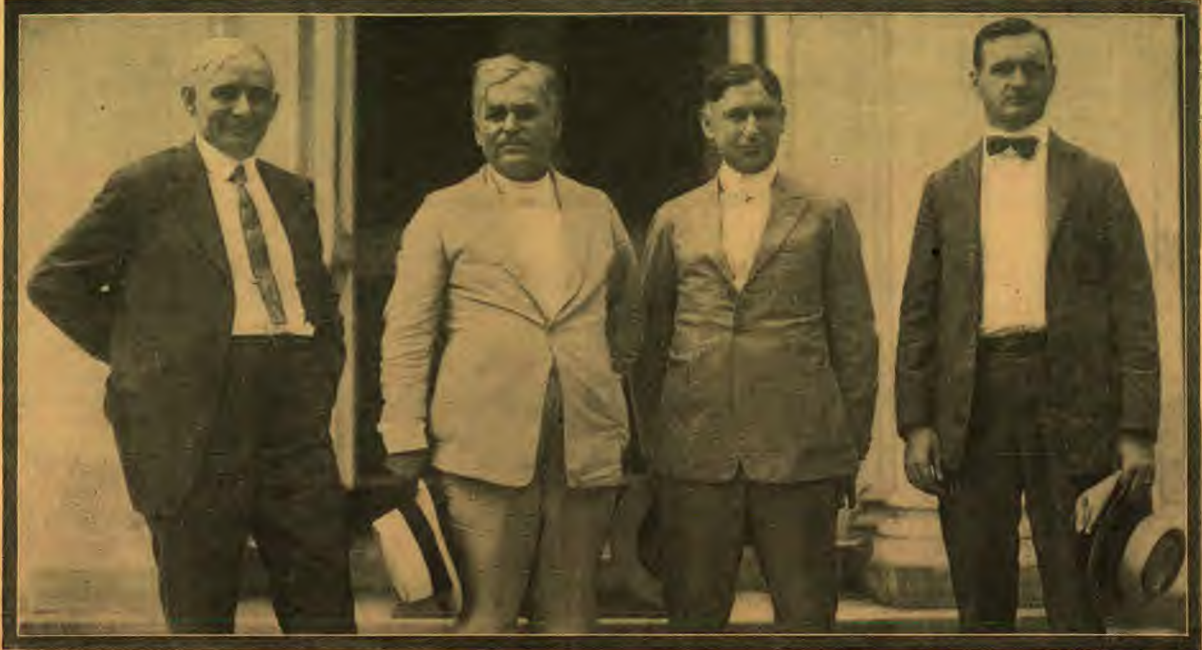


Signs of the Times

VOLUME 46

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W. N. U.
Labor is to-day demanding its place in the sun; and from the organization of mine workers, to postal employees of the government itself, or representatives of a policemen's union, they are asking questions, and making demands for a betterment of working conditions, and for greater pay, that will help them in a measure to keep up with the ever rising cost of living. This month the representatives of labor will meet at Washington to talk over frankly with President Wilson ways and methods that will help to quiet and stabilize conditions in the United States, and through this country, in the world at large. Above are shown, from left to right, Edward Gainor, president of the National Letter Carriers; Frank Morrison, secretary of the American Federation of Labor; Thomas Flaherty, secretary-treasurer of the Federation of Post-office Clerks; and Edward Ryan, president of the Railway Mail Association. They have gathered at the White House to talk over present labor emergencies.

THE GATHERING STORM

Principles Underlying the Social Ferment

By DANIEL H. KRESS

PREVIOUS to 1914, remarkable strides were made by European nations in the preparation of implements of destruction for the purpose of self-protection. Mutual distrust led to this. Being afraid of each other, they felt there was no security except through building up barriers of defense. To such an extent was this carried, that another conflict between nations seemed impossible, so deadly were the weapons of destruction. In fact, there was assembled at The Hague a body of advocates of peace; and by them, as they studied the world situation, it was declared, "War is an impossibility." But before their meeting closed, the world war broke out.

Looking forward to this time, the ancient seer said, "We looked for peace, but no good came." During the period of four years, over five million men were slain on the battle field, and many more were disabled for life. The butchery was horrible. Nothing like it has this world ever witnessed. Every one is now sick of war. We want no more of it. We want peace, lasting peace.

This is the cry of human hearts to-day. The men who are engaged in the effort to bring about a condition of peace are honest and sincere in their endeavor. They are doing the best they know how, and are at their wit's end. They know not what to do or just what course to pursue to bring this about. We are living in the time referred to by Christ in His prophecy, when "men's hearts" are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 26, 27.

Peace has been declared, but little good has come. There has been disappointment on all sides since. Nation is suspicious of nation, and men are suspicious of one another. Self-seeking lies at the bottom of this world ferment.

Never has the feeling between labor and capital been so intense as now. Millions of dollars have been made by profiteers during the war, and the laboring men who have been doing the hard work and earning these millions know it. They say, "We are the producers, and are entitled to our share." This has transferred the war among the nations to a war

within nations. This internal struggle is at present causing great anxiety. Strikes on a large scale loom up here, there, and everywhere. Traffic is delayed. Riots are common. Every one admits this ought not to be. But it is. What can be done to prevent these outbursts of human passion?

William G. Lee, president of the Brotherhood of Railway Trainmen, recently said at Washington: "I will admit we are going the wrong way. I admit it is time to call a halt; and I admit that until we get together, until we commence together to stop this, there will be hell in this country, and it is nearer to-day than I ever knew it in my years of experience. Just let somebody drop a match in this country of ours, and it will be a sorry day for all of us. Unless my vision is most terribly obscured, then there is something coming to us pretty soon in this country that we had better take notice of. We are nearer war in this world to-day, I believe, than when the kaiser threw down the gauntlet."—*New York American*, August 8, 1919.

In referring to the war among the nations of the earth, the pestilences and the famines, Jesus said, "All these are the beginning of sorrows." There is not before us a time of universal peace. What has been witnessed during the four years of war is merely the beginning of what will be witnessed in the near future.

Selfishness lies at the basis of all these calamities. It began with Lucifer, "son of the morning." He said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High." Isaiah 14: 13, 14.

WAR IN HEAVEN

This resulted in war. "There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12: 7-9. This transferred the field of battle and the spirit of war to this earth. Ever since that time, men, inspired by the spirit of self-seeking, have aimed to gain the ascendancy through fair and unfair means. As the prophet on Patmos beheld earth's inhabitants inoculated with this evil virus, and its cruel results as witnessed on the fields of battle, and between social classes, he said, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Verse 12.

All through the ages, this warfare between good and evil, between Christ and Satan, has been going on. When Christ appeared on earth in human form, the first attempt of Satan was to instill into Him the spirit which inspired himself. "The devil, taking Him up into an high mountain, showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power

will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If Thou therefore wilt worship me, all shall be Thine." Luke 4: 5-7.

"Jesus answered and said unto him, Get thee behind Me, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Verse 8. Failing in his efforts

to inspire Christ with his own selfish spirit, Satan set about to destroy Him through men of policy, whom he had won as his disciples. The psalmist refers to this in the following language: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed, saying, Let us break Their bands asunder, and cast away Their cords from us." Psalm 2: 1-3. As kings cast aside the restraining influence of the Spirit of God, Satan induced them to put to death the Son of God. The chief priests, who were actuated by the spirit of Satan, demanded that Jesus should be crucified; and Pilate, admitting that no evil could be found in Christ, to maintain his standing, and "willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." Mark 15: 15.

Satan's purpose was accomplished, and so was God's. This apparent victory was a great defeat; for Jesus was resurrected, and ascended on high, and shed abroad in human hearts His own spirit of love for enemy and friend. The prophet, as the view of this was presented to him, said: "The dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And 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." Revelation 12: 4, 5.

Inspired with the spirit of Christ, His followers now went forth with added power, calling men to turn from Satan to Christ. They recognized the wisdom of God's course; for they now saw that He permitted this cruel plotting against Christ to carry out His own purpose in the redemption of man from Satan's dominion. When commanded by the authorities "not to speak at all nor teach in the name of Jesus," they replied, "We cannot but speak the things which we have seen and heard." Then they met together for prayer, and with "one accord" said: "Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of Thy servant David hast said, Why did the heathen rage, and the people imagine vain things? . . . For of a truth against Thy holy child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done." Acts 4: 25-28. How vain are the endeavors of Satan and the kings of the earth to frustrate God's purposes! He can permit Satan and wicked men to (Continued on page 11)



His Times and Way

BY MILTON C. WILCOX

THE world gives love for love
Sometimes,
'Tis little like the dove,
Sometimes,
Its love is for its own;
It places self on throne;
It lives for self alone,
Most times, most times.

The world gives hate for hate
All times,
God's time it will not wait
All times,
Though words are smooth as oil,
They're like the serpent's coil;
They spring to wound and spoil,
All times, all times.

The world gives hate for love
Oftimes;
The tiger for the dove
Sometimes,
The hard heart harder grows,
All opposites are foes,
True joy it never knows,
All times, all times.

God's child gives love for hate
All times,
He can afford to wait
God's times,
There's joy in giving love,
Its wellspring is above,
It does His goodness prove,
All times, His times.

Thus must it ever be,
All times;
If in His love we're free,
All times,
His times are ever right,
His paths are ever bright,
His love is ever light,
Sometimes, all times.

The morning fair will break,
Sometime,
The cloudless day awake,
Sometime,
Perish the false and base,
Glorious the fruit of grace,
Loving the Father's face,
His time, all time.

How Christ Kept the Sabbath

Lessons for Pharisees: Examples for Christians

By CHESTER E. KELLOGG

THE more we reflect upon the life work of the Man of Galilee, the more are we persuaded that wisdom and purpose underlay every act of His ministry. Isaiah the prophet said of Jesus, "He shall not fail nor be discouraged, till He have set judgment in the earth," and, "He will magnify the law, and make it honorable." Isaiah 42:4, 21. We shall therefore look for justice and judgment; we shall seek to understand how Christ magnified, made plain, or increased the importance of, His Father's law. The reader will also note that it was on Saturday that the Master chose, in particular instances, to exercise His healing power, and to teach certain important truths concerning God's law.

