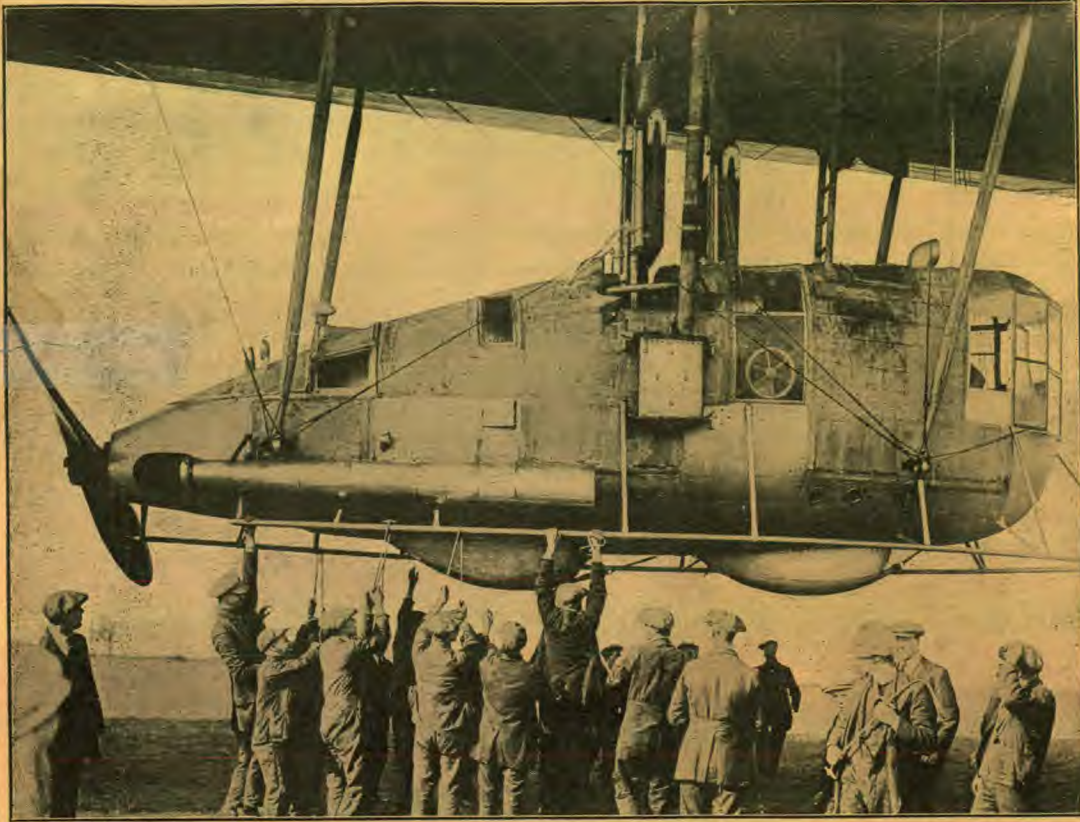


Signs of the Times

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NUMBER 29



A close-up view of one of the three "gondola" cars of the giant British dirigible R 34, which crossed the Atlantic the first week of July. The land-to-land passage was made at an average speed of close to fifty miles an hour. The dirigible is of the rigid type, and was originally built for bombing purposes. On the right is shown the ladder leading from the inclosed compartment to the gas bag, where there is a long passageway that connects with the other two gondolas. The R 34 brought over mail from officials of England to Canadian and American officials on this side.



Civilization's Last Chance

Final Throw of Dice in European Gamble Determines Fate of World

By CARLYLE B. HAYNES



OR nearly sixty centuries, the world has been shaken in restless tumult by the fury of contending forces. Human projects have failed, human hopes have proved to be phantoms, human promises have turned out as falsehoods. From the beginning, the political world has seethed and tossed like the sea in a storm.

Much as men have desired peace and prosperity, their desires have not been realized. Human ingenuity has exhausted itself in an attempt to rear a governmental structure which would insure the peace and safety of humanity. But all that human wisdom, genius, education, civilization, and philanthropy have accomplished still leaves the whole head sick, and the whole heart faint.

The best minds the world has produced have worked upon the structure of human government. But notwithstanding their utmost efforts, the ills of hu-

manity have not been cured. Wars have not stopped. Rest, quiet, peace, and enjoyment, in fullness and perfection, have been unknown. Neither autocracy nor democracy, nor any form of government in between, has served to eliminate the distress and the evils which the human race have inherited because of the introduction of sin into the world. The spirit of disturbance is to-day, as in the past, as wide as the world. Earth has moved in disorder,—physical, mental, and moral disorder. Like some gigantic piece of machinery that a shock has dislocated, it has rolled and crashed in confusion from the beginning until now, grating upon our ears in its terrible course, while it bears within its mighty whirl the torn and bleeding forms of those who have tried in vain to reduce it to order, symmetry, and harmony.

But men are now turning, with what is almost a despairing clutch, to a conception of human government far sur-

passing anything before attempted. Freighted with human hopes, a new experiment among men is about to be launched.

Certainly we are not exaggerating when we speak of the proposal for a League of Nations as the last hope of the world. Men look to it to-day to accomplish what every other form of human government has failed to accomplish. They expect it to make the earth a stable and safe and peaceful habitation for a race that is sinful. And they are frank to admit that if it fails, the last hope of humanity has failed, and civilization itself must perish.

This hope is expressed most forcibly in an article in the *New York Times* of March 7, 1919, written by that brilliant war correspondent, Philip Gibbs, an English writer now lecturing in America. What the world is looking to the League of Nations to save it from is thus set forth by Mr. Gibbs:

"Among the soldiers of the French army, as well as among those of the British army, there was, from the beginning, a sense of despair that civilization itself should have been dragged down to such depths of degradation in the filth of the battle fields with their wholesale slaughter of youth and of life's beauty and decency. Their hatred of the Germans who were the direct cause of this did not blind them to the larger truth that the whole structure and philosophy of Europe had been damnably guilty, and that if it had been different—O God, in some way different!—not even the Germans would or could have let those devils loose upon the boyhood of the nations and upon women and children.

"Over and over again in the early days French officers and men said to me with a thrill of passion in their voices: 'If I thought this thing would ever happen again I would strangle my child in its cradle to save it from such torture.' This was said to me not once, nor dozens nor scores of times, by bloody and bandaged men, but hundreds of times. It was the common, general, passionate thought. And hundreds of times on the British front, in trenches and in dug-outs and in officers' messes, our own men spoke to me in a similar line of thought. Deeper than their hatred of the enemy who had brought this thing upon them was their hatred of the statesmen and politicians and men of wealth and learning who had failed to foresee the horrors ahead, who had gone on in the foolish old way supporting balances of power, framing secret alliances, influencing national hatreds and rivalries, and maintaining the old philosophy of material force to hold or to grab, with weakness and inefficiency even in that view of life and its meaning. Young English officers of good family argued passionately, in the face of death, that all our social structure was wrong, and that there would be no hope for humanity for which they were going to die—they knew that—unless some new relationship between nations could be established, giving at least some postponement and respite to the spasms of slaughter between periods of so-called 'peace,' which were but a preparation for new massacres of youth.

SEED OF REVOLUTION

"That conviction has not been killed by victory. It is in the hearts of the living as it was in the souls of the dead—and I write of what I know. It is in the hearts of multitudes of women who gave their first-born—and sometimes their second, and third, and fourth—to the devouring monster of War. It is hot in the brains of millions of workmen who watch the politicians of the world with increasing hatred and distrust, because of their failure to avert the frightful catastrophe, and their tinkering, now, with the problems which must be handled

largely and with an unshrinking courage, in order to make the world clean of the foul outrage against civilized ideals on those corpse-strewn fields in France. Not only clean in that way, but clean also of the old social evils which come largely from the crushing burden of militarism, so that, this being lifted, men and women of the people, the Nobodies who are Everybody, may enjoy



"America has the supreme chance of any power in the world to-day because she is looked upon by the peoples of Europe as a fair, unselfish, and democratic arbitrator."

more beauty of life, get more of the fruits of labor, and build their homes decently, without fear of seeing them in ruins, and free of even the specter of the wolf at the door.

"It is for these instinctive reasons that the great masses of Europe look to this proposal of a League of Nations with hope, if not with faith. It is all vague to them; they cannot understand by what machinery it will be made possible and powerful, but they believe that at last some new arrangement will be made by the statesmen of the world in the interest of the peoples whom they used as food for guns, cannon fodder. Let us be frank and put it straight and square like that, because that is the naked and terrible truth working in the minds of millions."

And then, leading up to the expression of his conviction that if the league fails, "the world will, in my opinion, crash into the gulfs of wide-spreading an-

archy," Mr. Gibbs writes these striking paragraphs:

"If the League of Nations fails, as it may—because it is the most daring effort to lift the organization of human society to a higher plane of hope, and that is not easy of achievement—there is only one alternative. For a time I thought there were two alternatives, the first of which was a new combination of alliances, leading certainly to a new race for armaments and another grouping of powers until the time came for the next inevitable war, far more terrible in its sweep of slaughter than the one now passed. But I am certain now that there is only one alternative. What will happen if the league is not established with the impulse of the world's democracy behind it is as clear as sunlight to discerning minds who are in touch with popular passion born out of the sufferings of the war. What will happen is a wild revolt of many peoples against their established forms of government in the mad hope that by anarchy they may gain freedom of their souls and bodies and their unborn children to enjoy the fruits of labor in larger measure than now, and in safety against the devastating terrors of modern warfare.

"The alternative to a League of Nations, democratic in its foundation, and powerful by the understanding and faith of peoples—machinery from above will be of no avail—is Bolshevism. For Bolshevism is the revolt of the mob against leaders who have betrayed it, and against classes who have re-

sisted a new philosophy of life which seeks to replace the fetish-worship of old cruelties by wider brotherhood. It is the madness of mobs, driven to insanity and despair and fear. I have heard the mutterings of that menace in Europe, not only in Germany, where the dragon has raised its head, but also in England, where it is beginning to stir. America has the supreme chance of any power in the world to-day because she is looked upon by the peoples of Europe as a fair, unselfish, and democratic arbitrator, aloof from their rivalries, and untainted by the diseases which affected their civilization. American people that I have met do not realize this immense power of their mission, nor do they understand that to the European masses, when President Wilson speaks, he speaks, in their belief, for America herself. Over there, in New York, many people repudiate the assertion that the President speaks for America, and say that he has no authority behind him. If that is so, and Mr. Wilson fails and falls, America may lose this great chance in the history of mankind; and in that case, if, with President Wilson or without him, the League of Nations fails, then the world will, in my belief, crash into the gulfs of wide-spread anarchy."

