins retained, and such cases will be carried on to the time of the judgment of the wicked.

We understand that the Judgment began with the first generation who lived on the earth; and since Abel was the first one to close his life record, perhaps his name was the first one called. At the announcement of Abel's name, his recording angel with joy produced his life record; and Jesus, looking to His Father, exclaimed with ecstasy: "Faithful unto death! He shall have a crown of life. His name shall be retained, his sins blotted out, and his reward given him." At this announcement, a thrill of joy sweeps over the myriads that surround the throne.

Abel's case is settled, and the next name called. This may be Cain. His recording angel produces his record—wicked and unfaithful. Jesus does not accuse poor Cain: Ex. 32:32, 33 but by a sad silence, He denies his name. A moment of solemn stillness follows, while God in sadness erases the name of Cain from the book of life. Cain is accounted unworthy to have part in the first resurrection, and his punishment will be determined in the judgment of the wicked which follows. A portion with the hypocrites and the unbelievers will be appointed him.

## YOUR NAME CALLED SOON

So this work has been going on, the names of one generation after another being taken up; and ere long, my friend, your name will be called. Will Jesus, the "true witness," then be able to say to the Father, "This is My faithful brother or sister, a joint heir with Me in My kingdom"? Are your sins all confessed, so that the blood of Jesus can blot them out, and your name remain in the book of life? At the close of the Judgment, every one whose name shall be found written in the Lamb's book of life will be delivered out of that time of trouble such as never was since there was a nation.

The last act of Jesus as priest will be to blot out the sins of the living, those who in these days have sent their sins to the heavenly sanctuary by humble confession and prayer for forgiveness. When this last act shall have been performed, Jesus will pronounce the solemn decree, "He which is filthy, let him be filthy still: . . . and he that is holy, let him be holy still." The record of sins in the sanctuary, which had been assumed



by the priest, will then be blotted out. The sanctuary will be cleansed. Probation will be closed. Then the language, "Behold, I come quickly," will apply. A short time will intervene before Jesus appears in the clouds of heaven, accompanied by all His holy angels, to deliver and to gather His saints, and to conduct them from this earth to the city of God.

## SINS LOADED UPON SATAN

But the priest in the ancient earthly service, after having cleansed the sanctuary of all confessed sins, put them upon the head of the scapegoat, which was then bound, and carried "by the hand of a fit man into the wilderness," into "a land not inhabited," where it must finally perish, being forever separated from God's people. So at the beginning of the thousand years, when Jesus comes, and the righteous dead are raised, He will place upon Satan, the real scapegoat, all confessed sins. Then a strong angel will lay hold upon Satan, the author and abettor of all sin, and bind him, and cast him into the bottomless pit, the desolate, uninhabited earth; for to that condition will the earth be reduced at the coming of the Lord. "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." "Behold, the Lord maketh the earth empty, and maketh it waste. . . . The land shall be utterly emptied, and utterly spoiled." "I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end." This earth, desolate and uninhabited,

will become the wilderness where Satan shall be confined, with no chance again to annoy the people of God, who will then live and reign with Christ. For one thousand years, Satan will be bound; and then he will be loosed again, but only for a little season.

## Will All Men Be Converted?

(Continued from page 9)

bad they cast away. So shall it be in the end of the world: the angels shall come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire." Matthew 13: 47-50.

Of the great apostasy just before us, we read that the supreme deceiver shall come "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they [the unrepentant] received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thessalonians 2: 9-12.

And of the same time, the apostle John testifies: "They that dwell on the earth shall wonder, they whose name hath not been written in the book of life from the foundation of the world." Revelation 17: 8.

They who, like the ancient Bereans, examine the Scriptures daily, to find out "whether these things were so," will not be led by false shepherds and blind leaders to say, "My Lord delayeth His coming."

Let us not, like the Jews at the first advent, cover the glorious return of the Messiah with traditions and false philosophy.

