

Signs of the Times

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THE COMMUNIST PARADISE

By CARLYLE B. HAYNES

IF the anarchists and Bolsheviks of America were to succeed in making a Bolshevik republic out of this country, and Bolshevism should spread over the world, some idea of the conditions that would then prevail may be had by a study of the situation in Russia, which is the heaven of the Bolsheviks, the place where Bolshevism has had free course and been glorified.

In Russia to-day, according to the reliable reports of fugitives from that country, life under the Bolsheviks has become like "a nightmare in a lunatic asylum."

"The murder of innocent citizens by wholesale, the outraging of women and girls by soldiers of the Red Guard, the seizure of private property without legal process, the roping together of helpless people and tossing them into the water to drown, the influencing of young girls to follow a life of prostitution upon the streets, the complete suppression of freedom of speech and of the press, the official starving of those who do not endorse and support Bolshevism, a serious attempt to make

marriage nothing more than an agreement to be entered into or abolished at will, and the denial that there is a God, together with the issuing of a catechism on atheism for use in the public schools,—all these go to make up the picture of Bolshevism which is brought out of Russia by those who have been eyewitnesses, men whose standing and reliability and information cannot be questioned." They present a startling portrayal.

Cabling from Geneva regarding the refugees from Russia arriving in Switzerland, the special correspondent of the New York Times, in a dispatch appearing in that paper on March 11, 1919, says:

"These unfortunates continue to straggle into Switzerland. I have talked with many of the victims of the Bolshevik madness, who are still haunted by the terrible scenes they have witnessed, and unnerved by the mental and physical tortures they have endured; and the tales they tell are full of grotesque horror. 'The city of Moscow,' one (Continued on page 12)



"Don't scab!" is the slogan of the striking female employees of the Western Union who are doing picket duty. The group above was taken in front of one of the Western Union buildings in an Eastern city. On the Pacific coast, the telephone operators also are striking, and telephone service is virtually at a standstill. The general demands of the strikers are for recognition of the union and the principle of collective bargaining, together with an increase in pay.



"Thy Kingdom Come"

By
Milton C. Wilcox

IT is a difficult task to compress into one short article a complete setting forth of what the Bible says of "the kingdom." Of necessity, we shall have to generalize in broad statements many things upon which we would like to dwell. And it is well to remember that there are several phases to the great question. Some of these, like the millennial reign, we have not space to discuss.

1. There is the boundless dominion of the universe over which rules the great Jehovah, and in which and throughout which normally His law is obeyed; and even in the earth region where that law is not obeyed, God has not abdicated His sovereignty, even though He gives man his own choice of evil and its devastating and disappointing outworkings. Of that realm it is said:

"Jehovah hath established His throne in the heavens;
And His kingdom ruleth over all." Psalm 103: 19.

OUR WORLD THE LOST SHEEP

We do not see it all. The visible heavens of planets and suns, and groups and clusters and systems of suns, men see and study and wonder; and every new revelation of telescope, telephotography, or spectroscope increases the wonder, and leaves man on the lowest benches in the school of knowledge. The Idumean patriarch seemed to grasp somewhat of the infinitude of God in the almost infinity of His creation, when, beholding the heavens, his soul was forced to exclaim:

"Lo, these are but the outskirts of His ways:
And how small a whisper do we hear of Him!
But the thunder of His power who can understand?" Job 26: 14.

All other kingdoms, loyal and disloyal, are but outgrowths or perversions of

God's universal empire. These are universally and normally princedoms reflecting His glory in character, with the exception of this earth region, which, so far as we know, is the one plague spot of the universe, the one lost sheep the Shepherd came to save.

A KINGDOM IN THE HEART

In that universal dominion, there is one supreme Ruler, the living, eternal, self-existent Jehovah.

There is but one primal law, that which reflects His own character, the law of love, summarized in largely negative form for sinners in the Decalogue.

There is but one Mediator between throne and subjects, the Creator of all under God, His eternal Son.

There is but one power, one life, pervading the universe, making Father and Son everywhere present, the Holy Spirit.

2. When sin entered His dominion, God's grace—unmerited favor—was manifest in the gift of His beloved only Son. John 3: 16. That Son "gave Himself." Titus 2: 14. The throne of righteousness became permanently the throne of grace. That kingdom of grace was open to every sinning soul in heaven and earth till that soul so slighted and perverted the infinite love of God that no means remained to meet the moral delinquent, and the disloyal souls of heaven were cast out forever. Thus the devil and his angels. Revelation 12: 7-9. But God still pleads with the disloyal and delinquent of earth who have not yet come to judgment, or sinned hopelessly; and to all, His "throne of grace" is accessible through Christ Jesus. Hebrews 4: 16.

To this kingdom, many passages, especially in the Gospels, refer; "the kingdom of heaven" largely in Matthew; "the kingdom of God" largely in Mark and Luke. Not always do these expressions refer to the kingdom of grace, but generally. The context must determine.

Nor do these passages always refer to the same phase of the kingdom. Sometimes it is the sowing of the seeds of truth among men; sometimes it is the conflict in the moral field between good and evil; sometimes it represents the marvelous growth of the seed; sometimes corruption coming in, till all is poisoned by it; sometimes the eager pursuit of determined souls to win the prize of the kingdom, sometimes the gospel net that gathered both bad and good, to be determined by the judgment, as illustrated in the seven parables in the thirteenth chapter of Matthew. See also Mark 4 and Luke 8.

When the very center and heart of that kingdom of grace was represented in the coming of Jesus, the Son of God, to this world, with all the power and light and glory which attended that coming, John preached, "The kingdom of heaven is at hand." Matthew 3: 2. Jesus preached, "The kingdom of God is at hand." Mark 1: 15. The King was there. It was the privilege of the Jews to receive Him as such, and find in Him healing of all their wounds, forgiveness of all their sins, restoration of all they had lost; but they "would not." The royal Majesty of heaven was among them; but His Spirit was not within them, and they knew Him not. "He came unto His own, and they that were His own received Him not." John 1: 11. And Jerusalem, the beloved and defiled over which He wept, that might have shone as a queen in the glory of His righteousness, chose the Caesar instead of the Christ (John 19: 12-15), and her house was left "desolate" (Matthew 23: 37-39).

THE LOST KINGDOM

3. There is the normal kingdom of this world based on God's gift to man in the beginning. God purposed that normal

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Is the kingdom of God to be established by the League of Nations? Is the millennium of peace imminent? M. C. Wilcox, in the accompanying article, clears the atmosphere surrounding a subject more or less hazy in the minds of many. Read what the Bible says of this all-absorbing theme, and know for yourself what is truth.

man should have dominion over a normal earth. These are His words: "Let Us make man in Our image, after Our likeness: and let them have dominion . . . over all the earth." Genesis 1: 26. "The heavens are the heavens of Jehovah; but the earth hath He given to the children of men." Psalm 115: 16.

We know the sad sequel,—the coming of the tempter into the Paradise of man; the yielding of man's soul to the old serpent, the devil; the loss of innocence, uprightness, will power, dominion. Man sold soul and kingdom under sin; and the old world, and preëminently humanity, has suffered from the sin in its endless product of woe and misery and despair and suffering and death, to this day.

But God's purpose, though delayed, is not thwarted. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand." Daniel 4: 35. His purposes are delayed in wisdom and patience and mercy to man, that man may learn the lesson; but the purpose and the promise are not forgotten, though delayed.

"Kingdoms rise and kingdoms fall,
Yet God's hand ruleth over all.
Moons wax and wane, suns rise and set,
But God, our God, doth not forget."

No sooner does man yield, and the devil rejoice, than the promise is given, spoken to the devil in his hypnotized agent, the serpent, that the seed of that woman he seduced should bruise his head. There would be suffering before that culmination, represented by the bruising of the heel; but the bruising of the serpent's head by that seed was a prophecy of eventual and eternal victory. Genesis 3: 15.

A ROYAL LINEAGE

The eternal God declares the fact, and challenges the devil. It is war from that time onward, in the kingdom of earth, between right and might, principle and expediency, love and hate, truth and error, Christ and the devil; the object, the souls of men and the kingdom.

How that war rages around the successive children of the woman! Cain is apostate, Abel dies, but Seth continues, and for ten generations, we have the names of the propagators, and then the Deluge. See Genesis 5.

Of Noah's sons, Shem was the channel of the promised seed. Of this line, ten generations pass, and Abram is chosen. Genesis 11. To him, the father of the faithful, God multiplies promises. His

descendants should possess Canaan—nay, more, the whole earth. Genesis 12: 1, 2; 13: 14-17; 15: 13-18; 17: 1-8; 22: 16-18. Take these promises and covenants together, and they predict One to be a blessing to all the earth, and to whom all enemies are subject. Well does Paul by inspiration say that the promise included the inheritance of the world. Romans 4: 13.

After Abraham, God chose his son Isaac. Genesis 26: 1-5. Of Isaac's two sons, God chose Jacob, and named him Israel. Genesis 28: 3, 4, 12-14; 32: 24-30. Of Jacob's twelve sons, Judah was chosen as the holder of the royal scepter. Genesis 49: 10. None of these were perfect; but God used them, and preserved the line of the promise from Eve, the mother who failed.

Springing from the tribe of Judah was Boaz. His son was Obed; Obed's son was Jesse; and Jesse's youngest son was David, a man after God's own heart in humility and faith. Ruth 4: 18-22; 1 Samuel 16: 13.

To David, God renewed these promises, declaring that God would build him a house, that his lineage should reign, and God would "establish His kingdom," "and the throne of His kingdom forever;" and so David's house and "kingdom shall be made sure forever." See 2 Samuel 7: 8-16. The psalms of David teem with the repetition of this promise and covenant.

David's posterity, successors to his throne, became utterly apostate, until

dominion passed from the nation of Israel under the weak and wicked Zedekiah, to be lorded over by Babylon, Medo-Persia, Grecia, and Rome. But in the very prophecy of its fall, God remembered the One "whose right it is; and I will give it Him." Ezekiel 21: 24-27.