The same thought was emphasized by President Wilson on the eve of his re-

(Continued on page 14)

THE SIGNS OF THE TIMES WEEKLY

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ORIGINAL OR COUNTERFEIT?

*Is Sunday the First Day, and Saturday
the Seventh?*

By RICHARD F. FARLEY



A CHINAMAN decided that his cue ought to hang down in front of his head instead of in the back; so he said, "I will turn me around;" and he turned him round,
And round, and round, and round, and round,
And still it hung behind him."

Arguments galore are used to evade the Sabbath, that remind us much of this Chinaman; but in spite of all the talk and efforts of man, the Sabbath comes at the same place, and the obligation to observe it is just as great as when God first blessed and sanctified it.

To many, the question, "Do we have the original seventh day?" arises for the first time when they are confronted by the incontrovertible Scriptural obligation to keep holy the seventh-day Sabbath. They perhaps had never seriously considered this subject before. And now that this obligation is seen to be a binding one, one of the first objections that come to the mind to hinder them from accepting is, "We do not know which is the seventh day."

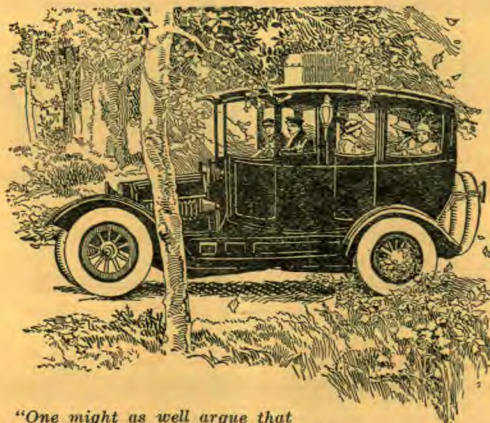
TRUTH STRONGER THAN CUSTOM

Teachers of logic often urge that a presumption always favors an existing institution. Then, too, human nature follows the law of inertia of matter—that all bodies tend to continue in their present state of rest or motion until acted on by some outside force. Most of the Christian world for centuries has been observing Sunday as a day of rest and worship. To-day Christians generally accept as final this so-called "presumption" in favor of the institution as they find it existing. To them custom is stronger than the plain commands of God. The law of inertia forbids their starting out on a new course spontaneously. One might as well argue that because our great-grandfathers knew no method of travel but by horse or on foot, we should not now use the railroad or the automobile. Honest people are always ready to cast aside error when it is exposed, no matter how long it has been accepted as truth. Antiquity of falsehood never effects its validity. It is still wrong, no matter how long it

has been believed. This uncertainty about the continuity of the creation week seems never to occur to some persons until the propriety of their observing Sunday as a holy rest day is challenged. Then suddenly they remember that the days of the week are all confused, and we do not know where the week begins and ends.

The week as we now have it, undoubtedly comes to us as a witness of the creation cycle of seven literal days—not of seven vast epochs. There is not the slightest hint, in the original record, that the time occupied by God in speaking the world into existence was more than seven literal days of twenty-four hours each. Only those who have a doctrine of human invention try to maintain the idea that creation was a slow evolution covering great periods of time. However, we must remember that creation was not completed until the expiration of the seventh day; for of that day, God made the Sabbath. So the week, of which the Sabbath is the milestone, is a perpetual witness of God's creative power.

Many face the temptation to pervert the text of the Bible to conform to some preconceived opinion, rather than conform their opinions to the plain reading of the text. So, when the Bible says "the first day" or "the second day," the obvious meaning of the statement is,



"One might as well argue that because our great-grandfathers knew no method of travel but by horse or on foot, we should not now use the railroad or the automobile."

"the first day of the week," and so on. All through Jewish history, we find this designation used—yes, and on down through the days of the apostles. Even to-day the Quakers use the same terms to indicate the days of the week. The present naming of the days for various heathen deities comes to us as a relic of paganism. Most of us never think of the significance of the names thus applied. In fact, in the minds of many, the term "Sunday" has come to mean a day of rest and worship, observed weekly. Hence many ask, "Do you keep Saturday for Sunday?"

If we had nothing to guide us other than the original record of creation as found in Genesis, we might be in doubt about the days; but we are not left thus. Every Christian will admit that God is omniscient, that He is all-wise and all-knowing; and if He knows everything, then He must know which is the original seventh day. All will admit that God could not become confused in the days. And if He is as particular as the Bible represents Him to be about the observance of the seventh-day Sabbath, surely He would not fail to correct His people if they became confused about the days of the week.

THE CREATOR'S DIAL

This is exactly what God did when He brought the Israelites out of Egypt, to establish them as an independent nation. They had lost sight of the Sabbath while serving the Egyptians; for as slaves, they were not at liberty to do as they might choose, and moreover, they were undoubtedly affected by the seductive heathenism that surrounded them. But when Jehovah would prepare them to be the bearers of His truth to the nations, He made clear to them, beyond the shadow of a doubt, the cycle of the week. Since that time, there has been no question among the Jews as to the day of the Sabbath. The means God used pertained to the manner in which He provided food for the marchers during their journey.

First, He furnished food that was ordinarily perishable in less than twenty-

four hours. Second, He provided only a small surplus, each day, above the requirement of that day. This surplus served as a test to the people. Some of them gathered more than they needed for the one day; and the next morning, when they came to use what they had left from the day before, they found that it was full of worms, and the odor was highly offensive. That ended their experiment. The food must be gathered fresh every morning—just enough for the day. Third, on the sixth day of the week, twice the usual amount of manna was to be gathered. When the people went out early in the morning, they found enough for two days' supply. They were told to prepare the surplus above the one day's supply, and keep it for the next day; for there would be none then, as that was the Sabbath. God then worked a direct miracle to preserve for an extra twenty-four hours the food that ordinarily decayed in less than a day. On Sabbath morning, it was found sweet and fresh, and fit to use as food.

There were still in the camp the same doubters who had tried previously to keep the manna overnight. This time, they thought there was no need of this extra preparation, and they could just as well gather the manna on Sabbath morning. Probably they reasoned that the seventh day was no different from the other days, and the manna would be there just the same. So they went to the outskirts of the camp on Sabbath morning to get their day's supply; but to their extreme discomfiture, they found the ground absolutely bare. On inquiry, they discovered that the manna gathered the day before by the other people had kept in perfect condition. Surely the fact must have dawned on them that God had really made a distinction in the days which was more than merely high-sounding words and phrases. It is to be doubted if any of these people henceforth ever were so foolish as to make the experiment of selecting their own Sabbath.

LESSONS IN PUNCTUALITY

Ever since that time, the Hebrews have lived in communities. They have never fully lost sight of the week, nor of the observance of the Sabbath. Every one who stops to think will realize that a whole community would not be likely to become confused in the days. It is quite possible for an individual or a family to become thus confused; but it is not probable that a whole community would lose track of the days. Then in order for the confusion to become universal and at the same time uniform, so that thereafter no disagreement should exist, every community—and that means every individual in each community—would have to lose the same day at the same time. Otherwise, those who made the mistake would very soon be corrected by those about them.

The story is told of a good deacon who lost a day somewhere on the farm, and went to town on Sunday morning with a load of hay. It was not very long before his chronology was properly adjusted, much to his embarrassment. It is unthinkable that the whole world should become confused simultaneously and uniformly. Any general confusion of

this sort would certainly find mention in history, as a strange occurrence; but history, and authorities on the calendar, are most significantly silent on the subject of lost time when it comes to days of the week.

The Jews to-day are a perpetual witness to the continuity of the week since the time of the exodus, when the weekly rest was impressed on them supernat-

is a most singular uniformity in their recognition of the seventh day.

NO LOST DAYS

Even in Russia, where until recently they have had the old Julian calendar, their days coincided exactly with ours here. When they made the change to the Gregorian calendar under the new régime, and dropped out the thirteen days, no change was made in the days of the week. The change was one merely of the dating of the days, without affecting the week in the least. Until 1752, the old Julian calendar was still in use in England.

If still further evidence is desired, look at the events surrounding the crucifixion and resurrection of Jesus. He it was who led Israel through the wilderness, and rained the manna down upon them. He it was who gave them such incontrovertible evidence as to the identity of the Sabbath. He knew infallibly which day was the Sabbath, as He it was who wrought in the creation. (Colossians 1: 16.) Then Jesus came to earth to live for about thirty-three years. And in all of this time, He never so much as hinted that they were observing the wrong day. On the contrary, we find Him observing the same day (Luke 4: 16), and commanding His disciples to pray, until the destruction of Jerusalem, that they might not be forced to desecrate this holy day by a flight from the city (Matthew 24: 20). Jesus certainly knew which day was the Sabbath. To have failed to inform the people of any error, and then hold them morally responsible for its observance, would have been criminal negligence. The only thing about Sabbath observance that Jesus tried to correct was the manner, and not the time.

The record states that it was on the sixth day of the week, or the preparation day (Friday), that Jesus was crucified. In the last part of the twenty-third chapter of Luke, we are told that the following day, the women "rested the Sabbath day according to the commandment." This puts the stamp of inspiration's approval on the day they kept, and demonstrates that until the time of the Passion, no day had been lost.

Then Christ arose from the dead early on the first day of the week. "The Sabbath day according to the commandment" comes, by this count, between Friday and Sunday. This must be the original Sabbath of creation. To this conclusion, all calendars, almanacs, diaries, encyclopedias, dictionaries, and books of reference bear testimony. Since the time of the resurrection, the reckoning could not possibly have been lost, as the present astronomical calculations—accurate to the fraction of a second—overlap those of Ptolemy's tables and records, and the days of the week on which the various eclipses occurred coincide exactly. More convincing evidence could not be asked.

SEED must die before it can grow. Then appear the blade, the stalk, and the full ear, the final fruits of the seed that died. So with the crucified self.

M. A. HOLLISTER.

GOOD works do not purchase the love of God, but they reveal that we possess that love.

ELLEN G. WHITE.

Bellah's Sermonets

DEATH means an end of life.

If a man is conscious after death, is he dead?

When a man is dead, he isn't living somewhere else.

A man is not alive when he's dead. Ecclesiastes 9: 4-6.

If a man is not dead while alive, is he alive while dead?

The wages of sin is death, not eternal life in misery. Romans 6: 23.

Jesus did not go to heaven until after the resurrection. John 20: 17.

Would a drop of water on Lazarus' finger have quenched Dives' thirst?

If there is a "death that never dies," is there a "life that never lives"?

If Lazarus had been in heaven four days, Christ did him an injustice in resurrecting him. John 11: 39.

If a good man goes to heaven as soon as he dies, then death is the gateway to heaven, and the devil opens it.