## Nailed to the Cross?

WHY did Jesus give Himself to die a cruel death upon the Roman cross? Was it not because of transgression? Transgression of what? No answer can be given other than because man transgressed the holy commandments of God.

But what does this say? What lesson are we to gather from the fact that God gave His beloved Son, and the Son yielded Himself up, to such a death? Is it not of itself the strongest argument that could possibly be given to every intelligent being in the vast universe of God, that that transgressed law is perfect, holy, immutable, unchangeable, and eternal in its nature and duration? Otherwise, why did not the loving Father alter its precepts, thus avoiding the cruel death of His Son to redeem repentant transgressors of it?

That law proclaimed by God's own voice from Sinai's quaking summit was not given to Israel alone; it was proclaimed for all men for all time. It was not nailed to the cross when man's Redeemer died; but Jesus was nailed to the cross, bearing the confessed sin of a world, that those ten precepts which proclaim to angels and to men what sin is might remain to all eternity, unchanged, immutable, ever to speak the same, bearing testimony to what righteousness is, so long as God's throne itself shall endure. It was in existence before man's fall, it will remain after he shall have been redeemed from his fall. The devil, naturally enough, is anxious that that instrument which exposes his hideousness of sin shall be set aside, covered up, and its importance minimized; for he manufactured the falsehood that the law was nailed to the cross. Not so with

Him who died to maintain it. He magnified the law in His life, and sealed it to us forever, without the change of so much as a jot or a tittle, in His death.

"There is no such thing as weakening or strengthening the law of Jehovah. As it has been, so it is. It always has been, and always will be, holy, just, and good, complete in itself. It cannot be repealed or changed. To 'honor' or 'dishonor' it, is but the speech of men."

TYLER E. BOWEN.

THE hopes of socialism all center in the earth. When the earth goes to pieces socially at the second coming of Christ, what will be the socialists' hope?

M. A. HOLLISTER.

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

## COUNTRY HOME FOR SALE

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 incumbances 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.

## Nebraska Sanitarium Training School for Nurses

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.

Applicants must be at least nineteen and not over thirty-five years of age. The educational standards of the state require student nurses to have not less than nine grades or its equivalent.

Application blanks or calendars will be sent upon request. Address Elsie C. Bleck, R. N., Superintendent of Nurses, Nebraska Sanitarium, College View, Nebraska.



## A Powder Magazine

"TREMENDOUS forces are engaged in desperate struggles all over Europe. Imperialism and established order are in a fight to the death with the radicals and the revolutionaries. The great world religions—Mohammedanism, Roman Catholicism, and Jewry especially—are active in the struggle. Great financial and commercial interests are pulling powerful strings. Great empires are splitting up the world to suit themselves.

"I feel we are living in a powder magazine," said one of the most highly placed Americans in London yesterday."

"The atmosphere all over Europe—especially in Paris—is cynical, sordid, almost apathetic, and fatalistic. What is true to-day is a lie to-morrow. Even the peace conference changes its decisions so often that its secretariat must have hard work to keep up."

Such are excerpts from the report of a European correspondent of the Chicago Tribune.

Mr. Frank A. Vanderlip, well-known banker of New York, in his address before the Economic Club at the Hotel Astor, voiced the same sentiments.

"I was in Europe from the first of February to the ninth of May. I spent some time in England first; then I went to France, to Switzerland, to Italy, to Spain, back to Paris again; then to Belgium and Holland and back to London. It is a fair statement to say that I saw the leading men in those countries. I met every finance minister. I met many of the prime ministers. I met the leading financiers and bankers, great employers of labor, labor leaders. And what I have to tell you is not just an opinion of my own, snatched out of the blue sky. It is a reflection, perhaps a composite, of the opinion of the first minds in Europe.

"I believe it is possible that there may be let loose in Europe forces that will be more terribly destructive than have been the forces of the great war. I believe we can probably save the situation from anything as fearful as that. If I did not believe it, I would hesitate to say what I shall about conditions.