As we study the record of His work and teaching, we are convinced that Jesus gave a great deal of attention to the emancipation of His people from the multitude of burdensome rites and ceremonies which, in the course of generations, had been placed upon them by the leaders of Israel. A Jew could not light a candle upon the Sabbath day; he could not, as a physician, minister to the sick. But if his ox should fall into a ditch, it was quite lawful for him to rescue the beast. By the addition of these rabbinical superstitions and traditions, God's commandments had been placed in a false light, and the Creator Himself was made to appear as a tyrant in giving laws which men could not fulfill. It was the Saviour's work to magnify God's commandments and to make them honorable.

MAKING IT HONORABLE

It was for this very reason that Jesus chose Saturday, the Sabbath, upon which to do His work of healing at the Pool of Bethesda. From the motley crowd that thronged the place, He selected the worst specimen upon which to exercise His power. He could have chosen any other day on which to do this work; but He wished to teach an important lesson concerning the Sabbath. Having healed the man, He commanded, "Rise, take up thy bed, and walk."

The Jews, seeing the man carrying his bed through the city on their rest day, exclaimed, "It is the Sabbath day: it is not lawful for thee to carry

thy bed." The matter did not rest here. Christ, on being persecuted because of His conduct, declared to the elders: "My Father worketh hitherto, and I work." "The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise." "I seek the will of Him that sent Me." See John 5.

Thus, on the seventh day of the week, Jesus had "magnified the law" of the fourth commandment, and made it honorable, in pointing out the manner of its true observance,—works of necessity in preaching the gospel, and acts of mercy in relieving the afflicted.

IN THE CORNFIELD

"And it came to pass on the second Sabbath after the first, that He went through the cornfields; and His disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do

ye that which is not lawful to do on the Sabbath days?" Luke 6:1, 2.

Here again we find the Pharisees burying the Sabbath under tradition, by declaring that the rubbing out of a few heads of grain in the hands was a form of threshing, and therefore unlawful on the Sabbath. The Saviour defended Himself and His disciples against these Pharisaical arguments by saying that if it was lawful for David, in a time of need, to partake of food that was unlawful except for the priests, then also it was right for Him and His disciples, if in need, to prepare their food on God's holy day.

Jesus further declared, in His defense, "The Son of man is Lord also of the Sabbath." Mark 2:28. In other words, Saturday, the day on which He passed through the corn, was the Lord's day. (Revelation 1:10.) He Himself had instituted the Sabbath at the creation of the world, and having done so, was well able to define its object.

The disciples, while working with Christ, were in the Father's service; and all that which was necessary in accomplishing His work, was lawful on the Sabbath day. Thus again the Saviour, in His defense, did not abrogate the law of the Sabbath, but liberated it from the traditional restrictions by which it had been bound.

MERCY INSTEAD OF SACRIFICES

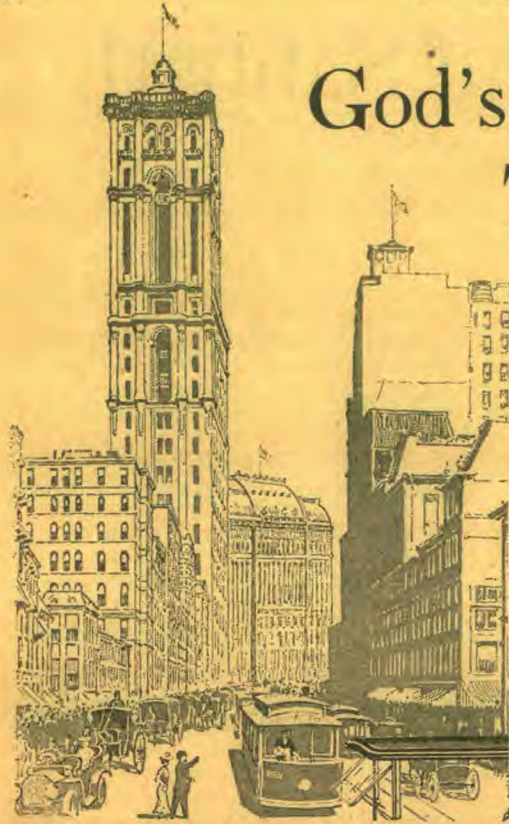
"And He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day; that they might accuse Him." Mark 3:1, 2.

The leaders of the Jewish nation had come to that place in their experience where they observed the letter of the law, rather than the spirit of the law. By their continued rebellion against the warnings given by Jehovah through His prophets, whom they persecuted, the Jews had lost the power of the Holy Spirit, and nothing remained but the bare form of their religion. It was this condition of His people which Jesus came to correct. He would teach that the Father would have mercy shown the afflicted, rather than have a multitude of

(Continued on page 14)



Of Jesus' death and burial, it is written that Joseph of Arimathaea took His body from the cross, and "wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation [Friday], and the Sabbath [Saturday] drew on."



Out of the brain of man have come railways, and great cities, with their skyscrapers, and the astounding inventions of the last fifty years; but the psalmist says that above and beyond these, it is possible for us to behold wondrous things in the Word of God.

God's Step-Down Transformer

On Heaven's High-Tension Line

By B. G. Wilkinson

3,500 years. It has never been displaced. It made a place for itself, and continues to move in that place, high above the ability of man either to put it there or to dislodge it. It speaks, therefore, for itself. Its very history declares that it is imbued with a life far above human life. It is divine in its origin.

Since God has condescended to be an author, respect for God demands respect for His Scriptures. Within the pages of this book lies concentrated power. Ordinary books are made by a "law of a carnal commandment"; this book is made by "the power of an endless life." A stick of dynamite can blow up a city; but the Bible can wreck the existing framework of society, and replace it by a better. It has

transmitting power. Yea, more, it has constructive power. Out of the thirty thousand books and pamphlets that monthly are falling from the presses, there is one book which towers so eminently above them all, that those are like little candle flames beside a single tremendous searchlight. "Its holy fruits and sweetness show its author is divine."

NEVER OUT OF DATE

As a newspaper, its reporting is infallible. The Bible is the most up-to-date newspaper in the world; and just now, it is running a special edition. We never find in it the deadly parallel columns, the one telling us that Germany is winning the war, the other declaring that the allies are winning it. The very certainty with which this newspaper passes judgment upon past events, and predicts events yet to come, declares that back of it exists a mind that is more than human mind, a mind that is equal to the sum total of all minds.

The psalmist prayed that his eyes might be opened to behold within it wondrous things. Whoever can thus catch the flashes of the divine mind is led to behold greater issues than any which could come from the brain of his fellows. Out of the brain of man have come railways piled upon ocean steamers, these heaped again upon skyscrapers and thrown alongside gigantic bridges. Out of the human brain have been evolved the astonishing and astounding inventions of the last fifty years. The psalmist says that above and beyond these, it is possible for us to behold wondrous things in the Word. When a person becomes acquainted with the depth, the beauty, the harmony, and the inspiration of the Holy Scriptures, he will care less and less for the general lines of reading.

There is much literature to-day that is more baneful than beneficial. If a man becomes like what he reads, we must expect yellow men from the reading of yellow literature. There is plenty of literature that contains little sacs of poison which unconsciously the unwary mind absorbs. The laws of mental dietetics cannot be violated with impunity, any more than can the laws of our physical being. How thankful we should be to God that He has given us noble literature! How eagerly should we pursue the pages of this divine newspaper, whose expressions are ennobling and eternally reliable!

Another evidence of the infallibility of the Scriptures can be seen in the fact that the events of providence back up the predictions of the Word. Babylon, the gold-thirsty; Medo-Persia, the land-hungry; Greece, the brilliant; and Rome, the lawgiver, were but colors used by the historian to impress upon our mind the truth of the preceding statement. The significance of the profound changes which have swept over the world even now before our eyes, declare that the world situation is taking definitely a shape which prophecy predicted it would take. Whoever trusted the Bible in the past, found it to be a safe leader. When the hour came for the prophecy of Christ's birth to be fulfilled, Herod, the king, was troubled, all Jerusalem was troubled, and wise men started from the East. Even to-day twelve great chains of prophecy are being fulfilled within our field of vision. These, with what have been fulfilled in the past, declare that the providences of God confirm the predictions of His Word.

AN EFFECTIVE INTERMEDIARY

The inspiring effect this book has had upon the lives of world leaders declares it to be a fountain of inspiration. The success which has attended and continues to attend it declares that inspiration to be infallible. The prophet Isaiah breaks forth upon this theme with this expression: "The grass withereth, the flower fadeth: but the Word of our God shall stand forever." Isaiah 40:8. If the Word of God stands forever, we must conclude that it contains eternal life. It contains a never failing life. The life which we encounter within the Scriptures is transmissible. The divine Word is able to inspire its followers with eternal life. As I look through my window out upon the high tension line, I can see up there a box that is called the transformer. When the current leaves the central electric plant of the city, it is rated at 66,000 volts; after it has gone through the transformer, it enters the houses at 220 volts. That transformer is the intermediary, we might say, between the insupportable power at its source and the quantity necessary to be used by the individual. Likewise the divine Word of God comes to us charged with a tremendous voltage. This power coming from the central energy of the universe is stepped down to impart to the sincere believer the modicum necessary to make his life perfect.

The apostle Paul took up this same theme, and, as he was bidding good-by, on the shore of the Ægean Sea, to the elders of the church of Ephesus, he said,

SOME people consider God as capable of delivering Daniel from the lions' den, but incapable of transmitting to us an inspired Bible. Horace Greeley once said, "It is impossible to enslave a Bible-reading people mentally or socially." The principles of the Bible are the groundwork of human freedom. The inner essence of the divine Scriptures permeates the very constitution of man, so that he cannot possibly fulfill aright his relation to God, to his fellow man, or to society, without living the principles revealed in the Scriptures.

Hence we see the necessity of divine revelation. Heathen were once civilized people; but Paul says they degenerated because "they did not like to retain God in their knowledge." In the heart of man, there remains yet a vision of the ideal life. There remains that deep conviction of how man ought to live with his fellow man. But the inability of man to express concretely the ideal that lingers within him produces the necessity of a divine inspiration; and this divine inspiration we call the Scriptures.