If the dead went to heaven or hell at death, there would be absolutely no need for the Judgment, the resurrection, or the advent.

Christ had difficulty in making the disciples understand that death is a sleep. So people have difficulty to understand it now. John 11: 11-14.

Men are not rewarded or punished until after the Judgment. What would you think of a court that would hang a man and then try him afterward?

Once men believed that when they died, they would never live again. Now men believe that they do not die at all, but keep right on living, believing the old lie of the serpent, "Thou shalt not die." Genesis 3: 4.

C. G. BELLAH.

urally with un failing regularity for forty years. So if you want to know which is the seventh day according to creation's week, ask a Jew. Since the dispersion, the Jews have been scattered all over the face of the earth; yet there

THE DAUGHTER

OF A

Certain Rich Man

III—The Fountain of True Pleasure

By MARGARET W. LOCKE



"TO return to the subject of the previous evening," said Miss Bonnihue, as the little party gathered around the library table and opened their Bibles to the twenty-fourth chapter of Matthew, "we read that Jesus was asked by His disciples, 'What shall be the sign of Thy coming, and of the end of the world?' In answering this all-important question, He specifies, among other things, that 'immediately after the tribulation of those days shall the sun be darkened.' Mark is more definite in Mark 13:24: 'In those days, after that tribulation, the sun shall be darkened.' The tribulation here meant is the persecution that was going on during the time when the papacy had temporal power—538 to 1798 A. D.

"Turning to Daniel 7, we find that the prophet had a dream of the kingdoms of this world, and they were represented, as is often the case in Holy Writ, by great animals. History shows us that these kingdoms were Babylon, Medo-Persia, Grecia, Rome, and the ten divisions of Rome—the same kingdoms that are represented by the several parts of the great image of Daniel 2.

"NOW in Daniel 7:8, we find that out of these ten horns representing the ten divisions of Rome there arose a little horn having 'eyes like the eyes of a man, and a mouth speaking great things.'

"Verse 21 says, 'I beheld, and the same horn made war with the saints, and prevailed against them;' and in verse 25, 'He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the Revised Version reads, 'the law']: and they shall be given into his hand until a time and times and the dividing of time.'"

Geraldine, who was keenly interested in the evening's study, here remarked, "As this power arose out of the ten divisions of Rome, we will have to look to Rome for that which was spoken against the Most High, and for the wearing out of God's saints, I suppose."

"Exactly so," replied Miss Meyers. "In 'Catechism of the Christian Religion,' by Stephen Keenan (Boston, Patrick Donahue, 1857), pages 206," said Miss Bonnihue, turning to the place in a little book that she took from her bag, "we find the following naive confession to a change in the law of God:

"*Ques.*—What does God ordain by this commandment [the fourth]?"

"*Ans.*—He ordains that we sanctify, in a special manner, the day on which He rested from the labor of creation.

"*Q.*—What is this day of rest?"

"*A.*—The seventh day of the week, or Saturday; for He employed six days in creation, and rested on the seventh. Genesis 2:2; Hebrews 4:1.

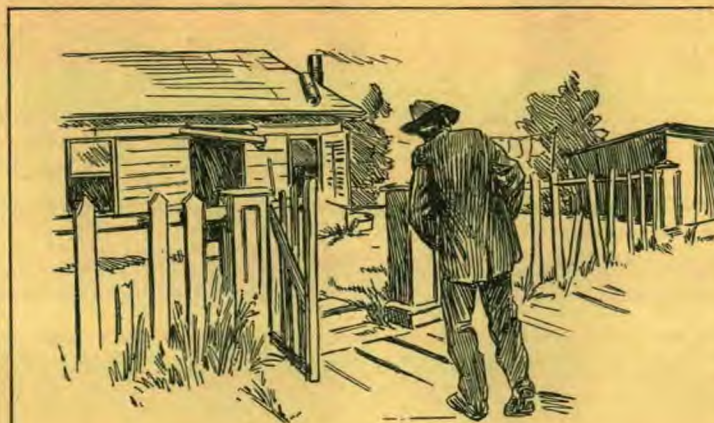
"*Q.*—Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?"

"*A.*—During the old law, Saturday was the day sanctified; but the church [Roman Catholic], instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

"AND now we come to the last part of verse 25, 'And they shall be given into his hand until a time and times and the dividing of time.' We find that in symbolic prophecy, each day stands for a year."

"How do you know this?" asked Mr. Larrington.

"By reading Ezekiel 4:4-7; Numbers 14:34; and other scriptures," responded Miss Meyers.



They soon reached the dirty streets and the dilapidated houses.

"A Jewish year was 360 days. A time is one year, or 360 days; times, 2 years, or 720 days; dividing of time, 180 days. Adding these gives 1,260 symbolic days, or literal years, in which God's faithful ones would be in the hands of a persecuting power.

"Turning to Revelation 12:13, 14, we find another remarkable prophecy concerning the true church (symbolized by a pure woman), and her nourishment by God during a period of 1,260 years, that

she might not become entirely extinct. Going back to the fifth and sixth verses of the same chapter, we read more about this same 'woman,' or church."

"Why, it must mean the church of God," exclaimed Mr. Larrington rather excitedly; "for it says, 'She brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to His throne.'"

"And the 'time and times and the dividing of time' must mean 1,260 years; because it says that God nourished her there 'a thousand two hundred and threescore days,' which is 1,260 days, or years," said his daughter.

"And in Revelation 13:5, we have this same power and time mentioned again," continued Miss Meyers. "Here we find he was to continue 'forty and two months,' which would be 1,260 years. In verses 6 and 7, we see that he was to blaspheme against God, and also to 'make war with the saints.'"

"SO now if you are satisfied with the identification of the power that caused the tribulation of those days, we will leave our study for to-night, and shall be pleased, with your permission, to finish at your convenience. Our friend below the hill will be expecting to see us again this evening."

"Is it a serious case, may I ask, ladies?"

"Twin babies, and serious nervous difficulty from overwork before their arrival. The mother worked in the Hambert woolen mills."

"The Hambert woolen mills!" exclaimed Mr. Larrington. "I have an interest in that concern. Perhaps I should have an interest in the employees also. Let me see, daughter—couldn't we spare those dear little beruffled garments of yours we have been treasuring so long? Would they be acceptable, ladies, do you think?"

"Very acceptable, Mr. Larrington, anything in the way of clothing for either mother or babes," replied Miss Bonnihue.

"And, oh, how I wish I might go with them, papa! Would you mind, Miss Meyers?"

"Not at all, my dear," replied Miss Meyers, "but that we may be quite late to-night, and I fear you are not in condition to be up so long. If you could go with us and see the joy it will bring to that mother heart when she receives these pretty things for her wee ones, and then come home early, I would be pleased

to have you accompany us," said Miss Meyers, gently fingering the pretty garments Geraldine had laid upon the table.

"I will be glad to accompany you ladies to this unfortunate woman's, if you will permit; for Geraldine is wild to go. See how her eyes sparkle! That's right, dear, get on your hat and cloak, and I will ring for James to bring the car. But wait! Get a basket, and put in such little delicacies as you think would be appreciated. And—I've been thinking, Geraldine—that brown shawl, so warm and nice, of your mamma's—shall we?"

"Yes, papa; I'm sure she would be glad could she know it was put to such good use," replied the motherless girl softly.

So the party motored away with baskets and bundles, and soon reached dirty streets and dingy houses where lived the poor. But they rode past these to Red Row—a long line of small, dilapi-

dated red cottages wherein existed—or tried to exist—some of the most miserable inhabitants of the city.

"O, papa," exclaimed Geraldine the next morning, as she greeted her father on the way to breakfast, "how much, how very, very much, I enjoyed last evening! That was my first experience in visiting the needy, but I trust that it will not be the last. How grateful the poor mother was! And what dear little babies! How pleased she looked when I dressed them in the little white nightgowns instead of those old colored rags! And how she did eat that jelly and—"

"There, there, dear! You are certainly tender-hearted. Why, you even cried when she held your hand and thanked you so earnestly. You must get over that, Geraldine. But for me, it

(Continued on page 12)

know and feel, but are deficient in will, and so they are forever vacillating, changeable, and drifting about without an anchor.

SALVATION'S PREREQUISITES

It is evident, therefore, that a genuine Christian experience demands that intellect, emotions, and will shall all be yielded to God and transformed by the working of the Holy Spirit.

It is well to observe that a man's salvation does not depend primarily on his intellectual attainments; for he may know little or much, according to his opportunities and capacity, and still be saved. Nor does salvation depend upon his emotions; for he may feel more or less, according to his temperament, training, and environment. But salvation does depend primarily upon man's will; for God has made him a free moral agent, and his eternal destiny depends upon his own choice. Every human being can be saved if he will. Therefore it is true that "everything depends on the right action of the will."

The freedom of man's will is clearly taught in the Scriptures.

"Whosoever will, let him take the water of life freely."

"Turn ye, turn ye; . . . for why will ye die, O house of Israel?"

"Ye will not come to Me, that ye might have life."

We have already seen that since we are sinful by nature, no matter how determinedly we may will to be good or to do good, it is impossible.

"For to will is present with me; but how to perform that which is good I find not."

Trying, resolving, and determining is simply the effort of our own will; and if we could overcome sin and do right by such effort, we would not need a Saviour. What God requires of us is that we surrender our will to Him. The will is like the helm of a ship. As soon as it is surrendered to God, the ship is under divine control and guidance.

"For it is God which worketh in you both to will and to do of His good pleasure."

When a man is converted, the whole current of his life is changed, because his will, the guiding, controlling, determining element in his life, is changed. In other words, regeneration is the change of the choice. It is the change which occurs when the volitional faculty is surrendered to God, and the Holy Spirit takes His place on the throne of the life.

BATTLE GROUND OF THE SOUL

There is a battle in the life of the victorious Christian, but it is not against sin in the heart. Christ has conquered the heart, and it is now free from sin; and the Lord, through His Spirit, now occupies the throne where sin formerly reigned. The struggle comes in keeping the will surrendered to God, like clay in the hands of the potter. It is so natural to say, "I surrender my will to God," and then go on trying to make the will obey God. That is not surrender at all. It is not faith, but works; and victory is of faith. Suppose an inexperienced captain is guiding a ship. Notwithstanding all his efforts, it is drifting onto the rocks

(Continued on page 14)



THE KINGDOM OF TRUE LOVE

Principles Involving Surrender and Mastery

By MEADE MacGUIRE

A GREAT deal is said on the subject of surrender; and in view of the preceding articles of this series, it must be apparent that the subject is a vital one.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6: 16.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matthew 6: 24.