For five centuries, the enemy of God, the victor over Adam, watched to destroy the promised hope of the kingdom; but despite war and captivity and poverty and exposure, the virgin conceived Him of whom prophecy again declared: "He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1: 32, 33.

The Babe was born, blood of our blood, bone of our bone, flesh of our flesh, Immanuel, God with us, truly man and truly God; and despite the devil, He grew to manhood. He fought man's battles again, and conquered in every conflict. He took upon Himself our sins, became sin for us, and died that we might have life. In all things, He was made like His brethren, man; in all character factors, He was made like God by faith. We cannot cite scriptures for these averments, nor is there need to do so. The New Testament abounds with them. They are fundamental to Christianity. By the power of the blameless, positive life of righteousness, Christ arose from the dead. Romans 1: 4. The grave could



not hold Him, the Sinless One. He ascended to heaven, took His seat on the right hand of God, a Melchisedec priest in our behalf. "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him; called of

God an high priest after the order of Melchisedec." Hebrews 5:5-10; 7:15-22; 8:1, 2. There He sits on the throne of grace now, pleading His blood in His intercession for sinners. Thus He will abide till the last soul that can be gathered in from earth's wreckage is gathered, when He will take His own kingdom.

Do not confuse Christ the king-priest with Christ the king. He now sits by the Father's side as priest-king. He is

(Continued on page 6)

Mysteries of the Spirit World

By TYLER E. BOWEN



It is in the realm of death that Satan and his angels seek to obtain their strongest hold upon hearts. Jesus Himself passed into death, "that through death He might destroy him that had the power of death, that is, the devil." As Christ came out of Joseph's new tomb conqueror, He brought with Him the "keys" of every other grave, and of death itself. In death, Satan claims these subjects as his. But death is not the gateway to heaven. It is the entrance into the region of oblivion. It is the process by which men and women are cut off from the blessings and privilege of living. It is not the friend of man, but his "enemy." 1 Corinthians 15:26. And this death would have been eternal to every one of us, had not Jesus, our friend and Deliverer, come to our rescue.

DID MOSES GO TO HEAVEN?

When the Son of God came down to Moses' grave to bring life to His beloved and faithful servant, He there met Satan, who contested the right of Christ to take Moses, lying there silent in death where the angels had buried him. "Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, 'The Lord rebuke thee.'" Jude 9.

This is a damaging testimony against the popular idea that people go directly to heaven at death. If they do, why was it necessary at all for Christ to come down here to get Moses' body? It was over the "body" of Moses that Christ and Satan contended—proof positive that Moses at death had not gone to heaven, even though it was manifestly the desire of Heaven for him to be there, or Christ would not have come down to get him. No, the Life-giver must come and resurrect the body of Moses in order that Moses might enter heaven.

Modern spiritualism is so prevalent the world over, that the belief that the living may communicate with the dead is almost universally accepted. Here wicked angels come forth to do their most cunning work of deception, luring on to their doom thousands upon thousands of souls.

It matters not that God has said a dying man "returneth to his earth;" or, "In that very day his thoughts perish;" or, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep;" or, "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." All these words of truth from God count for nothing to him who thinks that messages purporting to come from a departed mother, or daughter, or wife, or father, or grandmother, or other loved one, through some spiritualistic medium, are what is claimed for them. This artful deception of fallen angels seems to have more weight upon minds than anything the Lord may have said to the contrary.

But did not these fallen angels know that mother, child, husband, or wife, during his or her life? Did they not hear the voice, know even the supposedly secret transactions in business or in the home life? Did they not mark the features as well? How easy, then, for them to palm off upon credulous people mourning the death of these loved ones, messages that fit in exactly with their lives! They can easily reveal what to the living are profound secrets; and, too, such revealing may be found to be true. This is only that these lying angels may win confidence, the better to deceive their victims later in some very important matter.

PICTURES OF SPIRITS?

When a loved one has been laid away, his face will never again be seen until the Lord Jesus Christ speaks life into his body, and he shall come forth from his tomb. Yet, in many a séance these days, men and women see what appear to them to be the faces of friends laid away in death. Instead, they are the faces of fallen angels.

To prove to us that the dead have returned, spiritualism can present us with actual photographs taken of these "brought up" or "brought down" departed ones. Ah, they prove nothing of the kind! They do prove, however, that those tampering with spiritualism are surrounding themselves with wicked angels. These are real beings, or the camera could not take them; for it cannot transfer to the plate or the film a phantom or ghost face with no flesh or substance. The same wicked spirits that fought against Christ, and whom He addressed as "foul" or "dumb" or "unclean" when He commanded them to come out of those whom they possessed, are now masked and posing for photographs.

SLIGHT OF HAND PERFORMERS

Even though they do all manner of supernatural things, what of it? This proves nothing to a person seeking help for the salvation of his soul. Of course, they can do miraculous things. The Lord says so. He forewarns us that Satan, the prince of all these fallen angels, down at the end will be permitted to work with all his power, and perform "signs and lying wonders." 2 Thessalonians 2:9. He will even go so far as to cause fire to "come down from heaven on the earth in the sight of men." Revelation 13:13. All this only proves conclusively that he is an impostor. But so subtle and overpowering will be this deception, that only those who reverence God's Word, and are familiar with it, will have clear vision to detect the seductive plot. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matthew 24:24.

It is the carrying on of this purported communication with departed ones under the garb of religion that makes it so subtle in its deception. Robes of sanctity cover the activities of these unseen foes. Spiritualism is now listed as one of Christendom's churches.

UNIVERSAL TROUBLE-MAKERS

While performing this rôle as sanctified ones, these evil agencies are plunging thousands upon thousands of persons into untold misery, through wars, by disasters on sea and land, in deadly pestilences and diseases of all kinds—some of them new. In all these ways, they are sweeping multitudes out of existence, many of whom are wholly unprepared to face eternity. And, sad to say, God is charged with bringing about most of these calamities. Surely there is such a thing as "the mystery of iniquity."

This work is going on every day before our very eyes. We are already experiencing in our world that which God foretold: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12:12. But the weakest saint upon his knees is more than a match for all this evil host. Satan is put to flight before the humble, trusting child of God, who follows God's Word and uses it in contesting these evil forces. Our only defense, as was Jesus', is "It is written."



ST. STEPHEN'S GATE, JERUSALEM



ARE THEY GOING BACK?

Prophets Testify on Regathering of Israel

By W. G. FORSHAW

THE complete apostasy of the Jews, bringing about the rejection of the nation as God's Israel, is so clearly stated in the Word of truth that a candid consideration of a few texts of Scripture should preclude the possibility of one's being deceived into expecting the Jews to be reestablished in Palestine as a nation before the second advent of the Messiah.

When the children of Israel accepted the responsibilities of being Jehovah's "peculiar treasure," a conditional promise was made by God: "If ye will obey My voice indeed, and keep My covenant, then . . . ye shall be unto Me a kingdom of priests, and an holy nation." The people agreed to this condition, responding with the assurance, "All that the Lord hath spoken we will do." Exodus 19: 5-8.

POGROMS PROPHESED

All other promises made to Israel presuppose the condition, "If ye will obey My voice indeed, and keep My covenant." The following scripture proves this: "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah 18: 9, 10.

Further, disobedience and the breaking of the covenant on Israel's part would prelude the following disasters: "The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. . . . And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee. . . . Moreover all these curses shall come

upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenest not unto the voice of the Lord thy God, to keep His commandments and His statutes which He commanded thee." Deuteronomy 28: 15, 25, 37, 45.

During the long years of their unfaithfulness, the descendants of Abraham heard many a prophet sounding God's messages of mercy and warning. Ezra wrote: "The Lord God of their fathers sent to them by His messengers, rising up continually and carefully and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord

arose against His people, till there was no healing." 2 Chronicles 36: 15, 16, margin.

Later God delivered them out of the hand of the Chaldeans, and led them back to Jerusalem by Ezra, and rebuilt their city. That their experience in Babylonish captivity did not permanently heal backsliding and unbelieving Israel is proved by subsequent history. Malachi wrote of them a short sixty years after their return from Babylon: "The priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts." Malachi 2: 7, 8. Israel's persistence in infidelity had destroyed their very sense of right and wrong.

The Lord, in speaking to Jeremiah of the sins of Judah, and their ultimate punishment, directed him to act out the completeness of their national disintegration.

"Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jeremiah 19: 10, 11.

The expression, "cannot be made whole again," annihilates the popular theory of the restoration of Jewish sovereignty in the Holy Land. All the references, throughout the Old or the New Testament, to a gathering in "the last days," include but *spiritual* Israel, the invisible church of Christ, whose members are to be found in nearly all communions and religions.

God's promises to Israel did not fail, but Israel's promises to God failed.



"Later God delivered them out of the hand of the Chaldeans, and led them back to Jerusalem by Ezra, and rebuilt their city."

"Therefore," said Jesus, "the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43. A new Israel was to be elected, that would be obedient and bring forth the fruits of the Spirit.

The first epistle of Peter is addressed to this new Israel—the strangers scattered abroad, "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience." And so God says to those who "in time past were not a people, but are now the people of God," "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9, 10. These who in times past were not a people, but who are now the people of God, are the called out of every nation and kindred and tongue and people, sanctified, or set apart, by the Spirit and by obedience to the Word, to be His holy nation—His Israel.

To ancient Israel "were committed the oracles of God," "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Romans 3:2; 9:4. But we see that they could not enter into God's purposes for them, because of disobedience and unbelief; hence the statement of Jesus, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Matthew 21:43.

So now to new Israel are committed the oracles of God, the adoption, the service of God, the promises, and the glory; that they should bring forth the fruits of the Spirit and show forth His praise. These are "they that keep the commandments of God, and the faith of Jesus." Blessed are they; for they "do His commandments, that they may have right to the tree of life, and may enter in through the gates" into the new Jerusalem. Revelation 22:14.

LIVING SCIONS

This is the only restoration of Israel promised in the Scriptures, a restoration in which we may have a part. Look not for the return of the Jews to earthly Jerusalem and Palestine to establish another sinful national existence, but learn the lesson from their complete failure.