A DYNAMIC POWER

The necessity of a divine revelation, therefore, meets its response in the Scriptures. Examine the book carefully. Both the external and the internal evidences will answer the objections which might be urged against its infallibility. "A man's gift maketh room for him, and bringeth him before great men." So saith Solomon. We see no earthly legislatures striving to make a place for the sun. The sun has its own place, and had long before you or I, with our puny, pygmy, infinitesimal powers, appeared upon the earth. The Bible has been with the human race now for approximately

"Now, brethren, I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Do you seek for something to build you up? Obey the requirements of the Word. Poor, tired housewives look around for a patent medicine, a physician, or an institution's treatment to build them up. Are you weary? Are you nervous? Are you despondent? Come to the Word of God; it is able to build you up. There are some people who will never get anywhere in this life, because they go to the wrong source for the ability they need. They are playing with strange fire; they are walking in the light of their own kindling.

The apostle Paul faithfully obeyed his own instructions. He preached the Word; he submitted to the Word. The grandeur of his life attests the soundness of his wisdom. It does more: it pays tribute to the fact, which by this time we should all realize, that the Scriptures are infallible.

The divine Word of God is like a farm: you can raise a new crop off of it each year, for the fertility of the soil is continuous.

The chord of the Scriptures responds to the chord of the genuine experience needed by man. Do you come to the Bible to obtain an argument that will support your disobedience? You will find it, but God does not give it to you. Do you come to the Scriptures to find a club with which to strike your wife over the head? You will find it, but the devil gives it to you. Do you come to the Scriptures with a humble, teachable spirit, to obtain the truth? You will find it, and God gives it to you; for the spirit in which you approach the Scriptures determines the character of the assistance by your side.

The Word of God has the right ring; it always rings true. It never testifies for fear or favor. God is not man, that He should be moved by the motives of an evil heart. With unerring faithfulness, this divine book has heralded forth its warnings and entreaties from age to age. Astronomers tell us that the earth whirls around the sun in its gigantic orbit of over 580,000,000 miles, yet has never missed by 1/200 of a second of time. This is but a faint illustration of the power, the precision, and the tremendous energy wrapped up within the blessed Book. If we surrender ourselves to it, we shall exclaim:

"My blessed Redeemer and my God,
I trace Thine image in Thy Word."

Would Be Disappointed

ABRAHAM, Isaac, and Jacob would be very much distressed if they were on earth to-day and could hear of the efforts made to restore Israel to their ancient lands; for they did not understand that to be the design of "the promise made to Abraham." They "confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." "But now they desire a better country, that is, an heavenly." Hebrews 11:8-16. Verse 10 says that Abraham "looked for a city . . . whose builder and maker is God."

M. A. HOLLISTER.



THE LIFE THAT MUST DIE

"If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matthew 16:24.

BY WILLIAM A. WESTWORTH

THERE are four steps in the development of the new birth, or the divine entrance into humanity. They are the same now in the Christian, as then in the case of the virgin Mary. The first is the announcement of the possibility of the fact. This was God's doing. He alone controlled the first step. The second step is submission to the announcement; and this was wholly Mary's part to act. This step cost Mary everything near and dear to her. She did not know that the angel was going to tell Joseph it was all right. She did not know she would have a friend left on earth. But she was willing to pay the price to get the Son of God. She was ready for complete self-abnegation. That is the second step. The third step was the fact itself. That is, Jesus Christ was born.

Notice that the first step was altogether God's part. Mary had nothing to do with the announcement. The second step, submission, was Mary's part. The third step, the fact, was God's part; and the fourth again is man's part. We may call the fourth step "recognition of the fact." The angel had told Mary what would be. She said, "Behold thine handmaid; let it be." She did not understand it at all; and although it really happened in her life, somehow her faith did not grasp it. The development was such that she did not appreciate it at all for a long while. Twelve years of Jesus' life had passed when together, as told in the second chapter of Luke, they went up to the feast. He then said to her, "I must be about My Father's business;" yet she did not understand His sayings, but pondered them in her heart. She did not know what He meant.

But the time came when she did understand. We read that His mother said to the servants at the marriage feast in Cana, "Whatsoever He saith unto you, do it." That word "whatsoever" comprehends all. She had absolute, unlimited confidence in His work. By this time, Mary recognized the fact. As the child grew, and she watched Him, and tried His power, her faith grasped the fact

that God had worked, and that what was born of her was the Son of God.

In the same way that the divine united with the human in Mary, and Jesus was brought forth, even so does God desire to manifest Himself in each of us. When this plan is worked out in us, we become the sons of God, are truly born of the Spirit, because the Holy Ghost overshadows us. Then we may sing in truth and understanding, "I'm a child of the King." Many sing that song, yet do not understand what it means. They pray, "Our Father," yet fail to grasp the facts by virtue of which we can be the sons of God.

The reason why most people do not get the new birth is because, when the announcement comes from God, they are not willing, after they have weighed the cost, to say, "Lord, here is Thy handmaid; be it unto me according to Thy word." With the virgin Mary, it meant utter self-denial. It meant that from that time forward, she could consider herself in the world, yet not accepted by the world. She got the Son of God because she was willing to pay the price.

None of us can get the new birth unless we are willing to lie down on the altar, just as much as Mary did; and that is the secret of the whole matter. When people say they want to be good, to do what the Word wants them to do, to be born again, the question they must face is, "Am I willing to pay the price?"

Men hear the announcement, but are not willing to submit, not willing to yield. We must do as Jesus Himself did. He emptied Himself, made an absolute self-denial; and He said, "If any man will come after Me, let him deny himself." He must deny himself without any reservation. The mother of Jesus had to do so. God does not lie. When you and I have been willing to pay the price, and have said, "Be it unto me according to Thy word," then we will get the reality. God will do His part.

It may be we have made submission, have laid everything on the altar, and

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In the Land of the Morning Calm

The Korean Revolution Reacts Favorably on Mission Literature

SOUTH and east of Mukden, we crossed the Yalu River, of Russia-Japan-Chinese war fame, into Korea, with its fifteen millions of people. Their little top-knot hats and white clothes distinguish them at once from the Chinese and the Japanese. My first stop was at Soonan, North Korea. I had long known of the wonderful interest carried forward here by Dr. Riley Russell and his wife in their very humble little dispensary, and also of the school, hence had looked forward with much pleasure to this visit. A new dispensary has been built, which is much better than the old; but even this is entirely too small. The doctor showed me the records of treatments given during the past four months, numbering 3,479 in all. One could not help wondering how it could ever be done in such limited quarters. His 1918 records show 11,233 treatments given; and during that time, he responded to 1,472 outside calls.

BUSINESS AS USUAL

Dr. Russell has been fortunate in training native assistants, thus enabling him to devote considerable time to evangelical labor in the surrounding country, which he reaches very quickly with his motor cycle. One of his former assistants, Dr. Kim, a native Korean, is now in our sanitarium at Shanghai, and is rendering very acceptable service indeed.

Dr. Russell was busy enlarging his so-called "hospital," which is just across the road from the dispensary. The accompanying view indicates that it is hardly what we would want for that purpose in the homeland, but it is quite comfortable. The fact that the beds are brick platforms raised eighteen inches from the floor, and warmed by the fire and smoke circulating under them after cooking their food and before finding the chimney, doesn't detract from their comfort, as that is the custom.

That evening, I met the school. Mats were spread on the floor; a curtain was stretched between the two sexes, who sat down in orderly rows; and the principal, Prof. H. M. Lee, translated for me. The accompanying photograph shows the school building



There is a very fine gate a little way from the station in Seoul. It was formerly a part of the city wall. You pass through this on your way out to the publishing house.

—a very pleasant roomy one. The recent troubles in Korea had closed most of the schools; but this, with nearly all its one hundred students, was in full operation. The students provide their own food, and cook for themselves, in dormitories conforming to their native customs, and provided for them by the school at a small rental. The mission has some forty acres of land, which under the wise supervision of Prof. W. R. Smith, is carefully and effectively cultivated by the students. The two mission homes shown are located at the top of the hill, and are very comfortable and airy. One cannot travel through these lands without appreciating the wonderful advantage these "homes" are to our missions and missionaries. How many precious lives might have been saved had they been erected earlier!

KOREAN BUILDS A CHURCH

Our publishing plant, with its quartet of cottages, is out past the east gate of Seoul. I rode out by "ricksha" in the early morning. The weather was mild, the air fresh from recent rains, the foliage green and luxuriant—"the Land of the Morning Calm." The publishing house is well manned and managed. Pastor Butterfield made early and wise



Above is the new dispensary, which is crowded to its capacity. In four months, 3,479 treatments were given. On the left is what Dr. Russell calls his "hospital." It is just across the road; and despite its appearance, it is very comfortable inside. Dr. Russell and Pastor Butterfield (on the right) are shown about ready to start with their motor cycle.



BY
HARRY H. HALL

selection of Korean men, and these have remained faithful to their duties. Mr. Kim, their treasurer, speaks English well, and has every detail of the financial side at his finger tips. Other men are growing into other positions of responsibility under the leadership of Mr. L. I. Bowers the manager. This education of the Korean people to bear responsibilities especially appeals to one as showing wise leadership. One of the leaders of their colporteurs is also a Korean. The

treasurer of the school at Soonan, and the treasurer and assistant at Dr. Riley Russell's dispensary and hospital, are Koreans.

The products of this publishing house, like those of similar institutions in all mission fields, are a very important factor. Here is an instance related by Pastor Butterfield:

About four years ago some persons returning from a funeral stopped in to "sight-see" our printing house. We gave them each a copy of the magazine and some tracts. The next day, one of the men returned, and bought a copy each of "Daniel," "Revelation," and "Helps to Bible Study." We heard no more of these visitors for a few months, and then we learned that one of the party was a man of wide influence in Seoul. After reading the books, he had decided to become a Seventh-day Adventist.

In order that they might have a place in which to worship, this man built a church in his own compound. It is a very neat building, and will accommodate sixty or seventy persons. He is a man of some means, and put up the building at his own expense. A number began to attend the Sabbath meetings, and two years ago, I had the privilege of baptizing six persons there whom he had brought into the mission. One year ago I baptized five more, and this year seven, making a total of eighteen baptized at that place as the result of the literature handed to those who came into our printing house "sight-seeing."