"He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12: 30.

Yielding to sin, or choosing sin, makes the devil one's master. Yielding to God, or choosing right, makes God one's master. The difference is that the devil is a tyrant, and seeks to enslave man, so that he can destroy him; while God accepts only loving, voluntary service, and always leaves His subjects free to exercise the power of choice. The question of surrender, therefore, is a question wholly of man's choice, or will.

THE MIND'S TRINITY

Let us notice the place this all-important factor has in man's nature. There are three great branches under which the faculties of the mind may be grouped—the intellectual, the emotional, and the volitional.

The intellectual embraces perception, memory, imagination, reason, judgment, *et cetera*.

Under the emotional, we have feelings, affections, and desires, embracing duty, conscience, fear, ambition, love, hate, pity, *et cetera*.

And under the volitional, we have liberation, choice, or decision, action, *et cetera*.

Genuine Christian experience requires the full consecration of all these powers of the mind to God, as is indicated in the Saviour's definition of the first and greatest commandment:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22: 37.

Here the Lord puts the emotional faculty (the heart) first, the volitional (the soul) second, and the intellectual (the mind) last.

BIASED WORSHIPERS

There is a class whose religion is described as wholly intellectual. They hear and apprehend the gospel. It appeals to their judgment and convinces their reason. They decide to make a profession of religion. But only the intellect and the will are especially concerned. There is little manifestation of emotion—duty, conscience, conviction, sorrow, fear, love. They know and will, but do not feel. We call it a head religion, a cold, hard Pharisaism.

There is another class with whom religion is very largely a matter of emotion. Their experience is based not so much upon a thorough knowledge of God's Word and sound judgment and reason, as upon their feelings. They are wildly emotional, and may be thoroughly determined and self-sacrificing in their devotion; but being deficient in good judgment and knowledge of the truth makes them dangerous fanatics.

Still another class know the truth well and are convinced and convicted. They

Harbingers of the Messiah

"When Shall These Things Be?"

"JESUS went out from the temple, and was going on His way; and His disciples came to Him to show Him the buildings of the temple. But He answered and said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

"And as He sat on the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 1-3, A. R. V.

THE Bible, as the inspired Word of a living God, is an accumulation of divine testimony concerning the fall of man into the depths of sin, together with a revelation of a radiant hope for the future through the sacrifice of the Son of God. The Bible is the voice of God speaking collectively and individually to men of earth. All Scripture in that Guidebook is given by inspiration; and every man in the world, regardless of the extent of his sin and the apparent hopelessness of his condition, can find life in its sacred teachings.

CLIMAX OF AGES

In a study of the history of the world through the telescopic lens of the Word of God, three epochal events stand out in special prominence. A panoramic view of the fall, the redemption, and the restoration flashes across the mind. Sin brought darkness, devastation, and death into this world of ours; the coming of Jesus, and His sacrifice on Calvary's tree, opened the door of escape from sin and its wages; and the return of Jesus will make possible the complete overthrow of sin, the breaking of the bands of the tomb, and the restoration. The second coming of Christ is the climax of the ages. Without it, there can be no destruction of sin, there can be no resurrection of the dead, nor can there be a translation of the righteous. That event has been appropriately named "the hope of the church."

How often, in the quiet hour of devotion, or in the sorrowing hour of distress, or in the joyful hour of praise to God, have our minds pictured the Saviour as He lived among men nineteen hundred years ago! As a man among men, He lived with us the life of sorrow, the life of trials and temptations, but through it all, the life of victory. And for us, He "poured out His soul unto death," bearing the sin of the world. Our guilt was imparted to the Sinless One. His heart was broken that He might heal the broken hearts, the broken lives, and the broken hopes of men. Toward the close of His earthly ministry, the Saviour, in the quiet solitude of the Mount of Olives, talked with His dearest friends about His return.

THE RESTORATION

The age-lasting expectation of the Jews was the restoration of the Jewish kingdom. Even the minds of the disciples seemed to dwell on that event, so dear to the hearts of the Jewish people,



when the promised Messiah should restore the shattered Jewish state to its former glory among the kingdoms of earth. The coming of the Messiah could not be dissociated from the restoration of a temporal kingdom. And even to-day the expectation of a restoration of the Jewish nation in Palestine clings to many people. They forget that the promises to literal Israel were conditional, and that the violating of the conditions time and again, finally merited a forfeiture of national hopes, and a complete rejection of the Jews as a nation. They forget that the promises to Israel are not necessarily to the Jews by nature, but that "if ye are Christ's, then are ye Abraham's seed, and heirs according to promise." Galatians 3: 29. They forget that the only hope to the Jew as well as the gentile is in Christ Jesus. They forget that the restoration promised to Israel is a restoration to spiritual Israel in a world made new.

The Olivet message was given during the last week of the ministry of Christ, preceding the crucifixion. It followed His terrible denunciation of the Jewish leaders, and the fearful words of rejection and doom to the once proud and favored Jewish nation, "Behold, your house is left unto you desolate." All hope of a temporal restoration was apparently swept from the minds of the disciples. At last, their human minds seemed to grasp the meaning of the words of Christ; and they said, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

By

VARNER J. JOHNS

The message from the Mount of Olives is recorded in the twenty-fourth and the twenty-fifth chapter of the book of Matthew. This section of the book is divided, according to the custom of Matthew, into seven sections, and each section is complete in itself. Confusion is often the result of trying to read into this entire message a succession of time from section to section. The connection of these seven divisions in the Olivet message is logical, but it is not a temporal connection. Each division is complete in itself, and at the same time is closely related to the other parts.

The loving ministry of Jesus was fast drawing to a close. The world's greatest crisis was soon to be met. How suggestive, then, for Jesus to talk with His closest friends about that greatest of all subjects, His return, and the establishment of the everlasting kingdom of righteousness! Earnestly in this quiet hour did Jesus sketch the world's history in its relation to that all-important theme, His return. And as He closed His passionate appeal for the necessary heart preparation of His people, with a vivid portrayal of the judgment scenes, He said, "Ye know that after two days . . . the Son of man is delivered up to be crucified." The message was His final discourse on the kingdom. The message from the mount may be called the crowning message of the Christ, the message of the return, or indeed the "home-coming message." With the dynamic power of heaven-inspired words, the Son of God brings a word of cheer to Peter, James, and John—yes, to you and me.

Nearly nineteen hundred years have passed into history since that memorable day spent on the hillside; but the words of Jesus have lost none of their beauty, their power, or their personal application to us. In a very special sense does that message concern the existing generation of men, for the Biblical evidence makes certain the proximity of that great reunion day. Oh, hope of all hopes, that we may meet our Saviour face to face as He comes in majesty and ineffable glory! Beyond human comprehension is the miracle of divine grace whereby those who are lost in sin are redeemed from its malignant power and are counted worthy to enter the homeland.

(To be continued)

THE Golden Rule covers every relationship and duty between man and man. It takes in more than the mere outward act. It takes account of the lust of the heart and the eye, and marks that individual an adulterer whose heart is secretly enticed. (Matthew 5: 28.) That great test of character reaches down below the overt act, and calls the man a murderer who hates his brother. (1 John 3: 15.)

A. R. BELL.

THE FEET OF JESUS

By WM. P. PEARCE

THE foot is one of the most remarkable mechanical members of the body. It is formed of twenty-six bones, covered with a thick layer of elastic cartilages by which they are jointed, making locomotion easy. Its anatomical structure is wonderful, and seems the more so when one considers that it has to bear a hundred and frequently two hundred pounds of weight.

In the Bible, the foot is frequently mentioned with significance. Nakedness of feet in public sometimes expressed mourning; hence God said to Ezekiel, "Make no mourning, . . . put on thy shoes upon thy feet." To take off one's sandals before a sacred place indicated reverence. Thus God said to Moses, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Exodus 3: 5. To sit at one's feet, as Mary did at Jesus' (Luke 10: 39), and Paul at Gamaliel's (Acts 22: 3), signified a willingness to receive instruction. And when Jesus washed the disciples' feet, He taught the great lesson of humility. (John 13: 5.)

Many references are made to the feet of Jesus—not because they differed from other feet, but because of the lessons taught and the incidents woven about them.

The feet of Jesus were tireless feet—not feet which did not tire, but though tired, they were "always on the go." He "went about"—not sight-seeing, nor pleasure seeking, but "doing good." (Acts 10: 38.) What He said of those who tirelessly have gone over the wilds of foreign lands, or into cities and across plains in the homeland, might be fittingly said of Him: "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10: 15.

The feet of Jesus were honored feet. The Baptist declared himself not worthy to unloose His shoe latchet. (John 1: 27.) When Jairus—one of the big men of the synagogue—came to supplicate for his dying daughter, "he fell at His feet." (Mark 5: 22.) So did a poor, pale, bloodless woman who was healed by touching His garment's hem. (Mark 5: 25-34.) So did an outcast Samaritan whose leprosy was removed. (Luke 17: 16.) And when the tomb could no longer retain His sacred body, Mary Magdalene and "the other Mary" held Him by the feet when He accosted them. (Matthew 28: 1, 9.)

The feet of Jesus were anointed feet. Many times we read of regal heads anointed, but never once of regal feet, save

those of Jesus. And this once was by a woman—a sinful woman. (Luke 7: 39.) How charming the picture, how significant the act, how far-reaching the influence! for wherever the gospel is preached, this deed is to be commemorated.

This woman washed His feet with tears—emblems of penitence; wiped them with her hair—devotion sublime; kissed them—affection unsurpassed; and then she anointed them with ointment (Luke 7: 38), "very precious ointment" (Matthew 26: 7), "spikenard" ointment, "a pound" of it (John 12: 3), and worth "more than three hundred pence," or forty-five dollars (Mark 14: 5). Extravagance commendable! It was like a healing balm to His breaking heart; for, said He, "She hath wrought a good work on Me." (Mark 14: 6.)

The feet of Jesus were wounded feet. It was His hands and feet He showed His disciples when they were closeted for fear of the authorities. (Luke 24: 39.) The spike wounds were part of the atonement, as were the thorn tears of His brow, and the spear cut in His side.

The feet of Jesus are conquering feet. "He must reign," said Paul, "till He hath put all enemies under His feet." I Corinthians 15: 25. To set one's foot in a place, was an old-time symbol of taking possession of it. Hence God, speaking of Caleb, said, "To him will I give the land that he hath trodden upon." Deuteronomy 1: 36.

Jesus was hemmed in by a very limited national boundary line; but He has gone throughout the world conquering, and will conquer. (Revelation 6: 2.) "The last enemy" to be destroyed is death (I Corinthians 15: 26), which will lie prostrate beneath His feet, as the burly Philistine bluffer is pictured with David's feet upon his prostrate shoulders. That power with a deadly sting will be stingless, and the deathless age will begin. (Revelation 21: 4.)