It was their unbelief that cut them off, and you stand through your faith only. Do not be puffed up with pride. Tremble rather; for if God did not spare the natural branches, neither will He spare you. Notice therefore God's kindness and God's severity. On those who have fallen, His severity has descended; but upon you, His kindness has come, provided you do not cease to respond to that kindness. Otherwise you also will be cut off. Moreover, if they turn from their unbelief, they too will be grafted in; for God is powerful enough to graft them in again. Romans 11:20-23. By repentance, obedience to God, and faith toward our Lord Jesus Christ, those who are Hebrew by natural birth can be grafted into spiritual Israel, Jehovah's chosen nation, gathered from among all peoples of earth, to inherit the kingdom prepared for them from the foundation of the world.

"Thy Kingdom Come"

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now gathering subjects for His future kingdom. Note the following scriptures, in which we insert explanation in brackets:

"Behold the Man whose name is The BRANCH; and He shall grow up out of His place, and He shall build the temple [church, 1 Corinthians 3:16; subjects for His kingdom] of the Lord: even He shall build the temple of the Lord; and He shall bear the glory [or character of God], and shall sit and rule upon His [the Father's] throne; and He shall be



Sermonets

THERE shall be no more pain.

You can't scare a man into heaven.

"Except ye repent, ye shall . . . perish."

Eternal torment is the doctrine of a diseased brain.

God employs fire to destroy, not to torture, the sinner.

The fire that destroys is everlasting, not the sinner.

The wicked are punished according to their works.

"Ye shall not . . . die" was first spoken by the serpent.

Since the angels weep over sinners here, will they rejoice over sinners in torment?

The Christian wants to go to heaven because he loves God, not because he is afraid of being burned.

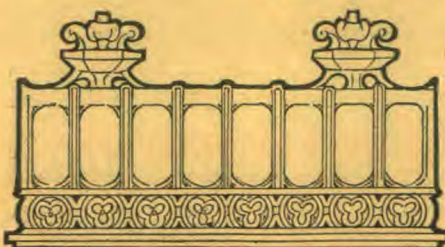
If the theory of eternal torment is true, then the moral man will receive just as much punishment as the most hardened criminal.

Would God, through love for the sinner, give His Son to die for the lost, yet at the same time consign millions to everlasting torture?

If bad men go into eternal torment at death, then God is unjust, for Cain will have six thousand years more punishment than the last sinner.

The thought that God casts sinners into some fiery hell, and keeps them there throughout eternity, has made more infidels than it ever made Christians.

C. G. BELLAH.



a priest upon His [the Father's] throne: and the counsel of peace shall be between Them both." Zechariah 6:12, 13.

"Then cometh the end [of Christ's reign as priest], when He [Christ] shall have delivered up the kingdom [of His priestly rule] to God, even the Father; when He [the Father, according to the promise, Psalm 110:1] shall have put down all rule and all authority and power. For He [Christ] must reign [as priest-king], till He [the Father] hath put all enemies under His [Christ's] feet. The last enemy that shall be destroyed is death. For He [the Father] hath put all things under His [Christ's] feet. But when He [the Father] saith all things are put under Him [Christ], it is manifest that He [the Father] is excepted, which did put all things under Him [Christ]. And when all things shall be subdued unto Him [Christ], then shall the Son also Himself be subject unto Him [the Father] that put all things under Him [Christ], that God may be all in all." 1 Corinthians 15:24-28.

Then when His work as priest is done, He comes to take His own throne and kingdom. That kingdom was not set up at His first advent. Jesus said to those who looked for it then:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19:12, 13.

The near approach of that kingdom is thus predicted by the prophet:

"I saw in the night visions, and, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Daniel 7:13, 14.

WHEN IS THE KINGDOM SET UP?

Our Lord Himself makes it very plain: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31. Then, and not till then, will He say to His people, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Verse 34. Then shall the promise be fulfilled of the return of "the first dominion," given to Adam, to the "Tower of the flock." Micah 4:8.

NOT BY LEAGUE PLAN

Not by world power; not by world federations, political or religious; not "through the gateway of politics;" not by human might or power in any form. God has allowed puny man, lifted up in his own estimation, the privilege of trying, through the ages, every form and mode of government that human ingenuity could devise or human power establish. Man has rung all the changes in endless combination, from the most autocratic and arbitrary imperialism to the loosest and most irresponsible Bolshevik republic. And man has con-

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Your Efficiency

How Much Do You Test?

100 per Cent?

By

DANIEL H. KRESS, M. D.



TWENTIETH century business demands efficiency. Competition was never keener than it will be in the next few years. Contracts and orders will go to the man who can deliver the best quality of goods in the shortest time. This demands acute organization. Efficient organization depends upon the man with the clear, quick mind. And right here is a "straight tip" for the man who may be losing out. If you want a hundred per cent mind, you must get a hundred per cent body. Both of these depend upon perfect circulation of the blood; and perfect circulation of the blood depends upon systematic daily exercise. The blood is the medium through which nutritive elements and oxygen are conveyed to the tissue, to make repairs and for the production of energy. Through it, also, impurities resulting from tissue breakdown are carried to the organs of elimination.

A sluggish circulation results in slow metabolism (tissue repair), and in defective elimination, and in the accumulation of organic impurities.

The water of a stagnant pool soon becomes impure, and dangerous to life. A running stream keeps itself pure. The perspiration of an inactive horse is sticky, and has a disagreeable odor. The perspiration of a horse accustomed to daily exercise is limpid and practically odorless.

CAUSES BUSINESS FAILURE

Sedentary habits in man cause the stream of life to flow sluggishly, lessening or disturbing the natural function of every organ. This results in the accumulation of organic filth within the tissues, shown by the dingy eye, the muddy or waxy skin. The liver, the nerves, the muscles, and the brain are bathed in these impurities. The best physical or mental work is impossible. A certain amount of physical exercise is therefore as essential for the student or the brain worker as it is for the athlete. Safety in business depends upon daily physical exercise.

Many failures in business could be traced to sedentary habits. Many more premature deaths are due to overfeeding than to starvation. Whatever is taken into the system over and above the actual need, clogs the living machinery, destroys its usefulness, and shortens life. Idleness and overfeeding make a most unfortunate combination.

The prophet, in speaking of the wickedness of Sodom, calls attention, not to the vices of Sodom, but to the causes of

these vices. He says, "This was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters." Ezekiel 16: 49.

Attempts at reform accomplish little good unless causes are removed. To deal with results may be compared to clipping leaves and small twigs off a tree when the ax should be laid at the root.

A writer has said, "When I behold a fashionable table set out in all its magnificence, I fancy that I see gout, dropsies, fevers, and lethargies, with other innumerable distempers, lying in ambush among the dishes." "The sleep of a laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep." Ecclesiastes 5: 12.

There is wisdom in the old proverb, "What we leave after eating a hearty meal, does us more good than what we have eaten."

GET IT STRAIGHT

Food should be pure and clean. Clean foods are to be found only in the vegetable kingdom. All food comes primarily from the vegetable kingdom. Therefore the choice is between food received direct from the lap of nature, and the same elements after they have become animalized and filled with impurities; between food at first hand, and food at second hand. No one cares to pur-



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chase a second-hand garment. It is recognized as a source of danger. The meat eater is at best getting second-hand food, with the additional danger of being inoculated with some disease. A few years ago, when I was in Australia, a mass meeting of the Master Butchers'

and Live Stock Buyers' Association was held in Sydney, with a view to considering the high price of meat; and the statements made at that meeting, by experts—men familiar with the trade—regarding the quality of the meat sold, were of such a nature as to cause alarm among thousands of families.

ON THE INSIDE

One of the butchers said "it was a fact that a class of meat was being sold every day which was not really fit for human consumption."

Another said that "two thirds of the meat sold was unfit for human consumption, and caused a good many to pay a big doctor's bill."

Still another said, "If all the poor meat were condemned, half the population would have to go without any at all," and that even "animals that appeared good were very deceiving and often diseased."

These are not extreme statements. It is quite common to find diseased livers, lungs, and kidneys, in slaughtered animals whose flesh is afterward consumed by unsuspecting people. The diseases most prevalent among cattle are tuberculosis and cancer.

Among sheep, we have the lungworm. Sheep raisers are well aware of this, and often hurry diseased sheep off to market as quickly as possible.

In hogs, trichinae, scrofula, and consumption are not uncommon. In Germany, where extreme caution is taken in the sale of pork, in the examination of patients by the government, 3,003 cases of illness due to trichinae were reported in six years, with 207 fatalities.

Consumption carries off one eighth of the human race. One out of every four dies of this disease between the ages of twenty-five and forty-five. It is responsible for more deaths than smallpox, diphtheria, typhoid fever, scarlet fever, and yellow fever combined. Cancer is also greatly on the increase. To what extent the use of infected flesh is the cause of these diseases in man, we are not able to say; but that these diseases can be communicated to man in this way, cannot be denied.

Modern scientists assert that the mortality from Bright's disease, inflammatory rheumatism, apoplexy, and cancer has increased in exact proportion with the larger consumption of meat, and that many fatal diseases, if not too far advanced, may be greatly relieved, or even

entirely cured, by a strictly non-flesh diet.

The vegetable kingdom alone builds up food elements, and stores up energy in its growth. The animal, in order to grow, breaks down the energy stored up in the food. The wastes resulting therefrom are poisonous, and require an elaborate system of sewers to carry them off. These poisons are eliminated chiefly through the lungs, the skin, and the kidneys.

When an animal is slain for food, the products on their way to the kidneys and to the other organs of elimination are retained in the tissues. Moreover, decomposition of tissue becomes more active after death than before, and con-

tinues until the flesh is entirely decomposed. All meat is consequently saturated with these poisons; and the longer meat is kept, the more poisonous it becomes.

In old age, from lack of exercise, and on account of the inability of the eliminative organs to carry off the wastes readily, there is usually a sensation of weariness on making special exertion. This weariness is attributable to the retention of wastes, which act as tissue paralyzers. The young man with diseased kidneys experiences the same weariness, upon exertion, that is felt in old age, and for the same reason—the retention of wastes. These conditions may be brought about in the young, even though

the kidneys are in health, by the free use of foods containing more wastes than the normal kidneys are able to eliminate.