This man sent two of his daughters to our school at Soonan, where they were graduated, and then married Adventist young

men. The company he has raised up is one of the heaviest tithe-paying churches in Chosen. Whenever this earnest Christian has any spare time, he spends it in colporteur work.

REVOLUTION DOUBLES SALES

Brother Butterfield states that more than half of the new believers of the past two years first heard of the mission through the Korean *Signs of the Times*. The circulation of this paper is steadily increasing, although they have had to raise the subscription price twice during the past year. The present trouble in Korea seems to add to the hunger of the people for serious things, and our literature sales have almost doubled during the last four months. One of our colporteurs had taken a hundred subscriptions the week before; but having taken a subscription for the Chinese *Signs* magazine, for which he had no permit, he was arrested and imprisoned. How he came out I do not know.

In southern Korea—Keizan—we have another station, with two homes. Here Brother J. C. Klose is toiling on the language. He will take general charge of our colporteurs throughout Korea, and hopes to have the language sufficiently well by fall to begin active field

will say, "God promised it, the Holy Ghost did overshadow me, the work is done,"—the experience will develop until our life is full.

That little babe born of Mary was just as helpless as any of the other babies that lie in their mothers' arms. It was, indeed, small and helpless, and as far as the work of humanity was concerned, was just as unable to save the world as any other; yet it was the Son of God. Christ came into the world as a baby; and so your experience comes. The people that, sinners one day, profess to be fully developed saints the next, do not inspire much confidence. Their growth is not natural. When Christ was twelve years old, He had not shown enough of the divine for His mother to understand a reference to it; but when He was a full-grown man, she said, "Whatsoever He saith unto you, do it."

We ourselves may not find fully developed power in our life when we first give ourselves to the Lord; but it will grow day by day until that divine life has filled ours, and we can say, "What-

God grant us each to know what it is to have that divine life linked up with our poor, weak humanity, so that all may have the *life that wins*.

How the new birth develops into the new life will be further considered in another article.

Righteousness a Gift, Not a Wage

If a man can inherit eternal life through the merits of what he does, be his works ever so good, then in vain was Jesus Christ sent into the world. But salvation may not be obtained through the works of the law. "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

If Abraham had earned his righteousness, then God could not have given it to him. "The law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace." Romans 4:15, 16. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2:8.

If righteousness is a gift of God, then it cannot be earned. It must be thank-



"That evening, I met at the school, where mats were spread on the floor." This is the new school building.

Field secretary of south Korea, a trained native worker.

These mission homes are located at the top of the hill, and are quite comfortable and airy.

supervision. During the day that I spent with him, we climbed the mountain back of the home plots, and looked out on the valley stretching away for miles, dotted with scores of villages to which the gospel must be carried. This is the view that fired the heart of Pastor Wangerin some years ago, and led him to labor beyond his strength. His wife and children have returned to Korea, to continue the effort to which he gave his life. These are some of the tragic features of the entrance of the gospel into new lands. But "God buries His workmen, but carries on His work;" so to-day we have nearly a thousand members gathered in fifty churches and companies throughout this beautiful land, and as near as can be estimated, some four hundred more awaiting further instruction before baptism is administered.

The Life That Must Die

(Continued from page 5)

said, "Lord, no matter what it costs me, no matter what I must give up, no matter what my place in the world be, I will make a full surrender, a full sacrifice"—all that may be, and yet, like Mary twelve years after, we do not recognize the fact. But if we will hold on,—if we

soever He saith, I can do." Paul reached such a place. He said, "I can do all things through Christ which strengtheneth me." He both had the reality and recognized it.

MUST PAY THE PRICE

The whole question is, whether or not we are willing to pay the price in order to get divine life. That divine life will be planted in every one of us by the operation of the Spirit of God, when we are willing to make full surrender. He did not say to the virgin, "When you can explain all the intricacies of theology, then the Son of God will be born of you." But when she was willing to empty herself of self, that He said, "You can have the Son of God born of you."

Oh, that God would grant that we all might realize our hopelessness in the battle with sin without divine power in our lives! We must have the power of God within if we would win. The life that wins is the Christ life,—the Christ lived in us to-day. "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." And we can confess that Jesus is come in the flesh when we know personally that He has come in our flesh.

fully received by Abraham and all his seed as the gift of God through God's love for man.

Neither is the law done away that the gift may be received. It still remains to witness that the righteousness obtained through faith is genuine. "Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Romans 3:21.

T. E. BOWEN.

Disposition a Poor Excuse

We sometimes excuse our shortcomings on the ground that it is our natural disposition to do so and so. If we speak hastily, or bluntly, or impulsively, or in some other way that is unbecoming, we plead, "It is my nature." Perhaps a friend of ours does something out of the way, and we say, "You must overlook it, for it is his disposition to do that way."

We may be naturally impatient, or blunt, or irritable, or careless, or something else bad. Most of us naturally are. But this does not give us an excuse for manifestations of ugly traits. The changes that take place in a converted man or woman affect the old disposition. In fact, it is the old disposi-

tion, the old "natural" self, that makes conversion necessary. So for one to say, "It is my natural disposition," is really to say that one is still unconverted.

L. A. HANSEN.

Sufficient for Me

"THE grace of God that bringeth salvation hath appeared to all men." Titus 2: 11.

Grace is an attribute of God exercised toward undeserving human beings. There is no respect of persons with God, hence His grace "hath appeared to all men."

Every human being is an object of the loving interest and tender mercies of

Him who gave His life for the sins of the world, that He might, through His grace, bring men and women back to God.

We are saved by grace through faith. (Ephesians 2: 8.) Our justification is by grace, through the redemption that is in Christ Jesus (Romans 3: 24), and sin shall not have dominion over us; "for ye are not under the law, but under grace." Romans 6: 14.

It was by "the grace of God that Christ tasted death for every man." Hebrews 2: 9. A throne of grace has been established to which we may come boldly, "that we may obtain mercy, and find grace to help in time of need" (Hebrews

4: 16); and "to every one of us is given grace according to the measure of the gift of Christ." (Ephesians 4: 7).

"He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness." 2 Corinthians 12: 9. But we are admonished not to receive the grace of God in vain (2 Corinthians 6: 1), but to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3: 18). "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32.

ANDREW NELSON.

THE ANOINTING OF JESUS

"God anointed Him with the Holy Spirit and with power" Acts 10:38

By WILLIAM P. PEARCE

JESUS was a distinguished person—the most distinguished that has ever lived on the earth. He filled every divine office. Every God-attribute has been recognized in Him. He was the consecrated to every people, to be Priest, Physician, Reformer, Redeemer, Lord, and King.

Among the Orientals, anointing for secular and religious purposes was a common custom. The oil was olive oil. It was poured on the head, and implied that the one anointed was set apart for sacred purposes. The Hebrews had a word (*meshiach*, anointed) which meant, "the one set aside as devoted." It is practically the same word as "Messiah"—the Christ whom "God anointed . . . with the Holy Ghost and with power."

Jesus was anointed—when? No definite period is given save by Daniel. "Seventy weeks," said he, "are determined . . . to anoint the Most Holy." (Daniel 9: 24) The next two verses predict the coming Christ and His death. The recognition and consecration to the ministry by God and the Holy Ghost at His baptism, point more fittingly to His anointing than anything else.

Jesus was anointed—with what? David said, "with the oil of gladness." (Psalm 45: 7.) Anointing was a symbol of joy. If the subject was to occupy a regal position, the anointing was synonymous with crowning.

To all appearance, Jesus was not a happy man—at least, many of His experiences were not conducive to happiness. But there must have been great joy among the angels, and joy in the Father's bosom, when Jesus, the world's Redeemer was anointed with divine dynamics—"with the Holy Ghost and with power."

Jesus was anointed—by whom? Moses anointed Aaron. (Leviticus 8: 30.) Samuel anointed Saul. (1 Samuel 16: 13.) Zadok anointed Solomon. But the anointing of Jesus was by God. This was peerless—"above His fellows" (Psalm 45: 7)—and eternal—for "He shall reign forever" (Revelation 11: 15).

Jesus was anointed—why? Long prior to His birth, Isaiah depicted the anointing of Jesus for six or more definite purposes; and in the beginning of His ministry, Jesus publicly read these prophetic words, saying, "This day is this scripture fulfilled in your ears." Luke 4: 21. It will be observed, however, that in reading the text, Jesus stopped short of mentioning "the day of vengeance." The time for that was not yet come.

"The Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Now the reasons: "That



Mary anointed the feet of Jesus.

they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isaiah 61: 1-3. These things, Jesus said, were literally fulfilled in Him. (Luke 4: 18-21.) He was Preacher, Emancipator, Healer, Comforter, Saviour.

Let us—the "anointed" of God (2 Corinthians 1: 21)—teach the anointed Christ as well as the exalted Christ. That is what Peter and John did before Annas, Caiaphas, and other dignitaries; for they declared that Jesus, the holy child, was God's anointed. (Acts 4: 27.) Let us anoint Him, and anoint Him now—our Priest and King. Alas, the many who expect to do so, but who may find, like Mary Magdalene and Mary the mother of James, that they are too late! According to Mark, these women came to the sepulcher to "anoint" Jesus (Mark 16: 1) on the morning of His resurrection, but they found the tomb empty. Our Jesus lives; but how slow some of us are in showing our esteem for Him. Let us make Him the ideal of our love, our worship, and our service.

"Hail to the Lord's anointed,
Great David's greater Son!
Hail, in the time appointed,
His reign on earth begun!
The tide of time shall never
His covenant remove;
His name shall stand forever;
That name to us is Love."



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

A KINGDOM WITHOUT END

THERE is destined to be established upon this earth a kingdom that will eventually absorb every other kingdom, and become universal, and stand forever. And in view of the turbulent condition of the present time, that promised kingdom, which rests upon unquestionable authority, should be hailed with the highest delight.

The eternal kingdom was a leading subject for discussion and study in the time of Christ; and hence when John, the forerunner of the Messiah, made the announcement, "Repent ye; for the kingdom of heaven is at hand" (Matthew 3:2), he found ready listeners. The kingdom was a leading theme with Jesus, the great Teacher; for at the beginning of His ministry, we read of Him: "From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand." Matthew 4:17.