The feet of Jesus are to be brilliant—fire-bright. Twice the seer of Patmos tells us that they will shine "like unto fine brass, as if they burned in a furnace." (Revelation 1: 15; 2: 18.) What a contrast to the iron-clay feet of Daniel's

image (Daniel 2: 33)—unsightly, disintegrating! If an angel is such an attractive being (Revelation 10: 1), Jesus will be more so, the most perfect, most symmetrical, most august, most conspicuous, most brilliant personage eternity has ever developed.





EDITORIAL



The Light, the Hope, and the Cheer Beyond

Is there any light and hope beyond? Is the future one great cloud of despair and darkness, with no ray of light to pierce it?

The answer all depends upon our personal condition. If we are of those who are so happy as to have a real, living Christian experience, we are in possession of a light that pierces every dark cloud, and that looks beyond us to a near-by time when all darkness, gloom, and sorrow will be dissolved through the rich realities of the things that will be revealed.

Through the inspired herdsman of Tekoa, we have the word: "Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets. The lion hath roared; who will not fear? The Lord Jehovah hath spoken; who can but prophesy?" Amos 3: 7, 8, A. R. V.

Our God has unlocked the secrets of the future, and revealed them to His children through His servants the prophets. "The Lord Jehovah hath spoken," and who that has perceived this clear voice of prophecy can fail to prophesy? We must tell the world the significance of these dark hours through which the peoples of earth are passing. We must tell every creature everywhere that the prophets have made it clear that Jesus is about to return, and if we will prepare to meet Him by breaking away from our sins, He will bestow upon us immortality and endless bliss in that great day.

No Time for Pessimism

THE big Methodist Episcopal Centenary Convention which recently closed its enthusiastic meeting in Columbus, Ohio, brings forcibly to mind a few extracts from an address that Dr. John R. Mott delivered at a luncheon in New York some weeks ago, which was attended by officials of this centenary movement. Dr. Mott said:

"All peoples are on their nerves, which are worn and threadbare. The spirit of criticism on the other side is everywhere in evidence. Nations, whether victors or vanquished, are torn and embittered. Deep chasms exist. We are not through yet. These chasms exist not only between nations, but between classes. They are gaping and yawning ominously to those who look with their eyes open. The people of the world are awakening to the price they must pay, and are fast drifting into the zone of pessimism. It is a bewildered world, a confused world. This all means an imperiled world. We see everything disintegrating, and that leads to destruction."

The spirit of criticism mentioned in the earnest words of Dr. Mott is spreading with such malignance throughout the world that it is rapidly breaking up all nations and communities everywhere into angry, warring factions. Strong-hearted leaders are trying to talk optimism; but in their souls, they are feeling the pessimism into which the doctor affirms the world is "fast drifting."

But why feel this pessimism? Why yield to it? The blessed hope of all the ages is about to be realized. The greatest forces for good that have ever been manifested on this sin-stricken planet are now in heroic operation. We see them everywhere pushing up through the sins and the perplexities of the hour, and calling men to a true and higher life, even the life that is found only in Jesus of Nazareth.

And rapidly the conviction is stealing over these strong men, no matter under what denominational name they may be now working, that we are entering the shadows of the great and terrible day of the Lord so vividly predicted by the prophets. And this day, so distressing to wicked men, must be brief, and soon will be followed by the triumphant joys revealed at Christ's coming.

Jesus Christ is working with His mighty power to-day to fill men's souls with hope and courage, to point them to the triumphant dawning of eternity, and to bid them get ready for that great, that joyful, that glorious hour. This is no time for a note of pessimism, despair, or gloom. This is the hour in which Jesus has especially bidden His disciples to lift up their heads, for their redemption is drawing nigh. Christians everywhere should catch the note of courage, of joy, and of rejoicing, and in the power of their divine Master, proclaim the glad tidings to every creature in all the world.

Incidentally, God is permitting the world to ripen for the destruction of its wickedness; but the main and one desirable issue before us is the coming of Jesus and His eternal kingdom, prophesied and promised all through His Word. Up to the day of His coming, His kingdom of grace, working quietly in the hearts and lives of men, has been preparing an innumerable throng for the crown of immortality. But the kingdom of grace will soon have served its day; the kingdom of glory is right at hand.



International Film
The first two aviators to cross the Atlantic without a stop: Lieutenant Arthur W. Brown, navigator, and Captain Alcock, the pilot of the Vimy-Rolls airplane, who safely crossed from Newfoundland to Ireland, winning the \$50,000 prize offered by the London Daily Mail. The flight was made without accident except for a difficult landing in a bog in Ireland. Steering through fog and sleet and rain, at times hardly knowing whether the machine was upside down or not, these daring British navigators have successfully blazed the way for non-stop flights across this great body of water.

Make Sure About the Kingdom

THE kingdom of God is a subject that is frequently discussed in the Bible. An everlasting kingdom for those who are redeemed by the blood of Christ is most clearly and definitely promised.

When Christ came in person, He announced that the kingdom of God was at hand. But the Jewish nation at Christ's time had perverted theories of the nature and character of God's kingdom; and because of these wrong views of the kingdom question, they rejected the Christ Himself, and crucified Him. Even the apostles did not get their views on this subject all straightened out until after Christ was crucified and raised from the dead, and had gone to take His place upon the Father's throne.

And may it not be that wrong views on the question of the kingdom are working as much havoc in the church to-day as they did in the Jewish church anciently? God has a kingdom of grace that is working quietly now in the hearts of men. But when this work is completed, the kingdom of glory will be ushered in by the coming of Christ in the clouds of heaven. It is well that we carefully study this important subject as it is revealed in the Bible, so that we may make sure for ourselves to have God's own presentation of the subject, rather than that of fallible men, however earnest those men may be.

ACCORDING to the Foreign Missions Year Book of America for 1919, the population of the world is 1,640,000,000. Of that number, 585,000,000, or thirty-six per cent, are now classified as Christians. Taoists and Confucianists number 283,000,000, seventeen per cent; Mohammedans, 220,000,000, thirteen per cent; Hindus, 217,000,000, thirteen per cent; Animists, 139,000,000, eight per cent; Buddhists, 136,000,000, eight per cent; Shintoists, 33,000,000, two per cent; Jews, 12,000,000, less than one per cent; unclassified, 15,000,000, less than one per cent. Yet how slow we are, as Christians, to pass on the benefits of the gospel! When will we awake to our responsibilities?

THAT MILLENNIAL REIGN

By MILTON C. WILCOX

Those various stages have direct reference to the kingdom. Let us consider them in their order.

PREPARING THE SUBJECTS

1. When our Lord ascended after His resurrection, He went away, in the language of the parable, "into a far country, to receive for Himself a kingdom, and to return." Luke 19:12. While there, He Himself acts as priest at the right hand of the Father upon His throne. Revelation 3:21; Hebrews 8:1. There He abides, till the Father has put down all rule, authority, and power, upon the Father's throne of grace. Psalm 110:1.

"Then cometh the end [of Christ's rule as kingly priest], when He [the Son] shall have delivered up the kingdom [of grace] to God, even the Father [Zechariah 6:12, 13]; when He [the Father] shall have put down all rule and all authority and power [Psalm 110:1]. For He [the Son] must reign [on His Father's throne], till He [the Father] hath put all His enemies under His [the Son's] feet." 1 Corinthians 15:24, 25.

While He sits as priest, His servants do His work here in gathering out a people for His name, subjects of His eternal kingdom (Luke 19:13; Acts 15:14; *et al*), to whom He will say at last, "Come, ye blessed of My Father, inherit the kingdom prepared for you" (Matthew 25:34).

Of necessity, this work of saving men must close with a judgment, as does all probationary work. That judgment is predicted in the sanctuary service of old, in the Day of Atonement, really a judgment day, as described in the ceremonies of cleansing the sanctuary, in the sixteenth chapter of Leviticus. Evidently that decision must be reached before Jesus comes, as then decision will already have been made as to who are worthy of resurrection to life and immortality, and who are not worthy; for our Lord speaks of the righteous as those who "are accounted worthy to attain to that world, and the resurrection from the dead." Luke 20:35. The fact that they are accounted worthy, clearly indicates that judgment has been passed upon their cases.

So, too, when Christ comes in His glory, the dead are not raised, then judged, and then made immortal if worthy; their cases are decided before the resurrection, and they are raised immortal. "For the trumpet shall sound, and the dead shall be raised incorruptible." 1 Corinthians 15:52.

THE CORONATION

When the time of that judgment is on, our Lord is represented as entering into the Father's presence to receive His kingdom. The judgment and that event are grandly described in Daniel 7:9-14.

The Ancient of days sits in judgment. Streams of glory issue forth from His presence. "Thousands of thousands ministered unto Him. . . . The judgment was set, and the books were opened." And during this transcendently solemn and glorious time, Christ Jesus receives His kingdom. That event is called a coming. "Behold, there came with the clouds of heaven [the angels] One like unto a son of man, and He came even to the Ancient of days, and they brought Him [the Son] near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, 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."

The exact time of the reception of the kingdom will not be known to mortals. It is neither visible nor otherwise manifest on earth. This is referred to in the parable of the virgins, in Matthew 25:1-13, as the coming of the bridegroom. In the language of the Word, Christ is the bridegroom. His kingdom, represented by its capital city, is the bride; and His people are the guests, the children. See Isaiah 54:1-6; 62:1-5; Revelation 21:2, 9, 10; 19:7-9; Galatians 4:26-28.

SENTENCE PRONOUNCED

After this judgment work, Jesus comes to reckon with His servants (Matthew 25:19); He comes in to view the guests at the marriage supper (Matthew 22:11).

These events—coming in before the Father to receive His kingdom, and coming to reckon with His servants—are secret comings, and are not the coming so often referred to, the great event gloriously visible to all of earth. This secret coming will seal men's destiny for good or ill. Then the work of our Lord as priest will be finished. Infinite love will have done all that is possible; and the sad but infinitely just fiat will be spoken: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:11, 12.

MERCY WITHDRAWN

This fiat marks the close of probation. It is no arbitrary decree on the part of God. Before this are seen the "multitudes, multitudes [of earth] in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:14.

Till this time, God's voice of mercy and entreaty had been heard through and above all the fearful, outworking results of sin; but the time has then come that



COLUMNS and pages are given to the new kingdoms and governments that are arising among men. Columns and pages, chapters and tomes, are given to the kingdoms that have passed away or are perishing. Surely a little time may not be ill spent which is given to a consideration of the kingdom that shall succeed all other kingdoms; the government that shall follow all other governments, and that shall stand forever; that kingdom where war shall be no more, where the meek "shall delight themselves in the abundance of peace," and where "the inhabitants shall not say, I am sick."