Beef extracts are especially dangerous in old age, because both sickness and premature old age are due to an excess, in the system, of impurities the same as those contained in the beef extract. Beef extractives are not a food, but a poisonous stimulant, a "veritable solution of poison," containing only one twentieth of one per cent of nutriment, and from sixty to eighty per cent of excrementitious matter, as uric acid, urea, *et cetera*.

The athlete who depends upon beef extracts, or subsists on a flesh diet, has thrown into his circulation products which are responsible for his defeat; for



THE HANDS OF JESUS

Hab. 3: 4, A. R. V.

"He had rays coming forth from His hand; And there was the hiding of His power."

By WILLIAM P. PEARCE

THE hand is said to be the most imperial member of the body, and the greatest exponent of the soul. Hands uplifted signify supplication; outstretched, solicitation or invitation; wrung, grief; folded, inactivity.

Two young artists competed for a prize. One was Albert Durer, the other a plain German lad by the name of Franz. When the paintings were finished, the prize was awarded to Albert's, and Franz's was scarcely found worthy of mention. As the two lads sat there, talking of the triumph of one and the failure of the other, Franz sat with folded hands, a picture of despondency. "I shall rejoice in your fame," said he to Albert, "but I shall plod on, doing my humble part." While they were talking, Albert was painting in his mind the figure before him, and the picture has come down to us under the title "Folded Hands."

Not so with Jesus. His were active hands—the hands of a toiler. Holman Hunt has sketched Him in the carpenter's shop. The day's work is done, and the tired man stretches out his hands in an attitude of weariness. Manlike He wearied. Godlike He worked. Labor was never so dignified and common vocations were never so beautified as when Jesus earned His bread by the sweat of His face. Only He who understood human toil, could sympathetically say to the heavy-laden and wearied soul, "Come unto Me, . . . and I will give you rest." Matthew 11: 28.

The hands of Jesus were altruistic—hands that assisted others for their good. They lifted up—not pushed down; lightened burdens—not added to them; gave relief—not appropriated; electrified—not terrified.

It is said that during a crisis in Waterloo's conflict, Wellington requested an officer to take a strong position of the enemy. "Let me feel the pressure of your victorious hand," said the hesitating leader, "and I will take it."

The pressure of Christ's hand drove the tormenting spirit from the distressed lad (Mark 9: 25-27), it multiplied meat and bread for the fatigued and hungry multitude (Matthew 15: 32-37), and it made Peter buoyant when he was sinking in deep waters (Matthew 14: 30). Anywhere, everywhere; at any time, all the time; to any one and every one, His hands were doing good.

The hands of Jesus were those of a healer—magnetic and electric. He "put forth His hand" (Matthew 8: 3), and the repulsive features of a leper became radiant with health. He put His hands upon a blind man (Mark 8: 25), and the pano-

rama of nature's beauties broke in on his vision. He "laid His hands on" a woman who "was bowed together" (Luke 13: 11-13), and she straightened up like a bent spring. He took Peter's mother-in-law by the hand (Matthew 8: 15), and the fever left her. He touched the tongue of a stammerer, and it was unlocked. And even when death laid its icy grasp upon some, He caused the tide of red blood to flow, and life reasserted itself.

The hands of Jesus were those of a sufferer—pierced hands. Many years before, Zechariah noticed and noted them: "What are these wounds in Thine hands?" Zechariah 13: 6.

Jesus had hand wounds—not a wound in one hand, but in both. Ary Scheffer, when painting his picture of the Christ, left the hands unfinished for some time. "Hands as well as faces," said he, "are molded by character. I must study the hands of those who in some measure do the works of Christ." Later he saw a dying driver whose hands were torn and bleeding by trying to control a runaway horse and thus save the lives in his custody. As Ary looked at them, he said, "I think I can now paint the hands of Jesus." Pierced hands were a part of His atoning sacrifice.

The hands of Jesus were benedictory hands. What pictures! He took little children on His knees, "put His hands upon them, and blessed them." Mark 10: 16. And when His big children stood about Him, "He lifted up His hands, and blessed them." Luke 24: 50.

The hands of Jesus are the hands of a Saviour. Not were—though they were—but are. He is "the same yesterday, and to-day, and forever." Hebrews 13: 8. Tens of thousands are ready to testify that He saves now.

It is said that a traveler, following his guide amid the awful Alpine heights, reached a place where the path narrowed by a jutting rock on one side and a terrible precipice on the other. The guide, holding on to the rock with one hand, extended his other over the precipice for the traveler to step upon and pass around the jutting rock. The traveler hesitated; but the guide said, "That hand never lost a man." Neither has Christ's when men have committed their souls' salvation to Him. His hand, said Isaiah, "is not shortened, that it cannot save." Isaiah 59: 1.

*"The best obedience of my hands
Dares not appear before His throne;
But faith can answer His demands
By pleading what the Lord has done."*

the eliminative organs are not equal to the task of keeping the muscles freed from these wastes in addition to the wastes formed from excessive exercise.

Athletes have observed that in running or cycling, the first half hour is very difficult; but after this, they obtain their "second wind," as it is termed, and are better able to endure. The first stage of fatigue is caused by the rapid breaking down of tissue wastes. After free perspiration begins, the doors allowing the escape of these wastes being thrown wide open, there is a feeling of relief, the muscle poisons being eliminated nearly as fast as they are formed.

The future is with the athlete or business man who keeps his muscles freest from additional wastes; the one who takes his food direct from the vegetable kingdom, and not at second hand.

SOME TRACK RECORDS

The benefits of a vegetarian diet have been recognized by athletes in the past. According to the historian Rollin, "The Greek athletes had no other nourishment than dried figs, nuts, soft cheese, and coarse, heavy bread, and they were absolutely forbidden the use of wine."

Mr. Charles W. Miller, the champion long distance bicycle rider, whose powers of endurance called out so much comment on the part of the press several years ago, used no flesh during his entire training nor while his powers of endurance were being taxed. Mr. Miller was twenty-three years of age. During the six days of the race, his diet consisted of oatmeal, rice pudding with raisins and sugar, apples, oranges, and grapes. He drank large quantities of kumiss. During the race, he ate a peck of apples and about three dozen oranges. He had nine hours' sleep, from fifteen to thirty minutes at a time. One hour was the longest continuous sleep allowed him during the one hundred and forty-two hours. He was off his wheel just fifteen hours all together, and during the time not asleep, received vigorous general massage.

The first day of the race, Mr. Miller lost three pounds in weight; at the finish, he had not only gained this back, but had added another pound.

The distance traversed by the winner was 2,007.4 miles, in one hundred and forty-two hours. This was an advance over his own previous record.

The second best man in this race, Frank Waller, of Boston, rode 1,985 miles. He had trained in the same manner as Miller, using no meat. These two men not only came out freshest in the race, but at once began riding at exhibitions.

Mr. Miller's trainer, Dr. John West, of Chicago, who was himself a staunch vegetarian and an abstainer from both liquor and tobacco, attributed the success of his man to the diet.

H. B. Bryning, who won the Bengal ten-mile championship several years in

succession, was an enthusiastic vegetarian.

Mr. F. G. Barnett, who was under my care while in training, and who broke the world's record in a five-mile standing straight run, making the distance in twelve minutes and eighteen seconds, was an avowed vegetarian.

Mr. Will Brown, the champion long distance rider, who in 1900 held every bicycle record from 500 to 2,000 miles, was also a vegetarian. He had not a very good heredity. In a letter, he informed me that his father was a consumptive, and died at the age of thirty-two. His mother died six months later, of the same disease. Of the four children, two died in Michigan of consumption; the third went to Mexico and died there of some lung trouble, probably tuberculosis. Mr. Brown is the only survivor, having no relatives left. In 1897, he was laid up with what physicians called consumption, and was much emaciated, weighing but one hundred and

vegetarians, in a seven days' walking race from Berlin to Vienna (372 miles), easily finished first and second. Out of a dozen or more meat eaters that started in the race, but one finished, coming in twenty-two hours behind the vegetarians.

In 1898, a walking race of seventy miles was contested in Germany, in which six vegetarians came in first. The winner was Karl Mann, who won the race in fourteen hours and eleven minutes.

REMARKABLE ENDURANCE

In May of 1902, an international contest or walking race that excited great national and international interest, took place in Germany, under the supervision of the state. Thirty-two competitors took part. The list included the champion walker of Germany, the champion of Austria, a noted French athlete, and an Englishman. The distance was 125 miles, from Dresden to Berlin. Only thirteen finished; and curiously enough, and to the surprise of many, the first six men to cross the rope at Berlin were all vegetarians. The ninth, tenth, eleventh, and twelfth were also vegetarians. The seventh, eighth, and thirteenth were meat eaters.

This was a severe test of endurance. The competitors were not allowed to sleep during the contest, and only one hour was permitted for meals. Karl Mann covered this distance in twenty-six hours and fifty-two minutes, outstripping all continental walkers quite easily. He is a vegetarian, discarding all animal products, even milk and eggs and butter. He drinks neither tea, coffee, nor cocoa. Water, and the pure, unfermented juice of the grape, are his drink. One of the number who finished, and who was the veteran of the race (Mr. Gade), is sixty

years of age; and for thirty-eight years, he has been a vegetarian.

A few months later, Mr. George H. Allen surprised the athletic world by making a record in walking in England. In speaking of his experience, he says:

"Many unhealthy persons, when asked how they account for their weak condition of body, will at once tell us that they have inherited it from their parents, or even their grandparents. This statement is only partially true; for while we may be born predisposed to a certain disease, it is entirely our own fault if we allow these tendencies to become our masters.