The divine Teacher introduced His great inaugural address, His Sermon on the Mount, with the words, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." Matthew 5:3.

He promised the kingdom to the "little flock," in these words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

It is a well-known fact of history, that the Jews in the time of Christ had the very narrow conception of God's eternal kingdom, that it was to be a temporal affair, limited almost if not quite exclusively to the Jewish race. They were expecting a Messiah who would come to overthrow the Roman government, and upon the ruins of that earthly kingdom, to establish another, where Christ would reign as a temporal ruler, after the order of the kingdoms that were then in vogue. Hence, to correct their false impression, much of the teaching of Christ was devoted to the subject of His kingdom.

The thirteenth chapter of Matthew, for instance, is largely composed of a series of parables upon the kingdom question. His method of teaching was somewhat perplexing to His disciples; for we read: "The disciples came, and said unto Him, Why speakest Thou unto them in parables? And He answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given." Matthew 13:10, 11.

In these words, Christ showed that there are "mysteries" in connection with the kingdom; but He assures His followers that "unto you it is given to know" these mysteries. In other words, the spiritual truths of the Bible, although they are perfectly plain to the individual who follows the Bible teaching, are not so plain to him who will gather only a selfish or a one-sided, superficial view of the great truth.

And as the people of that time allowed themselves to be confused upon the question of God's kingdom, even so, many in this time also are confused; but their confusion is in an opposite direction altogether from that in the minds of the Jewish teachers in the time of Christ. Those teachers back there were looking for a literal, temporal kingdom, to be established by a literal prince, who would come from the lineage of David. They failed to recognize the spiritual kingdom that must be developed in the hearts of men before the eternal kingdom can be set up.

But many in this time fail to recognize the equally plain truth that there is to be an eternal, literal kingdom, and all that they see is a purely spiritual kingdom in the hearts of men today. These teachers make the following text very prominent: "Being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." Luke 17:20, 21.

"The kingdom of God cometh not with observation;" and again the text says, "Lo, the kingdom of God is within you," or, as in the margin of the Revised Version, "in the midst of you." Now we are asked: Is not this scripture very plain? Does it not say unequivocally that the kingdom of God is "within" us, and furthermore, that it does not come with "outward observation"?

Most truly that is the clear teaching of the text; but it is also quite as true that this text does not contain all that the

Word of God says upon the subject of the kingdom. Christ's spiritual presence is with His church now, and this has always been true. "Lo, I am with you always, even unto the end of the world," are the words of the Master. Matthew 28:20. No one will question that this text refers to the spiritual presence of Christ, and one of the richest experiences of the believer is this constant indwelling of Christ through His Spirit. The presence of Christ, the companionship of Christ, is a very perceptible reality to the individual who knows and rejoices in this indwelling Saviour.

In harmony with the statement in Matthew, here is another soul-charming promise: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3:20. The Saviour knocks at the door of the human heart. If we



© International Federation of Labor, he is playing an important part in the readjustment of industrial conditions. As labor organizes more and more into one solidified body, it becomes able to hold the threat of a general strike over the country, in support of its demand. Samuel Gompers is reported to be doing all in his power to quiet industrial conditions, and at the same time to protect the working men's interests.

hear His knocking, and are willing to open the door, He fulfills the promise to come in and sup with us, and we with Him. This communion of the believer with his Lord and Saviour is such a deep reality to him, that he knows its intrinsic truth. It is one of the priceless experiences of his life.

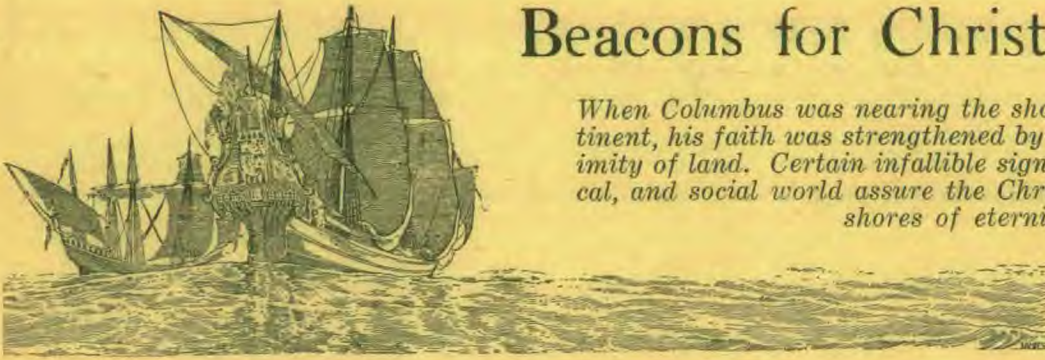
But this presence of Christ with us now, this rich and soul-satisfying experience of the indwelling Saviour in the present time, is the preparation for the great, eternal kingdom that is promised for the hereafter, and that we enter at the second coming of Christ. Said the apostle Paul to Timothy, "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom." 2 Timothy 4:1. And in connection with this plain scripture, read also the eighteenth verse of the same chapter, as follows: "The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom: to whom be the glory forever and ever. Amen."

Jesus has a "heavenly kingdom," and the great apostle Paul was resting in the hope that he was to have a part in that kingdom. And His kingdom—that is, this heavenly kingdom—involves the great judgment day; because both the living and the dead, according to this text, are to be judged.

The heavenly kingdom is also brought into intimate association with the second coming of Christ in the words that follow: "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: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:31-34. (Continued on page 15)

Beacons for Christian Mariners

When Columbus was nearing the shores of the western continent, his faith was strengthened by indications of the proximity of land. Certain infallible signs in the political, physical, and social world assure the Christian he is nearing the shores of eternity.



By

J. W. McCOMAS

REMEMBER the former things of old: for I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46: 9, 10. The fact that God can tell the end from the beginning is one of the greatest evidences He gives of His reality, His power. God tells of something that will happen, and it takes place. Every important event is foretold.

As we start out on a journey, we come to signposts pointing the way. If men know enough to put up guideposts to help us from one city to another, do you not think that our heavenly Father has erected guideposts for us, so that we will not lose the way to the city of God?

SOME OF OUR BUSINESS

It is just as sure that God moved upon men hundreds of years ago to pen the things you read from the Bible, as that there are guideposts along the highways of this country.

Some say, "I don't care anything about it." They are like the crowd that left England on one of the large steamers coming to the United States. One fellow paid for a passage, went aboard the ship, and on down to his cabin; but at breakfast next morning, he did not appear. Dinner came, supper came; still he did not come up. An officer grew uneasy, and went down to the man's cabin. The door was locked, and the officer knocked. Some one within asked, "What do you want?" The officer replied that he wanted to know what was the matter. The passenger said he had paid his fare, had paid for that cabin, had a right to it, and was going to enjoy it. The officer remonstrated with him, but to no avail. Another day passed, and he had not come up to eat with the other passengers.

The captain went below, rapped on the door, and told the man to come out; but again he refused, saying he had paid for that room, and was going to stay in it. When an entrance had been forced, what do you suppose they saw? This demented man had been slowly boring a hole right through the hull of the ship. Was there any reason why the people should care what that man was doing?

Let me tell you, the devil is boring a hole right through this old world, and it is going to sink. Does that make any difference to you?

Satan is telling us that we cannot know about the coming of the Lord and the end of the world. You ask, "Can men know?"—Yes. Let me read it to

you. 1 Thessalonians 5: 1-4: "Of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night." "Yes," says one, "I told you it was coming as a thief, and that no one could know." But let us read a little further: "For when they"—notice that word "they"—"when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Then the brethren are not going to be in darkness, and will not be overtaken as a thief.

2 Peter 1: 19 says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Why are there lights in a house at night? If they are not needed, let us put them out. What are the prophecies for?—To give us light. We had better study them during this spiritual darkness of the world.

About 606 B. C., Nebuchadnezzar, the king of Babylon, went down to Jerusalem and conquered the city, taking captive certain Hebrews, among them being Daniel. In Daniel 7: 1, we read, "In the first year of Belshazzar king of Babylon, Daniel had a dream and visions of



They found that the man had been slowly boring a hole right through the hull of the vessel.

his head upon his bed." When this vision was given, Daniel lived in Babylon, and Babylon ruled the world.

"Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea." What is wind in prophecy? Jeremiah 25: 32, 33, indicates it to be war, strife, commotion among the people. What does the sea, or water represent?

"The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." Revelation 17: 15.

What are the beasts? Daniel 7: 23: "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms." Then, if the fourth beast represents the fourth kingdom, the first beast represents the first kingdom—Babylon. To-day Great Britain is represented by a lion, the United States by an eagle; and why could not God use symbols to represent kingdoms?

Verse 4: "The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Why did the lion have wings?—To represent the rapidity with which Babylon made its conquests.

The second beast was a great bear, which represents the Medes and Persians, who conquered Babylon. The bear is said to have raised itself up on one side. Medo-Persia was a dual kingdom; and the time came when the Persian division, which came up last, attained the higher eminence, becoming the controlling influence in the nation. The Medo-Persian kingdom was established in 538, and continued to 331, when it was overthrown by the leopard beast, or kingdom. You remember that Alexander the Great, in eight short years, subdued the world, and then sat down and wept because there were no more worlds to conquer. He became master of the world, but could not master himself. When Alexander died, what happened?—The kingdom was quartered, and Cassander, Lysimachus, Seleucus, and Ptolemy became the rulers, represented by the four heads on the leopard.

GREAT IRON TEETH

But that did not end it. "After this I saw in the night visions, and beheld a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." A nondescript beast is here pictured, because there was no beast in the world to which the fourth kingdom could be compared. That kingdom was Rome, which became a world empire about 161 B. C.

What do the ten horns represent? The image, described in the second chapter of Daniel had ten toes, showing that the Roman empire was to be divided. So here the ten horns represent the divisions, or kingdoms, of western Rome.

The division was completed between the years 351 and 476 A. D.; and Europe still remains divided.

"In the days of these kings," the record declares, "shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. . . . And the dream is certain, and the interpretation thereof sure." Daniel 2: 44, 45.