That kingdom, we learned in a previous study, will enter upon its changeless existence when Jesus the Christ shall come; for "when the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory." Matthew 25:31. Then will be fulfilled the prophecy, "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. "And He shall have dominion also from sea to sea, and from the river unto the ends of the earth." Psalm 72:8.

But it is well to remember that the second coming of our Lord has various stages leading up to the great event when the unearthly splendor of the blazonry of the glorified Christ and His armies shall break upon the world.

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Isaiah 35: 5, 6.

God can do no more and still leave man free to choose, and He will not take from man that right. Therefore will the rejected voice cease pleading, and the wrath which man has chosen will come in its fullness. Then will God "do His work, His strange work; and bring to pass His act, His strange act." Isaiah 28: 21. Men have chosen sin and its consequences, have identified themselves with sin forever, and must meet the wrath of God visited upon all sin.

That closing of probation is the beginning of the great and terrible day of the Lord; not a day of hope, or peace, or light, or joy, or opportunity to the earth, but "a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness." Read Zephaniah 1: 14-18 if you would know the character of the great day of Jehovah. Read the appeal of God to His people which immediately follows, to gather together to Him, and seek Him, "before the decree [of Revelation 22: 11, of the close of probation, before quoted] bring forth, before the day [of salvation] pass as the chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come upon you." Zephaniah 2: 1, 2. "Behold, now is the acceptable time; behold, now is the day of salvation." 2 Corinthians 6: 2.

THE SEVEN LAST PLAGUES

That great day of wrath opens with the outpouring of the seven last plagues; for "in them is filled up the wrath of God." Revelation 15: 1. Their fearful outpouring is set forth in the next chapter of the Revelation.

This opening of the great day of the Lord, when He is said to come to reckon, is the secret event referred to in various scriptures: "For ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 42-44. "Blessed is that servant, whom His Lord when He cometh shall find so doing." Matthew 24: 46. "After a long time the Lord of those servants cometh, and reckoneth with them." Matthew 25: 19. "The Bridegroom came." Matthew 25: 10. "The day of the Lord so cometh as a thief in the night." 1 Thessalonians 5: 2. "Behold, I come as a thief." Revelation 16: 15. See also Mark 13: 35; Luke 12: 39, 40, 43, 46; 21: 34; 2 Peter 3: 10; Revelation 3: 3.

There is no secret rapture about this, nothing but trouble and calamity to the earth. The wicked will be seized by the plagues as the vultures light upon the carcass, and the righteous will be left

to stand untouched by plague and pestilence through that awful time of trouble. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Read Psalm 91, all you who are seeking a refuge in that awful day. It is Jehovah's "day of vengeance, a year of recompense for the cause of Zion." Isaiah 34: 8.

The breaking of that awful day, that secret coming of the Master, is never known in the Scriptures of truth as "the secret rapture of the saints," or as the Lord's coming for them. True, He will come to separate between the good and the evil; but the plagues will seize the evil, and the good will wait through the awful "time of trouble, such as never was." Daniel 12: 1.

COMING IN GLORY

Then, at the end of that outpouring of the plagues, invited by all the evil of the centuries, our Lord will come in glory and power unspeakable. It will be the manifestation of His presence, His *parousia*, with sound of trumpet, and mighty shout of triumph and assurance to His people. 1 Thessalonians 4: 16, 17. That coming will be the revelation, the *apocalypse*, of the Son of God. It will be the forth-shining, the *epiphany*, of His personal presence. To make His presence, His *parousia*, a secret coming, His *epiphany* and His *apocalypse* another event or other events, is fatal error, and is turning souls away from the truth of God. We are told that at His secret presence, which comes as a thief in the night, one will be taken here and another there, the good from among men; and after a time, our Lord will visibly appear in glory, with all those who have been caught away, and take possession of the earth, and subdue the nations. And there are many souls who will be snared by the error.

According to the teaching of the Bible, all these terms refer to the same event, His glorious personal, visible coming. His coming (*parousia*, presence) is described in 1 Thessalonians 4: 16, when the Lord "shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God." The world will know it, hear it, see it. In 2 Thessalonians 2: 8, we have all three words used, one referring to the lawless one, the other two to Christ: "And then shall be revealed [apokalupto] the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation [epiphany, forth-shining] of His coming [parousia, personal presence]." His presence shines forth; and this is His revelation as the glorified Son of man, the



glory of the Son of God. The secret comings pertain to the comings to judgment and the close of probation.

AT HIS COMING

The wicked who are left after the destruction by the plagues and the battle of Armageddon, will be destroyed by the glory of His presence. Revelation 19: 21. The shaking rocks and the cleaving mountains offer no refuge, in that day, from the unutterable glory of His presence. Revelation 6: 14-17. The earth will be made waste and empty; mountains and hills will move to and fro; no man will be found; and all the cities will be broken before the presence of Jehovah. Jeremiah 4: 23-26. "Behold, Jehovah maketh the earth empty." "The earth shall be utterly emptied, and utterly laid waste; for Jehovah hath spoken this word." Isaiah 24: 1, 3. "And it shall come to pass in that day, that Jehovah will punish the host of the high ones on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison; and after many days shall they be visited." Isaiah 24: 21, 22.

The "many days" are defined in Revelation 20. They compose the thousand

years, or the millennium, of Scripture. The wicked will die at the beginning of the thousand years, and they will not live again until the thousand years are finished.

The righteous will be taken to heaven with their Lord, where they will reign in the new Jerusalem, the future capital of the new earth. The earth will rest for one thousand years, the sabbath of which sin deprived her. The diagram given below shows that the day of the Lord covers more than one thousand years.

Then, by the mighty power of God, the old earth will be cleansed forever of sin and sinners, and all the evil host will be forever destroyed, and "the King in His beauty" will reign forever. His kingdom will nevermore know sin, or war, or strife, or pain, or sickness, or death. The former things will have passed away forever. The glorious city, "whose builder and maker is God," will be earth's capital city. The Lord will have made "all things new." Read the glory of that kingdom in Revelation 21 and 22.

The lowly Man of Nazareth, "a man of sorrows," scourged and crucified by His own nation, will then reign in His glory. He will be "the King in His beauty" upon whom the pure in heart can look without a dimming veil between. They will see in Him their eternal Friend, their merciful Redeemer, their eternal life, the chiefest among the myriads of heaven, the One altogether lovely. And in His presence, sharing His life and glory, those who have believed in Him will reign throughout the eternal ages that measure the life of God.

Soul, the power which renews the earth is pledged to renew you in Christ Jesus. God invites you to have a place in His kingdom, and His invitation is the assurance of His power. But the choice is yours.

The Daughter of a Certain Rich Man

(Continued from page 6)

just made me happy to see you so filled with joy."

"And didn't it make you glad to be able to give the woman such pleasure, papa?"

Mr. Larrington, after a moment's hesitation, replied, "It is more blessed to give than to receive," my daughter."

THAT evening, as Geraldine was seating herself at the piano to play her father's favorite selection, the doorbell rang; and, thinking her new-found friends had come, she hastened to greet them.

"Good evening, Miss Larrington!" said a masculine voice at the entrance.

"Good evening, Dr. Barrimore!" replied the girl pleasantly. "Papa is here and will be glad to see you. I thought it was some friends of mine, whom I am expecting."

As she ushered the minister into her father's library, the doorbell rang again, and she returned with Miss Meyers and Miss Bonnihue, to whom the gentleman was formally introduced.

"These dear friends have been giving us Bible studies on the coming of Christ, Dr. Barrimore," said Geraldine, "and they have been so interesting!"

"Oh, have they?" from Mr. Barrimore.

"A very interesting subject, this second coming of Christ," remarked Mr. Larrington.

"It is so far from our day, my dear sir, that I take no special interest in it," replied the other. "We are told that we know nothing of the time; and if always prepared, we can meet Him in peace when He does come."

"True, pastor," said Miss Bonnihue, "we should always be prepared; but as to not knowing the time, we are told in Mark 13: 28 to 'learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.' And in 1 Thessalonians 5: 1-6, we are told that the Lord will come 'as a thief in the night'—"

"Ah, there you have it!" exclaimed Mr. Barrimore. "In several places in Holy Writ, we are told He will come as a thief, and that we know not the hour."

"Pardon me, Mr. Barrimore; but to whom does He tell us, in these scriptures, He will come as a thief?" inquired Miss Meyers.

"To the world, my friends, to the whole world."

"Not quite all, I am thankful to state, will be taken unawares; for it says, you know: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day,'" quoted Miss Meyers.

"I really don't know what particular good we obtain from the belief in the soon coming of Christ," remarked the clergyman coolly.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," responded Miss Bonnihue.

"And Paul says that the crown of righteousness is laid up for all who 'love His appearing,'" added Miss Meyers.

But here the doorbell rang again. A servant opened the door, and returned with a special delivery letter. Upon opening it, Mr. Larrington exclaimed, "Geraldine, your favorite aunt is coming."

"Oh, papa, when? I am so delighted!"

"She is yet uncertain when she will arrive, as business matters on the way may detain her."

"But how will I know, papa?"

"She will telephone you from the station."

"I shall think of it night and day, for I just love her, and shall listen for that telephone call, I can assure you."

"It is needless to tell us you are pleased, my dear. One look at your face is sufficient," said Miss Meyers.

"What you say reminds me of the look I have seen upon your own face when you were talking of our Saviour's return," replied Geraldine.

"Ah, yes, it is such a sweet consolation, such a blessed hope!" said Miss Meyers.

Mr. Larrington looked thoughtful, but the minister only frowned; and for a moment, all were silent.

"So those 'days' of tribulation began in 538 and ended in 1798," began Mr. Larrington, as a hint for the two young women to proceed.