"If I were to try to put into words what I sum up as the most essential thing to grasp about the situation in Europe, the two words would be 'paralyzed industry.' There is an idleness, there is a lack of production, throughout Europe, and indeed in England, that you can hardly comprehend. There is a difficulty about a resumption of work on ordinary peace affairs, that I think nobody could be made to comprehend that did not see it on the ground."

He then goes on to state in particular some of the conditions in each country. As he says in another place, it is a "black background."

How forcibly the foregoing paragraphs fulfill that prophecy of our Lord: "Men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken." Luke 21: 26, A. R. V.

The climax follows: "And then shall they see the Son of man coming in a cloud with power and great glory."

To the Christian, however, comes the message: "Neither fear ye their fear, nor be in dread thereof. Jehovah of

hosts, Him shall ye sanctify; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary [or refuge]." Isaiah 8: 12-14.

## Where the Danger Lies

SENATOR SHERMAN of Illinois has sounded the warning note in the United States Senate that there is danger that "the civilized world" will be brought "under the domination of the Vatican."

The danger is not merely that the world will be brought under the dominating influences of the "Vatican," but rather that the Protestant and Catholic forces shall combine in the greatest religious despotism that the world has ever known.

There are many people, especially among Protestants, who are laboring under the delusion that Protestantism, or



International Film  
Effect of an anarchist's bomb on Judge Hayden's home, Boston, which was one of the string of homes in eight cities which were bombed on the night of June 2. Do such terrorist methods mark their perpetrators as bulwarks of democracy?

Protestant peoples, will not, nor ever have, persecuted. They seem to forget that Protestantism was the power that burned Michael Servetus, with the thought of ridding the world of his heresy. They seem to forget the persecution brought about by Protestantism in Scotland, in England, and in Holland. They seem to have overlooked the Protestant persecution that drove Roger Williams in the dead of winter to seek shelter among the Indian savages of New England. They seem to have forgotten the whippings and the burning of witches by our Protestant forefathers.

But the individual truly converted to Christ, whether Catholic or Protestant, will never be intolerant, much less persecute his fellow men.

Our danger to-day is not alone from the Vatican; but the indications are growing stronger on every hand that the united world-embracing religious despotism foretold in the book of Revelation, cannot be far in the future. If ever there was a time when men should stand stanchly for the American principles of freedom, of separation of church and state, that time is now.

## Neighbors in Heaven

It was a congregation including the usual number of oddities and factions of a rural church. In one of the senior classes of the Sabbath school there was a little woman, Mrs. H., of the kind we all know, who prided herself on good Southern ancestry, although lacking in Southern chivalry and breadth of mind. In the pew just back of her there always sat a small-statured but fiery-tempered old veteran who had been a Union soldier in the Civil War, and who delighted in having an argument on any subject with his acquaintance-long enemy, Mrs. H.

One Sabbath, in the course of the lesson study, the class leader spoke of all nations, tongues, and peoples being among the saints. Mrs. H. exclaimed, "Well, if any niggers are going to be there, I don't want to go."

The old veteran saw his opportunity. Quick as a flash came the retort: "You needn't worry. You will never get there."

Not courteous, was it, to say the least? But very truthful nevertheless.

Sometimes we hear a person say of a professed Christian who has wronged him, "If Blank ever gets to heaven, I'm sure I don't care to go."

It is quite possible, under such circumstances, that neither the offender nor the offended will meet in heaven.

To the offender the Saviour said: "Whoso shall cause one of these little ones that believe on Me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!" Matthew 18: 6, 7.

And to the offended He gave the instruction, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven." Matthew 5: 44, 45. And again: "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the church: and if he refuse to hear the church also, let him be unto thee as the gentile and the publican." Matthew 18: 15-17.

And how should a Christian treat a person not of his faith? The parable of the good Samaritan teaches us: Just start all over again, as you would for your own wayward brother.

"Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." 1 Corinthians 13: 4-8.

"He is not ashamed to call them brethren." I wonder if He is ashamed of me as a brother. M. A. HOLLISTER.