The forces of disintegration are already undermining the governments of the world, constituting an infallible sign of the near advent of Jesus Christ and the establishment of "a kingdom, which shall never be destroyed." Are we prepared to become citizens? Have we heralded its approach to others?

The Gathering Storm

(Continued from page 2)

carry out their wicked scenes; and in it all, He works out His own purposes. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Psalm 2: 4.

ARMAGEDDON AHEAD

There is a lull in the storm, but Armageddon is still before us. What we have witnessed is merely a prelude to what will be witnessed. "Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord." Ezekiel 7: 25-27.

As God warned His people of Jerusalem's destruction, and told them to flee from the city when the Romans should besiege it, so He is to-day warning the world of the final destruction, that they may flee from the wrath to come, and find shelter under His wings.

When Cestius, the Roman general, surrounded the city with his army, the Jews, despairing of being able longer to resist, were on the point of surrendering; but for some unknown reason, Cestius withdrew his army and fled. He was pursued by the Jews, and his army met a great defeat. The Jews escaped almost without any loss, and returned in triumph with their spoils. During this pursuit, the Christians made their escape. They heeded the warning: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains. . . . For these be the days of vengeance, that all things which are written may be fulfilled." Luke 21: 20-22. Not one of the believers remained behind.

There followed in Jerusalem a time of apparent peace and financial prosperity. But it was merely a lull in the storm. The peace and safety cry was heard on every side, when suddenly Titus, with the legions of Rome, swept down upon them. His first aim was to shut out the supply of food. In this, he was successful. Thousands perished from famine, and

from the pestilence that accompanied it. To such extremity were its people reduced, that men gnawed the leather of their belts, and women ate their own helpless, starving infants. "The hands of the pitiful women have sodden their own children: they were their meat in the destruction of the daughter of my people." Lamentations 4: 10. See also Deuteronomy 28: 56, 57. In the siege and slaughter, more than a million people perished, and the survivors were made captives of the Romans. Israel had spurned the overtures of God's love and grace, and she was now reaping the full results of her own sins. "O Israel, thou hadst destroyed thyself; . . . for thou hast fallen by thine iniquity." Hosea 13: 9; 14: 1.

As the army of Cestius was a sign of Jerusalem's impending doom, and for the followers of Jesus to make their escape to a place of safety, so the judgments that have fallen upon earth's inhabitants in these days are a sign of the doom that awaits the rejecters of God's grace, and a warning for the true Christian of to-



Opening the Floodgates of Love

"There shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

BY THE LATE
MRS. E. G. WHITE

WHEN the plan of salvation was revealed to the angels, joy, inexpressible joy, filled heaven. The glory and the blessedness of a world redeemed out-measured even the anguish of the Prince of life. Through the celestial courts echoed the first strain of that song that angels sang above the hills of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." And the lost pair in the Garden of Eden, standing as criminals before the righteous Judge, waiting the sentence their transgression merited, heard the first notes of the divine promise. Before the life of toil and sorrow which sin had brought upon them was depicted before them, before the decree that the wages of sin is death was pronounced, they heard the promise of redemption. Though they must suffer from the power of their mighty foe, still through the merits of Christ they could look forward to victory.

FIRST PROMISE OF A SAVIOUR

The mystery of the gospel was spoken in Eden, when God said to the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." If Satan could have touched the head with his specious temptations, the human family would have been lost; but the Lord had made known the purpose and plan of the mys-

tery of grace, declaring that Christ had bruised the serpent under His feet. But not only had man come under the power of the deceiver, but the earth itself, the dominion of man, was usurped by the enemy. Through the plan of salvation, the sacrifice of Christ, not only was man, but his dominion, to be redeemed. Through the merits of Christ, all that man lost through sin was to be restored. The time would come when there would be "no more curse," but the throne of God should be in it, and His servants should serve Him. The promise would be fulfilled, "The righteous shall inherit the land, and dwell therein forever."

AN ANGEL ANARCHIST

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated.

Satan had declared that the law of God was faulty, and that the good of the universe demanded a change in its requirement. In attacking the law, he thought to overthrow the authority of its Author, and gain for himself the supreme allegiance. But through the plan of salvation, the precepts of the law were to

be proved perfect and immutable, that at last only glory and love might rise to God throughout the universe, ascribing glory and honor and praise to Him that sitteth upon the throne and to the Lamb forever and ever.

To fallen man was revealed the plan of infinite sacrifice through which salvation was to be provided. Nothing but the death of God's dear Son could expiate man's sin, and Adam marveled at the goodness of God in providing such a ransom for the sinner. Through the love of God, a star of hope illumined the terrible future that spread before the transgressor.

Through the institution of the typical system of sacrifice and offering, the death of Christ was ever to be kept before guilty man, that he might better comprehend the nature of sin, the results of transgression, and the merit of the divine offering. Had there been no sin, man would never have known death. But in the innocent offering slain by his own hand, he beheld the fruits of sin,—the death of the Son of God in his behalf. He sees the immutable character of the law he has transgressed, and confesses his sin; he relies upon the merits of the Lamb of God, who taketh away the sins of the world.

PLAN OF SAVING MEN EVER THE SAME

The plan of saving sinners through Christ alone was the same in the days of Adam, Noah, Abraham, and in every successive generation that lived before the advent of Christ, as it is in our day. The patriarchs, the prophets, the martyrs from righteous Abel, looked forward to a coming Saviour, and they showed their faith in Him by sacrifices and offerings. The sacrifice of beasts shadowed forth the sinless offering of God's dear Son, and pointed forward to His death upon the cross. But at the crucifixion, type met antitype, and the typical system there ceased.

The Son of God is the center of the great plan of redemption which covers all dispensations. He is "the Lamb slain from the foundation of the world." He is the Redeemer of the fallen sons and daughters of Adam in all ages of human probation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ is the substance, or body, which casts its shadow back into former dispensations. When Christ died, the shadow ceased. At the death of Christ, the typical system was done away; but the law of God, whose violation had made the plan of salvation necessary, was magnified and made honorable.

The gospel was good tidings of great joy to Adam, Noah, Abraham, and Moses; for it presented to them a coming Saviour. A clearer and more glorious light now shines upon the Christian. Those who lived before the coming of Christ, looked forward by faith to His coming. But what had to be grasped by faith by them, is assurance to us; for we know that Christ has come, as foretold by the prophets. It is just as essential for us to have faith in our Redeemer, who came to earth and died our sacrifice, as it was for the ancients to believe in a Redeemer to come, represented by their offerings and sacrifices.

In becoming man's substitute, in bearing the curse which should fall upon man, Christ has pledged Himself, in behalf of the race, to maintain the sacred and exalted honor of His Father's law. He came to convince men of sin, which is the transgression of the law, and through divine mediation bring them back to obedience to God's commandments. God has given the world into the hands of Christ, that He may completely vindicate the binding claims of the law, and make manifest the holiness of every principle.

Christ was the Father's "appointed heir of all things, by whom also He made the worlds." He was "the brightness of His glory, and the express image of His person." And He upheld "all things by the word of His power." He possessed divine excellency and greatness. It pleased the Father that in Him all fullness should dwell. And Christ "thought it not robbery to be equal with God." Yet Jesus exchanged a throne of light and glory which He had with His Father, counting it not a thing to be desired to

According to My Faith

ACCORDING to my faith! Stupendous thought,
At once my soul's salvation and my doom!
Here may I rise to all that God hath wrought,
Or build my prison in a hopeless gloom.

According to my faith! I ask not more,
Dear Lord, than I am able to receive,
Could I be fed from heaven's abundant store,
Or saved by truth, if I did not believe?

According to my faith! I crave not power—
Some mountain-moving miracle to do;
I only pray that common hour by hour
My life be rich in love, and kind, and true.

According to my faith! But larger faith, dear Lord;
More trust in all my brethren and in Thee;
More hope in toil; more charity toward
The eyes that seem so blind to what I see.

According to my faith, till faith at last
Seeth face to face, not darkly dim as now.
Faith that amid all changes standeth fast—
Such faith be mine, with Thee the when and how.
EUGENE ROWELL.

be equal with God while man was lost in sin and misery. He came from heaven to earth, clothed His divinity with humanity, and bore the curse as surety for the fallen race. He was not compelled to do this; but He chose to bear the results of man's transgression, that man might escape eternal death.

When Under Grace

"SIN shall not have dominion over you: for ye are not under the law, but under grace." Romans 6: 14.

The reason why "sin shall not have dominion over you" is because "ye are not under the law, but under grace." If you were "under the law"—that is, obliged to meet its requirements in order to be free from the dominion of sin—you would never be free from its dominion; for "the carnal mind . . . is not subject to the law of God, neither indeed can be." Romans 8: 7.

The grace of God alone can free one from the dominion of sin; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Ephesians 2: 8.

But notice, the purpose of God in thus bestowing His grace upon sinners is that they may be free from the dominion of sin—free from transgression of the law of God, which alone constitutes sin (1 John 3: 4); that is, that their past sins may be forgiven, and that they may not sin, or transgress the law, any more.

So far, then, from freeing men from obligation to keep the law of God, the grace of God is bestowed upon them for the very purpose of enabling them to keep it; and the expression, "Ye are not under the law," is used simply to show what means are to be used and what not, in order to secure freedom from the dominion of sin.

But after this freedom from sin has been secured by the grace of God, the statement, "Ye are not under the law," does not by any means justify one in the violation of a single one of the commandments of God. It does not justify one in committing sin; for Paul says in the next verse: "What then? shall we sin, because we are not under the law, but under grace? God forbid." "How shall we, that are dead to sin, live any longer therein?"

To use the expression, "We are not under the law, but under grace," as a justification for the violation of the law of God, or as an objection against observing that law after the grace of God has freed one from the dominion of sin, is to imply that at one time, some people, if not all people, were "under the law," that is, they were obliged to meet the requirement of the law, in order to secure freedom from the dominion of sin. But that is not true. No sinner was ever obliged to meet the requirements of the law in order to secure freedom from the dominion of sin, I care not who he was, nor in what age of the world he lived. Abel secured freedom from the dominion of sin "by faith" (Hebrews 11: 4); and the same thing is true of all the other worthies mentioned in that chapter.