"Although I do not want to appear egotistic, I can with confidence say that my own experience at once gives the lie to the statement, made by many, that it is impossible to get rid of inherited tendencies. Born thirty-five years ago at Leicester, within a stone's throw of where I now reside, I was, up to the age of sixteen years, an epileptic. At this age, despairing of ever finding relief in medicines, which my well meaning parents had dosed me with, I began to study physiology, found the cause of my

(Continued on page 14)



U. S. Signal Corps Photo

"The Big Four" or the "Council of Four," as the representatives of the four principal nations are called who are responsible for the treaty of peace recently signed and for the details of the League of Nations. From left to right: Signor Orlando (who has recently been replaced by Signor Nitti), David Lloyd George, Clemenceau, and President Wilson. The photograph was made in the Paris residence of the President, where many meetings of importance were held.

fifteen pounds. About that time, he discarded the use of flesh foods, and began to live exclusively on grains, vegetables, milk, and eggs, and took to the wheel for exercise. In 1900, when last I saw him, he was well and strong, weighing one hundred and sixty pounds, and had no fear whatever of dying of consumption. He attributed this marvelous change to his simple habits.

Mrs. Emma R. Bayne, the thirty-day century-record holder, was trained by Mr. Brown. Mrs. Bayne established a marvelous cycle record, completing three thousand miles in twenty days and twelve hours, and after a rest of an hour and a half, started off to do another fifteen hundred miles in ten days. Mrs. Bayne gave the credit for all her stamina to the training of Will Brown, and to her diet. Not an ounce of meat was eaten by Mrs. Bayne. Her weight at the beginning of the race was ninety-eight pounds; at one thousand miles, it was ninety-nine pounds; at two thousand miles, one hundred and two pounds; and at three thousand miles, one hundred and four pounds—a gain of six pounds during the thirty days' race.

In 1893, Herr Elsasser and Herr Pietz,

MAGNIFYING the DECALOGUE

NO other prophet of the Bible presents in so beautiful expression the mission of Christ as does Isaiah. One writer has very fittingly spoken of "Isaiah's oratorio of the Messiah."

Among the many pictures of the Messiah and His mission to the earth as found in this book is the one in chapter 42. In this chapter are given many beautiful phases of the work that Christ came to do. What an expression of His tenderness and love are the words of verses 2 and 3: "He shall not cry, nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoking flax shall He not quench: He shall bring forth judgment unto truth." His object in coming from heaven is to restore and establish judgment (justice and equity) in the earth. "He shall bring forth judgment to the gentiles." "He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth." Verses 1, 3, 4.

JUSTICE IN THE STREET

Tyranny holds sway over the world. Says the prophet: "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased Him that there was no judgment." Isaiah 59:14, 15. It is in the outworking of the plan of salvation that justice is assured to everybody, saint and sinner alike; and when all the earth shall have seen the salvation of God, Christ will come to judge the world with righteousness, and the people with equity." Psalm 98:2, 4, 8, 9.

This righteous Servant of the Lord "shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth." Isaiah 11:3, 4. His judgment is not according to human standards. His eyes will be blind to many things by which man condemns his fellow man. "Who is blind, but My Servant? or deaf, as My Messenger that I sent? who is blind as He that is perfect, and blind as the Lord's Servant? Seeing many things, but Thou observest not; opening the ears, but He heareth not." Isaiah 42:19, 20.

A UNIVERSAL CLEANER

The usual conception of justice among men is the meting out of punishment to an offender. True, "the wages of sin is death," and the sinner should die; but God devised a plan, and sent His Son to announce it to the world, whereby the sinner—the transgressor of the law—may be entirely freed from his guilt, his



sin cast into the depth of the sea, and God still be just in thus dealing with him. Christ has been "set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus." Romans 3:25, 26. So, "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

A TRUE AMBASSADOR

Justice, from God's viewpoint, is not only "an eye for an eye, and a tooth for a tooth"; but to Him, it is no less justice to grant pardon to the repenting sinner than it will be finally to execute judgment upon men who will not repent, and who refuse His offer of pardon. So Christ interpreted the law both in His life and in His teaching, thus magnifying or exalting it by removing the stigma the Jews had brought upon it by their pharisaical and narrow conceptions of justice. For this, the Father who sent Him on His mission to the earth is "well pleased for His righteousness' sake."

He is well pleased that His justice, or righteousness, has thus been exemplified and set forth in the teaching of Him whom He sent from heaven. In the gos-



By Jesus Christ comes the grace that offers pardon. Nothing magnifies or exalts the law of God more than to know that, while it condemns the sinner, and demands his death if he will not repent, it consents fully to the exoneration and the eternal salvation of every one who will confess his guilt and accept forgiveness through Christ.

Justice and Mercy— Their Relationship

By

FRANCIS M. BURG

pel of Christ is "the righteousness [justice] of God revealed from faith to faith." Romans 1:16, 17. The Father says in verse 1 of the forty-second chapter of Isaiah, "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth." His voice was heard upon the mount of transfiguration: "This is My beloved Son, in whom I am well pleased; hear ye Him." Matthew 17:5.

The teaching, the administration, and the exemplification of the law of God by the One whom He sent to this world as His ambassador, gave Him great delight. Jesus says: "I have kept My Father's commandments, and abide in His love." John 15:10. "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." John 6:38. "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

LAW-BREAKING LAWYERS

The Jews, who professed to keep the law of God, and who mercilessly condemned every one who, according to their judgment, failed to keep it, were themselves guilty above those whom they condemned. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law. . . . Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?" Romans 2:17-23.

The one thing that is essential to keeping the law, from God's standpoint, was lacking in the experience of that people. They were strangers to both justice and mercy, without which there is no such thing as keeping the divine law. They sat in the judgment seat, knowing nothing of mercy. He who knows no mercy is a stranger to justice, for justice and mercy are inseparable in God's law and government. "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him: righteousness and judgment are the habitation of His throne." Psalm 97:1, 2.

"Mercy and truth are met together; righteousness and peace have kissed each other." Psalm 85:10.

The Jews knew nothing of the love and mercy of God that provides forgiveness for the sinner. They did not know that the law is exalted—"magnified"—in the truest and highest sense by the exonera-

tion of the sinner who sincerely repents and acknowledges his guilt. The law alone, apart from the cross of Christ, can only condemn the sinner; and the Jews, who knew nothing of "the weightier matters of the law, judgment, mercy, and faith," were strangers to the spirit of Him who was in their midst, and who asked nothing more of the law-breaker as a condition of forgiveness and salvation than a heartfelt confession of sin. So they "received Him not." Had they known the law in its relation to the salvation that is offered through the cross, as it was shown by the mission of Christ, they would have known "what this meaneth, I will have mercy, and not sacrifice," and, applying the words to their attitude toward Him whom God sent, they "would not have condemned the guiltless."

A MAGIC MIRROR

The plan of God that centers in Christ for the salvation of sinners unites the broken law and the cross. The law shows the sinner his guilt, and so leads him to Christ, where he finds redemption. See Galatians 3:24. It is all told in Romans 3:19-31. The law shows man his guilt. (Verse 19.) He therefore cannot be justified by the law. (Verse 20.) God has set forth Christ "to be a

propitiation through faith in His blood," "for the remission of sins" (verses 25, 26); and to the righteousness imparted to the sinner who repents and believes, the law bears witness, or testimony (verse 21). The sinner, accepting the redemption price paid in his behalf, is "justified by faith," and at peace with God. (Romans 5:1.)

Moses and Christ, in their respective offices, work coordinately in God's plan for saving sinners. "The law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. The law causes the sinner to have a consciousness of his guilt before God, as the Holy Spirit quickens his conscience; while by Jesus Christ comes the grace which offers pardon to him. So those who are thus saved will sing the song of Moses, and the song of the Lamb, through all the ages to come. Nothing magnifies or exalts the law of God more than to know that, while it condemns the sinner, and demands his death if he will not repent, it consents fully to the exoneration and the eternal salvation of every one who will confess his guilt and accept forgiveness through Christ.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3:31.

increase their faith. But all these things will not produce faith; for faith is of God, and He has plainly told us how to obtain it. "So then faith cometh by hearing, and hearing by the Word of God."

Faith must have a firm, solid foundation upon which to rest and to build. The Word of God, the Bible, is the ground of all true faith. That Word partakes of the nature of God. Man's word, like man, is fallible, finite, impotent, perishing. God's Word, like God, is infallible, infinite, omnipotent, eternal.

"The words that I speak unto you, they are spirit, and they are life." John 6:63.

"The Word of God is quick, and powerful, and sharper than any two-edged sword." Hebrews 4:12.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1:23.

The contrast between the Word of God and the word of man is strikingly illustrated many times in the ministry of Christ.

"There arose a great storm of wind, and the waves beat into the ship, so that it was now full. . . . And He arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm." Mark 4:37, 39.

"There came a leper to Him, beseeching Him, and kneeling down to Him, and saying unto Him, If Thou wilt, Thou canst make me clean. And Jesus, moved with compassion, put forth His hand, and touched him, and saith unto him, I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." Mark 1:40-42.

"While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further? As soon as Jesus heard the word that was spoken, He saith unto the ruler of the synagogue, Be not afraid, only believe. . . . And He took the damsel by the hand, and said unto her, *Talitha cumi*; which is, being interpreted, Damsel, I say unto thee, arise. And straightway the damsel arose, and walked." Mark 5:35-42.

Just a sentence from Christ could calm the sea, or cleanse the leper, or raise the dead. What would any man's word accomplish under similar circumstances?

KEY TO STUDY OF EVOLUTION

Paul said, "Through faith we understand that the worlds were framed by the word of God," and that all things are upheld "by the word of His power." Surely such a word furnishes a solid basis for our faith. If we can have faith in anything man says, we have far greater reason to exercise faith in what God says.

When God makes a promise, there is power in His Word to produce the thing promised. It is creative power. God's Word promises the sinner pardon. The moment his faith grasps the promise, he is pardoned, for the gift is in the promise. He is promised a new heart; and the moment he claims the promise by faith, the work is done. "Through this simple act of believing God, the Holy

FAITH AND ITS GROUNDWORK

A Mystic Building and the Science of Construction

By MEADE MacGUIRE



SALVATION from both the penalty and the power of sin is all of Christ. No element of human merit or human effort changes the matter in the slightest degree. If the governor of California should issue a pardon to every criminal in the penitentiary, it would make no difference whether the

prisoner were rich or poor, old or young, educated or ignorant, or whether he behaved well or ill. His freedom would simply depend upon his accepting the pardon and forsaking his prison cell. The thief on the cross presented no gifts, no good works, no virtuous life, nothing but his faith in the mercy and love of God.