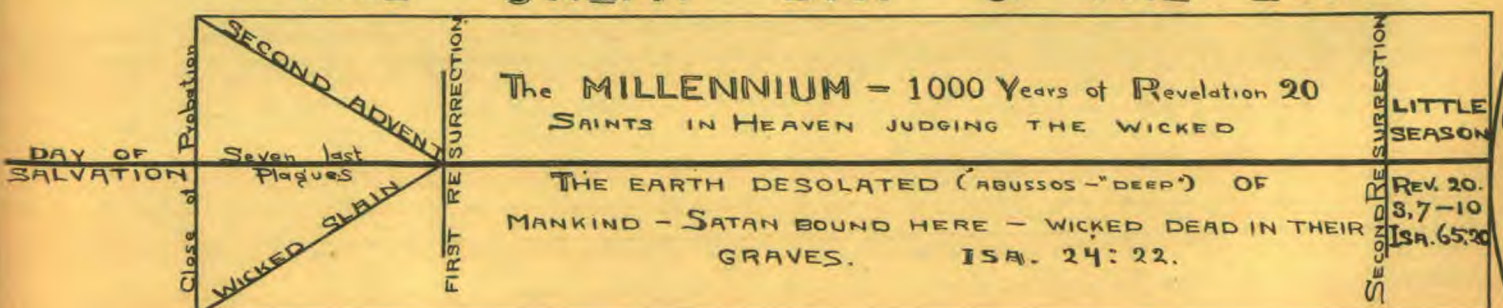
"They did; but persecution had almost wholly ceased twenty-five years earlier. Somewhere, then, between 1773 and 1798, we must look for the sun to be miraculously darkened; for we are told in Mark that 'in those days, after that tribulation, the sun shall be darkened.' I see that you have Webster's Unabridged Dictionary, edition 1885. With your permission, I will read concerning this wonderful event. Here it is, page 1604:

"The dark day, May 19, 1780, so called on account of a remarkable darkness on that day, extending all over New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent. Cattle sought the barnyard, fowls went to roost, and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night, but with differences of degree and duration in different places. For several days previously, the wind had been very variable, but chiefly from the southwest and northeast. The true cause of this remarkable phenomenon is not known."

"Very many dark days are recorded in history," said the minister, "and I can see nothing peculiar in the fact that one

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THE GREAT DAY OF THE LORD





The Sanctuaries of Jehovah

Satan, Sin, and Sinners Finally Destroyed

By RODERICK S. OWEN

AS shown in the preceding article, the earth will be desolated, and emptied of its inhabitants, at the coming of Jesus. All the living wicked will be destroyed by the plagues, or by the power and glory which attend the return of Jesus.

Rev. 20: 1-3 Into this uninhabited wilderness of desolation, as we have found, Satan will be cast, there to remain for a thousand years. Thus he will be bound, as was the typical scapegoat.

At the beginning of this time, which will be ushered in by the coming of the Lord, all God's children will be caught up in the clouds, to meet the Lord in the air, and so ever to be with the Lord. The revelator tells us they will live and reign with Christ during this thousand years. Christ will be united with His people, and together they are to have "power over the nations," and to judge the world and angels. So at the beginning of the thousand years, John sees them seated upon thrones, and a work of judgment is given them. The saved of each generation of earth will be especially interested in their contemporaries.

UNIVERSE TO SEE GOD'S JUSTICE

God has had written a faithful record of the life of each one, not for His own information or benefit, but to satisfy His creatures. In fact, the entire scheme of a judgment is to enable the finite minds of His creatures to see clearly that God has dealt justly with each individual, so that every mouth may be stopped, when all the world stands guilty before God.

At the close of the millennium, when each individual case in all generations has passed in review before the final tribunal, and the sentence has been written against each name, there remains only the execution of the sentence; and in this part of the Judgment, the children of God are still to reign with Christ. So we read: "He that overcometh, . . . to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father."

And the psalmist, speaking of the wicked, says: "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." Again we read: "To execute upon them the judgment written: this honor have all His saints." And Daniel asserts that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High." "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

GOD HALTS SATAN'S POWER TO DECEIVE

The Scriptures state that Satan will be bound so that he can tempt the nations no more until the thousand years are finished, and then he will be loosed a little season to deceive the nations. This will be accomplished by confining him to the earth during that time; for in it there will not be one of the human family for him to tempt, since, as we have shown, all the wicked will be lying in the silent embrace of death, while the saints will be with Christ in heaven, there carrying on the work of judgment.

Rev. 20: 5, 7, 8 At the close of the millennium, as Jesus descends with the saints, He will call the wicked from their graves, and the earth's surface will seem covered with the countless throngs. Thus will Satan be loosed,

as the way is opened for him to mingle with them and once more to deceive them; and this he will set about to do.

As Jesus descends, and His feet touch the Mount of Olives, it will part asunder, and become a vast plain, upon which the new Jerusalem, the future capital of the world will descend. The saints will take possession of this city and the plain bordering it, for it is a part of their inheritance. Thus we have brought to view "the beloved city," and "the camp of the saints."

RECRUITING EARTH'S GREATEST ARMY

At this mighty manifestation of creative power, the wicked will flee in consternation. But Satan at once begins his work of deception. He assures them that it is by his power that they have been raised from the dead, and he backs up this claim by miracles which he has power to perform. He calls their attention to their vast multitudes, which cover the earth, and he contrasts them with the comparatively few in the city and on the plain. He notes the fact that nearly all the great warriors of earth are on his side; and he leads his followers to think that they can easily take the city, and thus get the dominion of the earth. So they agree to undertake it.

Organized and prepared, the vast hosts of the wicked will march over the broad surface of the earth toward the city of God. All goes well until they have "compassed the camp of the saints about, and the beloved city;" but there they are halted by the power of God. This last act of rebellion, this last effort to overthrow the government of Jehovah, is the signal for the execution of the sentence.

But before being executed, they are to be convinced of all their wicked deeds, as we have before shown. So they will see above the city the great white throne of executive judgment established in truth and purity; and on the throne will sit that One before whose face the heaven and the earth, defiled by sin, must flee away. In the heavens will be seen the law of God written in letters of penetrating fire; for says the psalmist, "The heavens shall declare His righteousness: for God is judge Himself." And there before that throne, and face to face with that law, every sinful being will see his life pass in panoramic view before him; for says Jehovah, "I will reprove thee, and set them in order before thine eyes." As the life of each one is brought out in all its detail, all will be convinced of all their wickedness, and all will see the justness of the sentence that has been written.

EVERY SINNER WILL ACKNOWLEDGE GOD'S JUSTICE

Awed by the majesty and power displayed, and overwhelmed with the sense of guilt and with the justice of the judgment, every knee will bow, and every tongue will confess that Christ is Lord, to the glory of God the Father. Then fire will come down from God out of heaven, and devour the wicked, each one suffering, in that destruction, according to the deeds done in the body. This will be the second death, the execution of the sentence, the destruction of Satan and his children. The claims of God's law will then be fully met. Complete satisfaction will have been rendered. The universe will be at one with its Creator. Every discordant element will have passed away.

Friend, will you be one of those within the city, or without it, at that time?

"I HAVE gone astray like a lost sheep; seek Thy servant." Psalm 119: 176. These were the words of David. Salvation does not come through our seeking after God, but through God's seeking after us. God is not lost, but we are. Therefore, like David, we must pray, Lord, I am lost, out somewhere in the wilderness of sin. "Seek Thy servant."

ORVA LEE ICE.

The Daughter of a Certain Rich Man

(Continued from page 12)

should have fitted in at that time. Besides, it was very likely a total eclipse of the sun."

Miss Meyers replied thoughtfully: "It is true that there have been many dark days, but history chronicles this as having far outclassed them all. It was not an eclipse. There has never been given a satisfactory explanation of it, and it remains a mystery to many; but to the student of prophecy, coming as it did when God foretold it would, the event is truly significant.

"And the next verse says, 'And the stars of heaven shall fall.' Revelation 6:13 has it, 'And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely [margin, 'green'] figs, when she is shaken of a mighty wind.'

"As there have been many dark days, so also have there been many exhibitions of falling stars; yet none ever equaled in grandeur or duration the one of November 13, 1833, as your Encyclopedia Britannica here will testify. They fell, as the revelator foretold, from one point in the zenith, in every direction to the horizon."

Mr. Barrimore, who had been nervously fingering his watch chain, here announced that he had an important engagement necessitating his departure, and with many regrets, withdrew.

After a little chat with Geraldine, the young women also left for their home, promising to come again as often as their duties permitted.

Civilization's Last Chance

(Continued from page 2)

turn to Europe, in his speech at the Metropolitan Opera House in New York, on March 4. The President seemed convinced that if the League of Nations should fail, "if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world," this would deprive the world both of hope and of mercy. He said:

"I have tried once and again, my fellow citizens, to say to little circles of friends or to larger bodies what seems to be the real hope of the peoples of Europe, and I tell you frankly that I have not been able to do so, because when the thought tries to crowd itself into speech, the profound emotion of the thing is too much; speech will not carry. I have felt the tragedy of the hope of those suffering peoples.

"It is a tragedy because it is a hope which cannot be realized in its perfection; and yet I have felt besides its tragedy, its compulsion—its compulsion upon every living man to exercise every influence that he has to the utmost to see that as little as possible of that hope is disappointed, because if men cannot now, after this agony of bloody sweat, come to their self-possession and see how to regulate the affairs of the world, we will sink back into a period of struggle in which there will be no hope, and, therefore, no mercy. There can be no mercy where there is no hope; for why should you spare another if you yourself

expect to perish? Why should you be pitiful if you get no pity? Why should you be just, if, upon every hand, you are put upon?"

Near the end of this address, President Wilson said:

MANKIND IN THE SADDLE

"Men have at last perceived that the only permanent thing in the world is right, and that a wrong settlement is bound to be a temporary settlement,—bound to be a temporary settlement for the very best reason of all, that it ought to be a temporary settlement, and that the spirits of men will rebel against it, and the spirits of men are now in the saddle."

In closing his address, speaking of the pathetic way in which the peoples of the world had centered their hopes in the League of Nations, the President said:

"It is inconceivable that we should disappoint them, and we will not. The day will come when men in America will look back with swelling hearts and rising pride that they should have been privileged to make the sacrifice which it was necessary to make in order to combine their might and their moral power with the cause of justice for men of every kind everywhere.

"God give us the strength and vision to do it wisely! God give us the privilege of knowing that we did it without counting the cost and because we were true Americans, lovers of liberty and of the right!"

Secretary of War Baker has given expression also to the thought that if the League of Nations fails, the world will be plunged into hopeless despair and anarchy. Speaking before the Commercial Club of San Francisco on March 18, after dealing with the cost of the war in money and in life, on which points he said, "The cost of the war in money alone was \$197,000,000,000, or \$11,000,000,000 more than the total property value of all North America," and, "The deaths from wounds in battle numbered 7,300,000, and the total deaths in all the armies reached 9,000,000," and that "no child born in a civilized nation in the next hundred years will escape paying a considerable portion of the debt this war has brought about," the secretary, dealing with the League of Nations, said:

"Unless such an organization was formed under some name and under some constitution, anarchy bred by disease, hunger, and despair would overwhelm the earth."