It was one of the Old Testament prophets who first wrote, "The just shall live by his faith" (Habakkuk 2: 4), and the apostle Paul quoted it no less than three times in the New Testament. It was one of the Old Testament prophets who said that the Ethiopian could change his skin, or the leopard his spots, as easily as persons who are accustomed to do evil can do good. Jeremiah 13: 23. And the "good" that those who "are accustomed to do evil" cannot do, is the law; for the apostle Paul says: "If then I do that which I would not, I consent unto the law that it is good. . . . But how to perform that which is good I find not." Romans 7: 16, 18.

If the apostle Paul had lived in the patriarchal age, or in the Jewish age, and had written, "Ye are not under the law, but under grace," it would have been just as applicable to the people who lived in those ages as it was to the people who lived at the time when he did write it, or to those who have lived since that time. It has been just as true ever since sin came into the world, that "by the deeds of the law there shall no flesh be justified in His sight" (Romans 3: 20), as it has been since it was first written. But "do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31.

EUGENE LELAND.



The Scarlet Plagues

*Deathly Taints That Endanger Man-
kind's Future*

By **GEORGE H.
HEALD, M. D.**

Possibly no man is better able to describe the ravages of syphilis than Dr. J. H. Stokes, of the Mayo Clinic, who has this to say regarding what he calls a "master disease":

"Syphilis . . . is a master disease, the peer, and indeed the superior, of tuberculosis, the great 'white plague,' in the wide range of its influence over the fate of mankind, present and future. There is not a tissue or a structure of the body which syphilis cannot affect, nor is there an aspect of the entire science of medicine in which it will not be encountered. . . . The disease has changed the destiny of mankind upon the earth. If it should cease at this moment to be transmitted, its effects would not disappear from the world within two and perhaps three generations. Few indeed of living human beings can boast an ancestry free from its remote effects."

After citing various estimates of the prevalence of this disease—twenty per cent among the enlisted men, two to five per cent among those applying for commissions, three to twenty per cent among young women, etc.—Dr. Stokes continues:

"Syphilis is one of the most widespread of all infectious diseases. Its victims are numbered in millions, not in hundreds. Not a man lives, or a woman, who does not elbow it every day, whose house has not seen its entry and departure, who may not at any hour have his name added to the rolls. While, to be sure, there are variations in the nearness or remoteness of the risk, never does it become so distant that any one of us can sit by and say, in smug unconcern, 'This is not my affair.' While it is not so prevalent as gonorrhoea, it may beset us perhaps in disguise, and but too often in dangerous contagious form, in those unsuspecting hours when we believe ourselves at ease among our friends. Syphilis is too cunning a craftsman in evil to permit the limitation of his labors to the few."

MORTGAGING THE UNBORN

When we consider that these diseases are not commonly transmitted by infected articles (except, perhaps, in the case of little girls), but by direct contact, the lesson comes home that "the way of the transgressor is hard." Yet we should not look upon these diseases as "a judgment from the Almighty," as some do; for often the most flagrant sexual offenders escape infection, and some innocent, unsuspecting person or helpless child suffers. If the disease can

be regarded as a punishment at all, it is too often in the nature of a vicarious punishment.

The ravages of syphilis are extensive, and result in such hopeless terminal affections as locomotor ataxia and general paresis. Sometimes the body is a mass of sores. Again, the victim may be apparently well to the ordinary observer, yet be capable of infecting another. Many a confiding wife has been infected with the terrible disease because her husband, believing himself to be cured, was not willing to wait till his physician pronounced him safe.

It was the prevalence of these diseases, revealed in the medical examination of the young men called to the colors by the selective draft, that led to the present attempt on the part of government physicians to inaugurate a nation-wide propaganda of education. State Boards of Health are taking up the matter. Legislation is sought to place restrictions on vice, and to give health officers some control over infected persons. Physicians are urged to do all in their power to have patients continue treatment until completely cured.

Some, believing that these diseases may act as a deterrent to vice, have been opposed to measures looking to a general cleaning up of the infected ones. But this is a mistaken notion; for fear of these diseases acts very feebly, if at all, as a deterrent, and it is safe to say that every infected fallen woman is the indirect cause of the infection of one, perhaps of many, virtuous wives, and of unborn babes. For this reason, the emphasis, outside of the educational propaganda, is very properly directed to the cure of those who are infected.

The view that these diseases are a punishment and a proper deterrent against vice, is in itself vicious and provocative of much harm, for it tends to limit the effort to stamp out the disease and help the sufferers. Occasionally physicians may hold such a view, having no desire to do anything for the relief of venereal sufferers. Meanwhile those who have the disease continue to infect others, to the deterioration of the race. While everything possible should be done to inculcate the principles and practice of purity, everything possible should be done to lessen the prevalence of this race scourge.

CONDITIONS do not necessarily make us what we are; for to a greater or less extent, we choose to be what we are.

M. A. HOLLISTER.

PRAYER should be the foundation of every structure we build for Christ.

M.

"FAMILIARITY with vice blunts the edge of virtue."

DURING the Middle Ages, the civilized world was overrun by the black plague. Wherever the scourge passed, it mowed down the population like grass. We now have with us another scourge—"the great white plague," tuberculosis, responsible, perhaps, for one out of every ten deaths. But whatever these plagues may have done or may do for the individual victim, they do not mortgage the unborn, as does the third and greatest of the plague diseases—syphilis, the scarlet plague, which ruins not only the life of the individual—say that of the husband—but that also of the wife, and passes on to the unborn infant taints so serious that, if it lives at all, a physician may often pick the child out at once as a victim of hereditary syphilis.

EASILY TRANSMITTED

Syphilis is one of two so-called "social" or "venereal" diseases, entirely unlike in their mode of action, but both communicated by close contact with a person having the disease, as when some moist part of the body of the well person is exposed to some infected part of the sick person. It may be by sexual contact, either legitimate, as when an infected man infects his wife, or illicit, as when the man is infected by contact with a fallen woman. Or it may be transmitted by kissing, or possibly indirectly by means of infected towels, drinking cups, and the like, though this is not the usual method of infection, for the germs outside of the body rapidly lose vitality.

One of these diseases, gonorrhoea, is local in its action, being confined usually to the genital organs. It may render the man or the woman sterile—that is, incapable of becoming a parent—and is often, if not usually, the cause, in women, of the conditions that make abdominal operations necessary; and moreover, gonorrhoeal infection from the mother is the principal cause of blindness in the newborn. Though it is a local disease, supposed by some to be no worse than a bad cold, gonorrhoea often reaches a chronic but practically incurable stage, from which active infection of others may take place at any time.

How Christ Kept the Sabbath

(Continued from page 1)

costly sacrifices offered to Him. This truth He sought to set before the people in the synagogue at Capernaum, when He found the man with the withered hand.

"And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other." Mark 3:3-5.

KEPT THE COMMANDMENTS

Christ's words and His actions were a direct rebuke to the Jewish elders. While they were seeking how they might kill Him, He, by acts of mercy, was teaching them the true meaning of the Sabbath day, and how God designed that it should be kept.

Thus again is witness borne to the fact that Jesus did not destroy the Sabbath commandment concerning Saturday, the seventh day of the week, but by word and action, magnified its true meaning, and made it honorable in the sight of all men.

Those who would teach that Jesus broke the Sabbath, thus showing that He abolished the commandments, contradict the plain testimony of Christ Himself. After the incidents of the cornfield and the synagogue in Capernaum, in the closing days of His ministry, He declared, "I have kept My Father's commandments, and abide in His love."

The Saviour's purpose in life was to fulfill God's Word; and of this purpose He Himself witnessed, at the same time denying that He had come to make void the commandments of God. Declared He, in that most wonderful of discourses, the Sermon on the Mount, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." And then, to place greater emphasis upon His words, and to put the matter beyond all doubt, Christ continued, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

Could stronger and more logical language have been chosen to show the great Teacher's relation to the law which honors Saturday, the seventh-day Sabbath? During the three and one half years of His ministry, Jesus sought continually to make manifest that His was a work of construction, and not one of destruction; and His words prove that man's relation to the precepts of God ought not to be and cannot logically be altered. Even in death, Christ made manifest what was His relation to the Sabbath of the fourth commandment.

RESTED IN THE TOMB

Of Jesus' death and burial, it is written that Joseph of Arimathea took His body from the cross, "and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation [Friday], and the Sabbath [Saturday] drew on." It was a custom,

one of tradition, that no body should remain on the cross over the Sabbath day, thus desecrating its holy hours. That this should not occur, death was sometimes hastened by breaking of the victim's bones. The Saviour was spared this ordeal, having died before sundown on Friday night.

"And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:53-56. Here truly was rest; and the Lord's day, Saturday, was honored—Christ at rest in the tomb, and His disciples in their homes. And this was after His earthly work was finished.

"Now upon the first day of the week [Sunday], very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1. These devout followers of Jesus had begun their work of preparing the spices on Friday, had rested on the Sabbath, "according to the commandment," and had come on Sunday to finish their work of anointing the body of their Master.

What then is Christ's relation to Saturday, the seventh day of the week? Not once do we find Him teaching its abolition as an institution of rest; but in the most positive language does Jesus declare His lordship of that day. And even after His death, the beloved disciples continued to rest on the Sabbath "according to the commandment." There had been no change, nor will there ever be, in the precepts of Jehovah. "When there shall be a restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began," the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as "from one Sabbath to another," the nations of the saved shall bow in joyful worship to God and the Lamb."

"For Our Learning"

SOME contend that the Old Testament was for the Jews, while the New Testament alone is for Christians. What example did Christ and the apostles set before us?

Christ said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. He did not refer to the Scriptures of the New Testament, for they were not written until years after that, but He was admonishing men to search the writings of the Old Testament. They testified, or prophesied, of Him; and when we study them, and see how prophecy has been fulfilled, it serves to establish our faith in the divinity of Christ.

The apostle Paul wrote to the Romans, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15:4. The things that "were written aforetime" were the Old Testament Scriptures; and they were written for our learning, that we might obtain comfort and hope from them. Then how

can we think they are not for us, since it is plainly stated that they are?