So it is with salvation. Christ is "all and in all." And since the matter is wholly one of faith and acceptance, it is extremely important that men understand how to exercise faith. Not that it is something mysterious or difficult of comprehension. God has made it the simplest and most natural thing in the world. A little child exercises the most profound faith with no conscious effort. But the spiritual faculties of men have been blunted by sin, and there is a constant tendency, by the expression of human opinions and conceptions, to make God's simple plan appear difficult and well-nigh impossible.

No term used in the Scriptures is more clearly defined than faith. It is "the substance of things hoped for." Many confuse faith with hope, but that there is a fundamental difference between them is clear from the above inspired definition. Here are different translations of the same verse:

"Now faith is the persuasion of the things that are in hope as if they were in act; and it is the manifestness of the things not seen."

"Now faith is the assurance (margin, "the giving substance to") of things hoped for, a conviction of things not seen."

"Faith is the realization of things hoped for."

In a general way, we may illustrate the difference. Christ has given a definite promise of His return to earth. We look forward to its fulfillment with hope—firm expectation and confidence. Christ also promises pardon for sin on certain conditions. We desire pardon, and proceed to fulfill the conditions. When these are met, we no longer hope for pardon, but accept it as a fact. It is done. We have "the substance of things hoped for," not because of some extraordinary sign or evidence, or some unusual feeling, but because we believe God. This is faith.

MEDIUM OF TRANSPORTATION TO MAN

People often say that their greatest need is for more faith. Their faith is weak, and they are overcome by doubt. They resolve to pray more, or give more, or work harder, or by some other effort

Spirit has begotten a new life in his heart." And so it is written: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24.

"He makes it plain that our asking must be according to God's will; we must ask for the things that He has promised, and whatever we receive must be used in doing His will. The conditions met, the promise is unequivocal.

"For the pardon of sin, for the Holy Spirit, for a Christlike temper, for wisdom and strength to do His work, for any gift He has promised, we may ask; then we are to believe that we receive, and return thanks to God that we have received.

"We need look for no outward evidence of the blessing. The gift is in the promise, and we may go about our work assured that what God has promised He is able to perform, and that the gift, which we already possess, will be realized when we need it most."

In summing up the essentials of faith, we have these simple statements: The Word of God produces faith. The power of God is in His Word. The gift of God is in His promise. "Faith is the substance," or, believing is receiving.

The Communist Paradise

(Continued from page 1)

of them says, 'is reduced to about 1,000,000 inhabitants. Before the Bolshevik régime it had 3,000,000. The population is dying of starvation and plague, decimated by executions, rotting in prisons. Flight is almost impossible, for the trains have stopped running.

"In the streets tragic and terrifying scenes are enacted. A horse falls exhausted with hunger and is immediately attacked by a score of famished dogs, who begin tearing it. Red Guards with loaded revolvers keep off the crowd which soon assembles, watching the horrible sight with ferocious looks of envy. But sometimes the guards do not arrive on the scene in time, and then the men and women cast themselves upon the carcass, slashing it with their knives and fighting with the snarling dogs for the bleeding strips of flesh, which they devour on the spot, not having sufficient will power left to carry their booty home to cook.

PRISONS FULL OF MADMEN

"Such is the communist paradise which the Bolsheviks promised their miserable dupes. Fear and famine have engendered a veritable epidemic of insanity. The asylums are overcrowded and for the last two months have been unable to accept new patients. Lunatics and maniacs of all kinds stalk raving through the streets. The prisons are full of madmen. In the maternity hospitals the death rate is incredibly high. According to the managing physician of one of these establishments ninety per cent of the mothers die after childbirth, and infant mortality is scarcely lower.

"Funerals, like everything else, are 'nationalized.' That is to say, the dead are carried away in carts and dumped into a vast common grave at the cost of the state. No religious ceremony is performed, and no crosses may be erected over this gruesome pit.

"The nationalization of women has been carried out in various provincial towns, but so far Moscow has escaped this crowning infamy. In some districts, however, the local Soviets have gone even further and have instituted a sort of conscription of women for immoral purposes."

NO COUNTERPART IN HISTORY

In closing his testimony before the Senate committee investigating Bolshevism, Mr. Roger E. Simmons, the representative in Russia of the United States Department of Commerce, said of the conditions in Russia:

"Everywhere you go you hear the wails of the people—on trains, on streets, and in the houses. It is a situation of combined horror and despair which has no counterpart in history."

Cabling from Paris, Mr. Walter Duranty, special correspondent of the New York Times, in the issue of that paper for February 25, says of the present situation in Russia:

IN GRIP OF IRON

"Late arrivals state that Lenin and Trotsky have so ruthlessly crushed opposition that they hold Russia in a grip of iron. In the truest sense of the word, it is said, they reign by terrorism, and so terrible is their vengeance upon their defeated opponents that no man dares to raise his hand against them. Their spies are everywhere and their victims are tortured so horribly that men shudder at the very recital. That they are hated goes without saying, but it is the hate of slaves who know their own impotence.

"There are two examples out of thousands that show the real character of this bloodiest tyranny that the world has known. Some prisoners returned from Germany were parked in a sort of concentration camp near Moscow to the number of about 38,000. Perhaps the Bolsheviks were not sure of their entire adherence to the terrorist cause, or it may have been a question of insufficient transportation. At any rate the prisoners began to murmur and demand to be sent home.

"The local Soviet acted swiftly and decisively. Red Guards were posted so as to encircle the camp with a network of machine guns. Then all food supplies were cut off; that was all.

"My informant says that he himself saw trainload after trainload of corpses being transferred from the camp to the municipal refuse destruction furnaces, and a Bolshevik official said:

"There are 25,000 fewer counter-revolutionaries in the world. The survivors will know better than to attempt to oppose us in the future."

QUINTESENCE OF CRUELITIES

"In October the peasants of a district a hundred miles from Moscow refused to obey the orders to send the harvested grain to the city and united to the number of 3,000 or 4,000 for armed resistance. A superior Red Guard force attacked them with machine guns and artillery. Four fifths of these 'counter-revolutionaries' were massacred on the field of battle, their villages were burned, and their families were slaughtered by wholesale.

"The survivors were brought to Moscow for execution. That the lesson might be thorough and far-reaching, no refinement of cruelty that the Soviet's Chinese henchman could devise was omitted. Impaled alive on wooden stakes, torture by flame, and mutilations, too hideous to relate, prolonged their agony in some cases two whole days. The blackened and twisted corpses were left hanging for weeks 'as a warning against counter-revolution.'"

REVIVAL OF PRIMITIVE BARBARISM

In a cabled dispatch from Geneva by Harold Williams, a special correspondent of the New York Times, appearing in the issue of that paper dated December 22, 1918, are these significant statements regarding the Russian situation:

"I have no hesitation in saying that the spectacle of European ruin is simply appalling. Nineteenth century civilization has broken down.

"I do not mean merely that dilapidated trains crawl dismally; that postal and telegraphic communication is hardly better than in Napoleonic times; that famine and pestilence are creeping over Europe; but that there is a collapse of human, moral energy, a revival of the primitive barbaric instincts, and the fierce endeavor to have one's little private will by force.

"The general sense of the purpose of life is lost in the chaos of petty warring impulses. People eagerly repeat the shibboleths of democracy and equality, hoping that this will dispel the terrible dread that lurks in their hearts. Little men, often well meaning and sincere, devise shallow plans for coping with the menacing forces of destruction."

Of the situation in Germany, he writes:

"In Germany the soldiers make chaotic politics while the upper class looks on unrepentant, arrogant, resentful, and helpless; and amateur governments of a day spend their little strength in torrents of speeches, while they have no power to stay the inevitable course of events. Through all this seething chaos run evil currents of intrigue after intrigue, monarchical, Bolshevik, financial, imperialistic, particularist, clerical, atheist."

PAGAN PERSECUTIONS PARALLELED

The archbishop of Omsk, president of the supreme administration of the Russian Orthodox Church, in a message appealing for help which was addressed to the English archbishop of Canterbury, and read by the latter in a convocation of the English Church in London on February 14, 1919, says of the Bolshevik attitude toward Christianity and morality:

"Wherever the Bolsheviks are in power the Christian church is persecuted with even greater ferocity than in the first three centuries of the Christian era. Nuns are being violated, women made common property, and license and the lowest passions are rampant. One sees everywhere death, misery, and famine. The population is utterly cast down and subjected to most terrifying experiences. Some are purified by their sufferings, but others succumb."

And in this time when it appears as if the foundations of human society and

(Continued on page 15)

The Daughter of a Certain Rich Man



"Now for some entrancing music that makes one forget the world and its trouble."

II—Rescued from Snares

By
MARGARET
WRIGHT
LOCKE

BRIGHT lights, strains of sweet music, and the rich glow of silken tapestries, in the Larrington home, had a tendency to preclude all thoughts of suffering and sadness in the big world without. Mr. Larrington laid aside his favorite magazine when the music ceased and his beautiful daughter seated herself by his side.

"I heard something so interesting to-day, papa dear," she began. "You remember Nell Chalmers, who used to be in our set. Well, the girls have gradually drifted away from Nell since she has taken such a keen interest in religious work; but somehow I can't feel any different toward her, even though she does not indulge in any of our fun. Nell is such a sweet girl—so kind and good!"

"This afternoon, after calling upon Miss Durfee, I met Nell coming from the East End, where she had been visiting a little crippled child; and she told me all about two slum workers, friends of hers, who visit the tenement district.

"These two young women are well educated, and call themselves 'medical missionaries.' They understand hydrotherapy, or cure by water, and all kinds of treatments without drugs. Nell says it is marvelous how quickly they relieve pain. They are very queer, though, because they believe in the second coming of Christ."

"Ah!" from Mr. Larrington, as a peculiar expression flitted over his countenance.

"What is it, papa?"

"Nothing, daughter. Please continue your story."

THEY live not far from Nell; and last evening, when on their way to relieve a poor family, they stopped a few moments, and told her about a woman in a miserable tenement, who has been very ill from lack of proper food—starvation, that's what it was—and the husband is a drug fiend."