ONLY THE IMAGERY OF THE APOCALYPSE ADEQUATE

On the point of the moral breakdown of Europe, and the menace of Bolshevism, Mr. Harold Williams, the special correspondent of the *New York Times*, cabling from Geneva, in emphasizing the thought that the present world crisis is spiritual rather than political in nature, says in the *Times* of December 22, 1918:

"Up through the European chaos is surely creeping the menace of Bolshevism—not socialism, but that Bolshevism which is the revengeful shadow of reckless modern materialism.

"I don't wish to appear to be preaching, but only the imagery of the Apocalypse can do justice to the present state of Europe. It is not a political but a

spiritual crisis. The victory of the maritime powers is an immense moral responsibility, because on the victors lies the task of saving and reconstructing all that is worthy saving in civilization."

Mr. Williams closes his dispatch by making the striking statement that if the League of Nations should turn out a failure, that would be evidence that the world's spiritual strength is exhausted, and he predicts that then "civilization will go down in a welter of barbarous slaughter."

He says:

"I hope that I may be forgiven for telegraphing in this way; but no one who has closely watched the present ruin of Europe can help feeling that all purely external discussion is futile unless the moral foundations of peace are powerfully laid.

"That is why the League of Nations is supremely important. If the League of Nations is a utopia, then our spiritual strength is exhausted, and civilization will go down in a welter of barbarous slaughter."

Holy Writ unquestionably foretells the establishment of eternal peace. From the same Apocalypse referred to by Mr. Williams, we quote: "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Revelation 21:4.

But this happy state will not be reached until after the last supreme marshaling of the nations, which was revealed to the apostle John. "Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, . . . to gather them together to battle; the number of whom is as the sand of the sea. . . . And fire came down from God out of heaven, and devoured them." Revelation 20:7-9.

Then, but not before, according to God's own word, will the world enjoy everlasting tranquillity; for sin and all engaged in it will be burned up, so as to leave "neither root nor branch." Malachi 4:1.

The Kingdom of True Love

(Continued from page 6)

to certain wreck. A pilot comes on board who is skillful and experienced and able to save the vessel. He says to the captain, "I can save your ship if you will surrender it fully to me." The captain instantly answers, "I freely surrender the whole vessel to you, and am ready to steer it wherever you direct." "Ah," says the pilot, "you must surrender the helm to me, and let me steer the ship myself, or it is impossible for me to save it."

"The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.

"Desires for goodness and holiness are right as far as they go; but if you stop

here, they will avail nothing. Many will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians.

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—"Steps to Christ."

Winning the Race

"STRIVE to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able." Luke 13: 24.

It is a *strait* gate; not a *straight* gate. To get through requires a struggle. The kingdom of God is not on Easy Street. Only those get into the kingdom of God who struggle to get in.

The way to the kingdom of God is not the way of bouquets and banquets; it is not the way of plaudits and favors. It is first a realization of the task, and then it is a stripping for the struggle. We must "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us." Hebrews 12: 1.

You say a race?—Yes; but let me tell you, that race is a struggle. It was my privilege to witness the annual field sports of the Indians at the National Indian School, Carlisle, Pennsylvania, a few years ago. One of the events was a race of several miles. A splendid lot of young Indians had stripped for the race. They were off at the crack of the pistol. After the first few laps, many gave up, and dropped out. The last lap saw only four striving for the prize; and as the winner was putting every bit of his remaining strength and energy into his running, the agony of the struggle was pictured on his face as I never saw it depicted before on any human face. And as he breasted the tape, he fell completely exhausted; *but he was a winner.*

And, too, everything is staked on winning. This illustration is given: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2 Timothy 2: 4. One thing must be supreme in the soldier's life, and that is the winning of the fight. Everything else is secondary to this. It must be so with us if we would win the kingdom of God.

Again, we are commanded to "fight the good fight of faith, lay hold on eternal life." 1 Timothy 6: 12. The struggle is a tremendous one, and we are to summon every ounce of strength as we lay hold of the prize; and the testimony of the man who has gone "over the top" and risked his all, met the enemy, and struggled against every device that the prince of hell, in his warfare of hate, has brought up to destroy him, is, "In all these things we are more than conquerors through Him that loved us." And as he thinks of the love of God, which, through Christ, has supplied the grace that saves, he exclaims, "I am persuaded, that neither death, nor life, nor angels,

nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Romans 8: 35-39. A. R. BELL.

Doing All Things

It is an easy matter to quote Philipians 4: 13, "I can do all things through Christ which strengtheneth me," and we often hear the text. If you are one to quote it, just give it thought enough to question yourself as to whether you really can "do all things through Christ which strengtheneth" you. See the context of the verse, and note that Paul speaks of a personal experience, of something he has actually learned and knows how to do.

It is not a question of what one can do through Christ if one is willing to do it. The grace of Christ is sufficient. 2 Corinthians 12: 9. But it is a question of whether one has learned to do all things, and knows how to do them, and is doing them. That person can properly say he "can do all things through Christ which strengtheneth" him. Otherwise, to quote it means merely the possibility, and not the ability.

L. A. HANSEN.

Signs of the Times

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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.

Where Did They Get It?

THROUGH subsidized newspapers and publicity sheets of the liquor trade come whining appeals to public sympathy because their trade and means of livelihood are to be ruined. The latest is a report from the California State Viticultural Commission to the effect that the wine grape industry may be regarded as a total loss of \$25,000,000 exclusive of the land.

But, friend, do not be carried away by a vampire's tears. Where did they get the capital to start that handsome little business of twenty-five million dollars?

Here is one answer:

"A Californian who has held high office in this state, said to the writer recently:

"My brother died a drunkard, after squandering a fortune. We saved enough from the wreck of his estate to enable his widow to meet the mere necessities of life for herself and children. I cannot feel that she should be forced to pay a tax on her small holdings to compensate those who are responsible for the early death of her husband, for the wreck of his fortune, and for her present plight."

And this is but one case of countless thousands all over the world.

Before the time of Henry II of England, the numerous robber barons of the country considered it perfectly lawful to plunder, kill, and rob all who came in their power. What a howl must have gone up when King Henry put them down with a strong hand and leveled their castles to the ground! Was not the property their own?—Seemingly. But where did they get it?

Before the French Revolution, the royalty and the clergy held over half the land of the empire, exempt from taxation; the despised third estate supported from the remainder a horde of vicious and depraved nobility. Does history condemn the National Assembly for confiscating these great estates and selling them to the public?

Did not the South, prior to the Civil War, have a legal right to own slaves and buy and sell them as they saw fit? There was much more at stake in the slave trade than in the liquor business. Yet, though the lives and property of thousands were lost in the great struggle to defend it, the civilized world upholds the final decision, because slavery is wrong.

Legislation to suppress smuggling and piracy, robbery, food adulteration, and many other crimes, may be acclaimed injustice by those who are guilty, though it certainly brings benefit and protection to the majority. The whole vile business of manufacturing and retailing diluted poison stands condemned by the people of America. And now if the brewers or the wine manufacturers lose their investment, it is but taking from them what they have taken from the people. They are but reaping what they have sown.

They want reimbursement and damages for ruined trade. How many widows have been reimbursed for their ruined hopes and home? How many mothers have received damages from the "trade" for their sons poisoned and killed in the saloon? How many or-

phans of drunkards have received an education or the comforts of a real home from funds provided by grape growers or tavern keepers? How many men whose capital has slipped through their fingers over the bar have been rehabilitated in business? Let the brewers point to one example of philanthropy for their victims, and we can point to a thousand who have received the kick and the oath when property and home were gone.

This is not a time for false sympathy or sentimentalism. It is a time for



International Film

Private Felice Crispi, the "Alvin York" of Italy, who recently passed through New York on his way to his home in Canada. While serving in the armies of Italy, he received 148 wounds, and won the highest medals that his government could confer upon him. He lost his left lung, his shoulder was partly shot away, and there are two deep gashes in both cheeks where a stiletto pierced his face in hand-to-hand trench duels. He carries his left arm in a sling, and his right hand is swathed in bandages. Besides the Gold Medal of Honor from his mother country of Italy, he also received awards from the British and the French governments.



strong words and determined action to finish off the bully who has ruined more business, killed more people, caused more misery, than almost any other agency of destruction. Rum is on the scaffold, and any amount of squealing is but an indication of its character. The time has come to spring the trap. R. D. B.

"Revolution or Reconstruction?"

A "COMMITTEE of forty-eight," with headquarters at 15 East Fortieth Street New York, fearful because of the gravity of the world situation, has organized to address itself to the question, "Shall we have revolution or reconstruction?"

The committee affirms that, "despite America's splendid success in a war waged against foreign autocracy, our country is menaced by the growing power of an autocratic and reactionary minority at home. We stand in danger of losing many of the liberties and advances won in the course of our national development."

It furthermore says, "Centralization of autocracy is increasing rapidly in the organization of government, in the control of credit, and in the determination of public opinion."

The committee speaks of the "orgies of profiteering," and expresses the conviction that "the future belongs, not to the inheritors and manipulators of great wealth, but to the men and women who live by their work of hand or brain, and know by hard experiences of the needs and aspirations of the common life."

The committee proposes to call a meeting, this fall, for the purpose of discussing whether a new political party shall be organized, or whether pressure shall be brought to bear on the parties now in existence, so that they may be led to adopt measures to meet the exigencies of the hour.

Men stand in awe and bewilderment before the issues and the conditions of this time. They are turning frantically in this direction and that, hoping for some way of escape, or that some way may be found to calm earth's troubled waters.

The greed and the selfish desires of mankind are largely responsible for the situation that confronts us. Greed of empire, greed of commercial supremacy, greed for personal wealth and aggrandizement, together with a wild love for pleasure and excitement, have so intoxicated and blinded the people of this generation that they fail to see the one way of escape, plain though that way may be.

Many are making frantic appeal to the church; and before the great crash finally comes, a supreme effort will be made in a political way, through the church itself, to meet the appalling situation. But a church in politics, or manipulated through politics, does not have either the vision or the divine power to cope with this, the greatest crisis in the world's history. A church is demanded that is resting on a foundation that is wholly divine, and that is all-powerful through the unobstructed working of the Infinite One.

God is planning the one way out. The salvation there is in Jesus Christ, the salvation from sin, from selfish aggrandizement, and from every evil way, is our one hope. The great multitude seems blind to God's warning and entreaties; but as individuals, we may come to Him with a whole-hearted purpose. We may enter into the rich assurances of the hope of the Master's soon coming, and may have, all along the way, a little foretaste of "the joy of the Lord" that will be so fully revealed in that great day. This joy, however, those cannot enter into who refuse to be cleansed from sin through divine power.

"Do not fear. Fear will undo all that the physician and the nurse can do for you."