"Ah!"—again from Mr. Larrington.

"Are you not well, papa?" inquired the affectionate daughter.

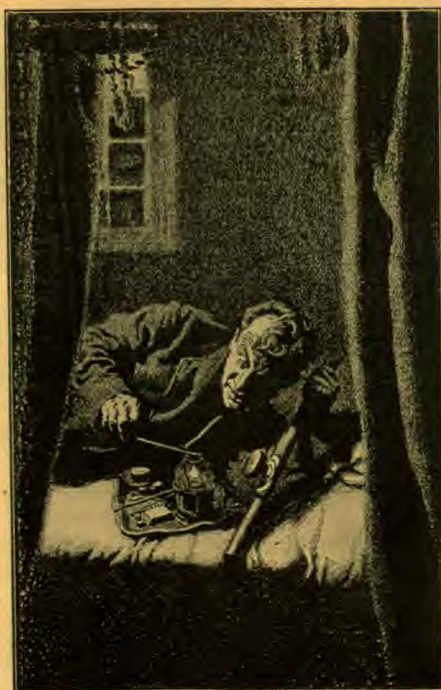
"I am well, my dear. Pardon the interruption. But I had a—a friend who became a drug fiend. It reminds me of him. That is all."

"These young women found them in a pitiful condition, but now the woman is slowly recovering. The sad part of it is, they have been people of refinement—they have seen much better times."

"Oh! Can it be? But no, Geraldine; there are many, very many like that. And now, my dear, for some music, one of those entrancing waltzes that makes one forget troubles." Soon the notes of a new waltz were rippling through the luxurious home, and the outside world was forgotten.

A WEEK passed, filled with social activities for Geraldine, and many business engagements for her father. Then Geraldine wished to visit her friend Nell Chalmers one evening; but the car was in the garage, laid up for repairs, and Mr. Larrington's old friend Judge Denton had come for an evening's visit. "Papa dear, just a moment, please," called the daughter from the hall; and excusing himself, Mr. Larrington joined her. Could she go just this once without an escort? She would be very careful. The street car passing by the house would take her within two blocks of the Chalmers home. Nell was expecting her.

"A sense of propriety and tender regard for your welfare make me feel reluctant in giving consent to your going alone, daughter; but I know you desire an evening with your friend, and I trust you will be all right."



"And the husband is a drug fiend."

Reaching Fortieth Street, Geraldine walked briskly toward her friend's home. She was unaccustomed to being out alone in the evening; and was it that which made her fearful and suspicious?—No, not that alone; for truly the men coming behind were following and gaining upon her as she neared the dark alley just ahead. On either side of the street where she was walking there were only vacant lots, dark and foreboding. There was but one thing to do, and that was to run swiftly as possible toward her friend's home. Why, oh, why was there no one in sight! But these thoughts had scarcely entered her mind ere the ruffians, discerning her purpose, had her in their grasp—and the odor of chloroform came to poor Geraldine's nostrils.

SHE is better now. She is coming to herself. 'Twas only a faint from fright."

Faintly Geraldine heard these words, but being too weak to talk, lay quiet and white. Presently the lashes quivered, and the eyes opened, to find Nell, dear Nell, beside the bed, and motherly Mrs. Chalmers holding her hands in her own firm grasp.

"Am I really safe?" inquired the girl faintly. "How did you find me? Oh, hold me tight! Don't, please don't leave me," moaned the terror-stricken girl.

"We will not leave you until you are safe in your own home, my dear," responded a voice from beside the bed.

"Who is that sweet-faced lady?" thought poor, bewildered Geraldine. "Her touch is like velvet. How quieting it is!"

In a little while, the girl had rallied sufficiently from her nervous shock to hear the story of her narrow escape from white slavery.

GERALDINE, these are my dear friends Miss Meyers and Miss Bonnihue, of whom you have heard me speak so often. It is to them you owe your rescue from those beasts," said Nell, "and Miss Meyers will tell you about it if you keep very quiet and do not let yourself become excited."

So these were the workers of whom she had heard so much! She was pleased to meet them; and how could she ever thank them for their timely assistance in her hour of need?

"Do not thank us, dear girl, but remember we were only instruments in the hand of God for your deliverance."

"We had just turned the corner of the block when we saw the men attack you. They were but a few rods from us, and would have seen us before they attempted their dastardly deed, but that one of Miss Bonnihue's shoe laces had become untied, and I had stooped to tie it for her, because she sprained her thumb yesterday. Between us and you was a great elm tree, which completely hid us from the view of the men; but when we heard your muffled scream, and saw them pounce upon you, we sprang out and screamed for help.

"I caught sight of the taller man's face, and recognized him as one who had been pointed out to me as a man connected with the white slave traffic. No doubt they intended taking you to that vacant cottage just back of the empty lots, until they could get a cab to convey you away. The men fled; and Mr. Kennedy, who lives near, came driving along the

ing to the needs of others. That night, Geraldine slept soundly and peacefully, in spite of her experience, her two attendants sleeping in an adjoining room.

Mr. Larrington had been fearful of a miserable night for his daughter; and in the morning, when she awoke cheerful and well, great was his joy, and many were his expressions of gratitude to the two young women.

EARLY the next evening, they called again at the Larrington home, to repeat the treatments given the night before, after which Geraldine again fell into a refreshing night's sleep.

The great clock in the hall struck nine when Miss Meyers and Miss Bonnihue came down the stairs. Mr. Larrington laid aside the evening paper.

"Ladies, I am very much interested in your almost magical treatments, your wonderful methods of alleviating pain

an intense dislike. This of itself constitutes one of the signs of the last days. In 2 Peter 3:3 and 4, we read: 'There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.'

"Yes, yes," exclaimed Mr. Larrington; "but there have always been scoffers."

"We are also taught that in the last days, 'many shall run to and fro, and knowledge shall be increased.' Daniel 12:4. Look back and tell me—sixty years ago, were there railroads to almost every part of the world, as we now see them? Were there street cars, automobiles, immense ocean liners, submarines, and airships? Were people using the telephone and the telegraph? For centuries, little or no improvement had been made; but now wonderful inventions are springing up on every hand, and modes of travel and communication are such that messages may be carried from continent to continent in an incredibly short time.

"In Matthew 24:14, we read, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' This doubtless refers to the kingdom of our Lord Jesus, when He comes to claim His own. And how could this wonderful message of Christ's coming be given to all the world, if we did not have these methods of rapid conveyance? We are told that the generation which saw the stars fall will see Christ coming in the clouds of heaven."

"And when did the falling of the stars take place?"

"November 13, 1833," was the reply.

"Now, Mr. Larrington, we must go and give a treatment to a poor woman below the hill. To-morrow evening we are to return, at your daughter's request; and if it is convenient for you, we shall be pleased to continue this subject," said Miss Meyers.

After their departure, Mr. Larrington tried to resume his reading; but his thoughts were far away from his paper, and he sat silent in meditation until the great clock struck the hour of eleven.

(To be continued)

Your Efficiency

(Continued from page 9)

sickly condition, and set about remedying it.

"I found that vigorous exercise was necessary for me to get the circulation of the blood in a normal condition, and so I started training for running. I well remember the laughs that greeted me when I first stripped amongst athletes. My large head, altogether out of proportion to my poorly developed body (I weighed about five stone, and was considerably under five feet in height), furnished an endless source of amusement for them. But the tide is now with me, for I have not only succeeded in winning upwards of a hundred prizes as an athlete, but am in possession of almost unlimited vitality, as my performance of walking one hundred miles upon the road in twenty-two and a half hours, fourteen minutes, accomplished in September, 1901, will prove."



Victims of the Bolshevik hate, awaiting identification after being exhumed from a sewer at Narka, Russia. Every Red visitation leaves in its wake similar gruesome heaps in fields, roads, and villages. Of Christ's soon coming kingdom it is written, "There shall be no more death, neither sorrow, nor crying." Revelation 21:4.

Read "The Communist Paradise," which begins on page 1 of this issue.

International

street toward which you were running before the attack. We hailed him, and he brought you here.

"There, there, dear!" as the tears welled up in Geraldine's eyes, and great sobs shook her frame. The girl was soon quieted, and begged that Mrs. Chalmers and the two young women to whom she had become singularly drawn, accompany her to her home. Mr. Chalmers preceded them, that he might tell the girl's father before her arrival.

Safe in her own home, and caressed by her affectionate father, Geraldine became quite hysterical, and Mr. Larrington wanted to call a physician; but to this his daughter would not hear. "Papa, please don't," she pleaded. "I don't want any medicine."

"MR. LARRINGTON," said Miss Meyers, "if you have no objection, and Miss Larrington will permit, Miss Bonnihue and I will be pleased to give your daughter treatments that will soothe her overwrought nerves and give her a good night's rest."

"I dared not impose upon your great kindness by asking this of you, my dear friends; but I can assure you the treatment will be greatly appreciated."

"Papa, I thought this evening, as they were massaging my forehead, that it was the loveliest treatment I ever had."

So after a few endearing words to comfort and cheer, and a good-night kiss, he left her in hands skilled in minister-

and suffering without the use of drugs. Will you tell me of what these consist?"

"We believe in natural methods of healing the sick, such as the proper use of hot and cold water, electricity, pure air, and wholesome food, sunlight, and massage," replied Miss Bonnihue.

"There are well equipped sanitariums from coast to coast, and in many foreign countries, which use such methods only in the treatment of their sick," added Miss Meyers.

"Yours must be a life of great self-denial."

"We take pleasure in endeavoring to follow in the footsteps of the One who went about doing good, and whom we expect to see before long coming in the clouds of heaven," continued Miss Meyers.

"I have heard something to that effect," replied Mr. Larrington, "but it seems to me we have no reason to believe that the end of all things terrestrial may not yet be thousands of years future. These wars, famines, earthquakes, et cetera, may continue for many millenniums. What is there to show us of a certainty that this mundane sphere may not continue its present course for ages to come?"

"Not a great many years ago," replied Miss Bonnihue, "people showed great interest when the subject of the Lord's return was mentioned; but now it is a subject for which most people manifest

The flesh-eating tiger, it is said by hunters, cannot run more than half a mile without exhaustion. Dogs fed largely upon flesh are no good for the chase; they are easily winded. Hunting dogs are largely fed upon boiled maize meal and hard biscuits. Dog trainers do not feed their dogs on a flesh diet, because it makes them ferocious, unmanageable, and stupid.

The most useful, the strongest, and the most enduring animals we have, subsist upon the simple products of the soil. The faithful horse may be kept on a lively trot for hours at a time, with the temperature at one hundred degrees in the shade. The camel travels over sandy deserts, carrying his burden in a burning sun.

It is said that the hardest actual physical toilers are found in China, Japan, and among the lower caste of laborers in India. Their lives are literally all work. Competent observers say that sixteen to eighteen hours is the average day's work of the coolie.

BREAD AND WATER DIET

The ancient Persians were a hearty race, capable of enduring great hardships. According to Rollin, the boys "were all brought up in common, after one uniform manner, everything was regulated by the state, the place and the length of their exercise, the time of eating, the quality of their food and drink. The only food allowed either the children or young men was bread and cresses [such as vegetables and fruits] and water. They considered that a plain, frugal diet without any mixture of sauces or ragouts, would strengthen the body, and lay such a foundation for health as would enable them to undergo hardships and fatigue of war to a good old age." In this they were not disappointed.

If it is necessary for the athlete who is striving for the mastery, to abstain from the use of flesh, of how much greater importance is it for the mental worker, or the one who is striving for the moral mastery, in order to keep his brain freed from impurities and to have clear-cut ideas and pure thoughts! The treatise that cost Sir Isaac Newton the mightiest intellectual effort of all his works, was composed while the body was sustained by bread and water alone. And in spite of the wear and tear of such protracted and prodigious mental labor as his, that same temperance sustained him to his eighty-fifth year.

Few men have more fully established their claims to intellectual superiority of a very high grade than that American theologian, President Edwards. But it was temperance alone that could carry him through such powerful mental efforts. "Though of a delicate constitution, by the rules of temperance he enjoyed good health, and was enabled to pursue his studies thirteen hours a day."

The same means enabled the great German reformer, Martin Luther, though his days were stormy in the extreme, to make the moral world bend at his will, and to leave for his posterity so many profound literary productions. "It often happened," says his biographer, "that for several days and nights he locked himself up in his study, and took no other nourishment than bread and water,

that he might the more uninterruptedly pursue his labors."

Europe, as well as America, has been filled with the fame of the philosopher Franklin; and no less widespread is the history of his temperance. Early in life, he adopted a vegetable diet; and thus he not only gained time for study, but "made the greater progress," he says, "from that greater clearness of head and quickness of apprehension which generally attend temperance in eating and drinking." The habit of being contented with a little, and disregarding the gratification of the palate, remained with him through life.

"Thy Kingdom Come"

(Continued from page 6)

demned them all, and overthrown them all. And when the last failure, which prophecy declares will be treason to God, is spelled out, and the last one who can be won to Christ's kingdom has the Spirit-written law in his heart, the Son of man will come in all the glory of His righteousness. Before that transcendent glory, all identified with sin will perish forever; and all who have identified themselves with righteousness—the risen righteous and the righteous living—will be changed from glory to glory, and reign with Him forever. Then will His words be fulfilled: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Revelation 3: 21.

THE SUBJECTS

Then will be accomplished the bruising of the serpent's head. Genesis 3: 15. Then the meek will inherit the earth, and "delight themselves in the abundance of peace." Psalm 37: 11; Matthew 5: 5. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matthew 13: 43. Then the Stone, Christ Jesus, will smite the death-doomed kingdoms of earth, and scatter them as powder. Daniel 2: 34, 35, 45.

Then "the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the

people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7: 27.

Then the great voices will sound forth in heaven: "The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Revelation 11: 15.

Therefore the coming kingdom is this earth renewed by the power of God. The king is Christ Jesus. The time of the establishment of the kingdom is at His coming. The means of its establishment is wholly of God. Isaiah 9: 7. The subjects are those in whose hearts are written God's law of the universe. And the time of its coming is near. Make peace with the King now.

The Communist Paradise

(Continued from page 12)

civilization were crumbling, and the safeguards which men have erected to restrain the evil propensities of men were being destroyed, what ought the Christian pilgrim to do? The Lord Himself answers:

"Be patient therefore, brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8. "Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 3-11.

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 incumbrances on the property. The upper floor of the house can be divided into light housekeeping suites. Rent of rooms and bungalow can be made to pay more than interest. Address M. C. Wilcox or H. G. Childs, Mountain View, Cal.

Storms, Terrors, and the Shelter

ON June 22, a tornado destroyed the main business portion of Fergus Falls, Minnesota; a large number of persons were killed, and many more seriously injured; the property damage was estimated at something like one million dollars.

One of the dangers of this time is that we may become so calloused through the reports of calamity after calamity that we may not sense their import. Satan would like to have it thus. He would desire to have our minds closed to the seriousness of these hours, and have us fail to reflect on the significance of the conditions about us.

Anciently the prophet Isaiah, looking forward to the great day of Jehovah, penned these words: "Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt; and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame. Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it." Isaiah 13: 6-9, A. R. V.

The context of the foregoing scripture would indicate that the prophet was considering the destruction of ancient Babylon; and as he looked through that antitype, his vision was directed to the great day of Jehovah itself, when as a "destruction from the Almighty" the land becomes a "desolation," and the "sinners thereof" are destroyed out of it. It is a time when the "heart of man shall melt," and when pangs as of a travailing woman shall take hold of the whole populace.

The writings of the Bible prophets are replete with just such warnings as this, and it is evident that the Saviour was also looking forward to the same time when He said, "Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven. But before all these things, they shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for My name's sake." "And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; 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. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21: 10-12, 25-28, A. R. V.

Now these various writings, which speak in such unmistakable terms of the great day of Jehovah, may seem to be explained away. Men may tell you they are meaningless, and that they do not apply to this time. But what is the voice

of God, through His Spirit acting upon these words, in your own very soul? Do you not feel profoundly impressed that the world has reached a great crisis, since everything is in commotion? And are not the happenings all about us the very things that the prophets foretell will occur just before the second coming of Christ?

Yet, through these trying hours, we must never lose sight of the rich promises which show that while our God is strong to destroy when the arrogance and wickedness of men require it, He is also strong to protect every trusting soul that confides in Him. Read and learn to enjoy such wonderful strongholds of promise as the 91st Psalm, which shows



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This Tennessee mountaineer, Corporal Alvin C. York, of Company G, 328th Infantry, with his shock of flaming hair, standing six feet, and tipping the scales at two hundred and five pounds is termed the greatest hero of the war. He broke up a counter attack of an entire battalion, and brought in 132 prisoners at one time. York is now a sergeant, and has been decorated with the Distinguished Service Cross, the Congressional Medal of Honor, and the Croix de Guerre. He is second elder in his home church. Asked at one time if he ever gambled or swore, he answered quickly, "No, sir; I play the game straight." Then he added: "A man can't do any of those things and belong to our church. He can't just be a Christian on Sundays. He's got to live up to it all the time." Then he was asked: "Didn't you swear a little during that awful fight? Didn't the old Adam crop out during that inferno?" "Not a single swear," he replied, "because I wasn't excited." Until the time that Sergeant York passed through New York on his way home, he had never ridden in a subway train, nor before the war had he been out of his own county of Fentress. Before going back to help support his mother, one brother, and three small sisters, he refused an offer of \$50,000 to appear on the vaudeville stage and tell of his war exploits. He is most modest, and will not tell of his bravery, but says firmly, "I did not do more than the other boys."



that God will not only protect us from the distresses of this time, but will shield us even from the very fear and terror that the hour produces.

Our heavenly Father is seeking to touch and to save every soul. Will you yield to Him?

His service gives the highest dividends, both now and hereafter.

A University-Trained Fool

A PRODIGY who lectured on the fourth dimension at the age of thirteen, and graduated from Harvard University at fifteen, and is now twenty-one, was arrested in Roxbury district, Boston, for partaking in a radical demonstration on May Day.

The justice before whom he appeared asked him if he believed in God. He replied that he did not believe in "that kind of a God that is the big boss of Christians."

We have never yet heard of a radical who did believe in God. If they did, they would believe in God's law, which forbids these riotous scenes, bomb outrages, and murders. "Higher critics" and antinomians in our schools and pulpits are now having a chance to view the harvest of their teachings. Were it not for the godly men and women in public and private life in the United States who have combated these pernicious teachings, no doubt America would be at the present time in the throes of a Bolshevik revolution.

That education, be it ever so seemingly excellent, which leaves out the fundamental teaching of respect to God, His Word, and His law, is like a two hundred horse power engine without a governor—the more power supplied, the greater its destructiveness both to itself and to all around it.

"The fool hath said in his heart, There is no God." Psalm 14: 1.

"The wisdom of this world is foolishness with God." 1 Corinthians 3: 19.

Starvation and Wanton Extravagance

"NEW YORK, June 14.—Twenty-five per cent of the children of New York City are suffering from malnutrition because their parents are unable to earn enough, with food at its present prices, to furnish them with nutritive edibles, according to an estimate made by Health Commissioner Royal B. Copeland to-day."—Washington Times.

On the same page, we read that a young lady protests in the New York Surrogate Court, "through the voice of her mother, that it is not possible for a young girl of nineteen to live on \$15,000 a year (\$300 a week), the amount allowed by the court. She says \$20,000 a year is the very least to pay for necessities, of which these are a few: 'Rent, sports coats, evening dresses, auto coats, jewelry, furs, toilet articles, manicuring, shampooing, hairdressing, automobile operation (\$5,000); education and church (\$2,000 a year); hotel bills, dinners, dances, amusements, parties (\$3,000 a year for these).'"

Comment is superfluous. Wealth has its place, but not to be used in surrounding one's self with numberless attendants to supply every whim of a spoiled child, woman, or man, while children go to school half starved. Money is a gift of God, but it becomes the mammon of the devil when used for selfish gratification.

E. D. B.

"MEN either follow a leader or run before a driver."