Again, in writing to the church at Corinth, after commenting on the experiences of the children of Israel in the wilderness, the apostle said, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

For whose admonition, then, are these things written?—For ours more than for any people who have lived before us, since we are living nearest to the end of the world. As we read Old Testament history, and see how God's people in ancient times stumbled and fell, we are reminded that we should not lust after evil things, as they lusted; nor tempt Christ, as they tempted Him; neither are we to murmur, as some of them murmured. Verses 5-10.

In one of Paul's letters to Timothy, we read: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3:15.

The Scriptures that were taught to Timothy in his childhood could have been none other but those of the Old Testament, and those very Scriptures were able to make him "wise unto salvation."

Can we say, then, that there is nothing of value in the Old Testament? On the contrary, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17. IVA F. CADY.

The Blessed Hope

"LOOKING for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

To some, the second coming of Christ brings fear. They stand in awe of it. It fills them with terror. Feeling this, they desire that this event may be long deferred. To them, it is not a pleasant theme for conversation; nor do they long to have it come in their day.

On the other hand, to the Christian, the true child of God, it is a most agreeable topic, and its realization longed for. It is the "blessed hope." The writer just quoted said it was to be the crowning day, when he would receive the crown of righteousness laid up for him.

To the disciples gripped with apprehension, because the Master was to leave them, He said: "Let not your heart be troubled. . . . I will come again." John 14:1, 3. Real, true love for the Master, delights in this fact. As it brought joy to the disciples, so it brings joy to the hearts of those who love Him now.

There are crowns awaiting those who love His appearing. That the traveler might know when the journey is almost at an end, He set mileposts along the way. When most of them are passed, it is time to lift up the head. "Redemption draweth nigh." Luke 21:28. "Unto them that look for Him shall He appear . . . unto salvation." Hebrews 9:28.

"He that shall endure unto the end, the same shall be saved." Matthew 24:13. W. F. MARTIN.



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A Kingdom Without End

(Continued from page 9)

This text refers to the time when "the Son of man shall come in His glory," and all the angels will be with Him, and then will He sit on His throne of glory. He will separate the righteous from the wicked; and it is "then"—that is, at that time—that the Lord, the King, shall "say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Then there is a kingdom that was prepared for the redeemed from the foundation of the world, and that kingdom is to be received at the second coming of Christ. But if we receive that kingdom in that time, we must first receive Christ into the heart. We must have the kingdom of God "within" us. We must have the great principles of the life and teaching of Jesus as a part of our lives now, if we are to be prepared to enter into His eternal kingdom then.

Do not study this kingdom question narrowly. Do not make the mistake of the ancient Jewish race, who had a limited view of the kingdom of God. Receive Christ into the heart now. We receive Him by faith; we dwell with Him by faith. We gather this rich experience from a constant, intimate association with His Word through the indwelling power of His divine Spirit; and this kingdom within us now—this kingdom that we live in principle day by day in this life—prepares us for the great and glorious kingdom of Christ, which He will establish at His second coming.

The Jewish nation made its great mistake, and was led to crucify the Messiah, because it had perverted views of the question of the kingdom. Do not allow yourself to make a similar and equally fatal mistake in this time.

A Reciprocal Experience

WHEN a boy, I, together with another lad, was once lost on the open prairie. Our efforts to locate our bearings were vain. When it became known to our parents, neighbors, and friends that we were lost, searching parties were organized. They tried earnestly—almost frantically—to find us.

In the early hours of the morning, we were found, weary and worn from our fruitless efforts to find the way home. A mutual joy it was, indeed, when we were discovered, and taken home to a warm bed and breakfast. There was joy in many hearts because the lost were found. The joy lay not in the single fact of our being found, but in the double pleasure of being both found and saved. We were not simply found, and then left to meditate upon the happy thought of having been located.

Jesus came into this world to seek for lost souls. He has found many. But He has not left them in the wilds, and retraced His steps to safety, unburdened and alone. No, no! Blessed be the thought, He has also saved them.

To seek, to find, is the work of Christ alone; but to save is the result of a mutual agreement. Without our help and coöperation, Christ cannot save us; and we, without His help and coöperation,

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

cannot be saved. To be saved is wholly and altogether a reciprocal experience.

To be found in our need and in the desperation of being lost is grand; but to be actually saved from the ruin of sin, and to be made worthy, through Christ, of the blessings of salvation—this is wonderful beyond comparison.

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief." 1 Timothy 1: 15.

ANDREW C. GILBERT.

The Science of Salvation

THE science which sets the soul to singing, in perfect tune with God, is the science which Jesus came to give.

It does not ignore sin, or suffering, or sorrow, but brings salvation from all ills, and brings the repentant sinner back to the Father's house.

The Bible is the book of this science, the Ten Commandments its fundamental law, the Holy Spirit its teacher, Jesus its center and circumference—the living expression of all eternal truth.

The fruit of this science in the human heart is perfect peace—the peace which passes understanding; confidence—the soul of contentment, joy, and prosperity; and rest—the rest in Jehovah that enlivens and fits one for the drive of the day, imparting endless energy to the ever reviving soul.

The soul thus strengthened toils on with ever increasing efficiency till the sleep which we call death gives it rest from every care; and when the Christ of God returns from His work of grace on high, He brings the sleeping one from death, and robes him in eternal bliss, no more of pain or sin or woe to know.

O soul of mine, leap up and shout for joy; for Jesus has brought home to you the brimming cup of this salvation from all your faults and cares. No idle tale it is; for even now His Spirit broods within, and following each day the tender Shepherd's leading, brings heaven to the hearth, and happiness untold into the humble breast. ALBERT CAREY.

The Protection in Calamities

THE hurricane and tidal wave that swept Corpus Christi, Texas, on Sunday, September 14, is said to have destroyed, at a conservative estimate, fully twenty million dollars' worth of property in Corpus Christi alone, and it is believed that some five hundred lives were lost in that fated city and in near-by territory that was swept by the devastating storm.

Calamities of an unusual order are filling hearts with fear and apprehension, and many are rightfully reaching the conclusion that God in a very decisive manner is dealing with the outcropping wickedness of this old world. If we will take the pains to study closely such scriptures as the twenty-fifth chapter of Jeremiah, we shall learn, as in the fourth and fifth verses of this chapter, that Jehovah sends "His servants the prophets"; but when the people persist in their sins, their debauching, degrading, degenerating evils, the Lord is then shut up to the one course of withdrawing His protection from men, and permitting calamities to fall upon them in quick succession.

He sent out the following graphic warning in that time of ancient Israel: "A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; He will enter into judgment with all flesh: as for the wicked, He will give them to the sword, saith Jehovah. Thus saith Jehovah of hosts, Behold, evil shall go forth from nation to nation, and a great tempest shall be raised up from the uttermost parts of the earth. And the slain of Jehovah shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground." Jeremiah 25: 31-33.

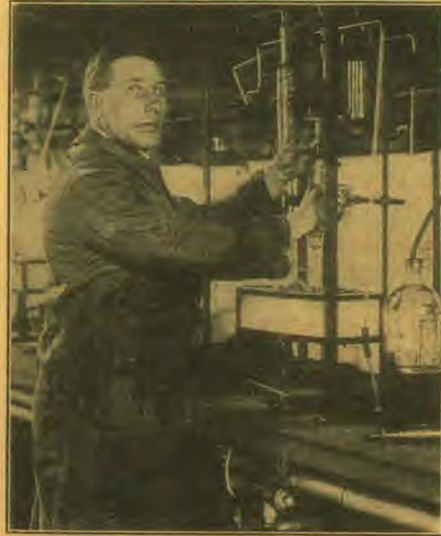
As you read the foregoing warning to ancient Israel, does not the conviction come over your mind imperceptibly that the same thing in principle applies in these days in which we are living? And furthermore, is it not clear that some of the statements in this warning are manifestly reaching forward as a direct warning of the cataclysm that overtakes the world at the second coming of Christ?

God is in earnest in dealing with the sins of this time. But He is dealing with the world in mercy. When one takes into account the wreckage and destruction in some of these great storms, it is not so much a marvel that so many lives are lost, but, on the other hand, it is remarkable that so few have been killed. God is permitting these things to come so that we may think soberly and carefully in regard to their meaning, and get ready for the supreme event that is hovering over the world. But in it all and through it all, He personally protects and cares for those who will place their trust in Him. We may suffer loss, we may even suffer death itself; but with the consciousness that God is with us, all the pangs of suffering and death are removed, and instead, the soul is flooded with the joyous hopes of eternity.

In these calamitous times, how frequently should we search out and feed upon such beautiful promises as the following: "Thus saith Jehovah that created

thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee; I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. For I am Jehovah thy God, the Holy One of Israel, thy Saviour." Isaiah 43: 1-3.

"When thou passest through the waters, I will be with thee." These are



International

The desire to organize and form protective unions is not exclusive with the laboring man. A trade-union of scientists has just been formed in England. Prof. Eric Sinkinson, of the Imperial College of Science, South Kensington, London, is secretary of the union. He says: "Our principal reason for unionizing the scientific trade is so that we can demand higher pay. Most professors do not receive over four pounds sterling [less than \$20] a week, and one cannot live on that to-day."

the assuring words of the great Father, and of our Saviour Jesus Christ. His infinite power and His divine presence cheer and strengthen the soul. Our fears are all swallowed up in the consciousness of the presence with us of infinite power. To know God, and His Son Jesus Christ, our Saviour, is the matter of supreme importance in this hour; and knowing them through the personal salvation that they have to offer brings every blessing in heaven into our lives.

The Prospects for Enduring Peace

HOWEVER one may view the theory of the League of Nations, he cannot help being impressed with the earnestness and sincerity of President Wilson as he is putting forth his supreme efforts to have the plan adopted. An utterance at a business men's luncheon in San Francisco is characteristic of the motives he expresses in his earnest words. He said, "There is only one way to work out peace, and that is to work out right."

An epigrammatic utterance in his Oakland address was, "There is little for the better part of the world but bitter tears of pity and hot tears of wrong."

And in his address to the business men of San Francisco, after referring to the cost of \$186,000,000,000 that the war

directly entailed, saying nothing of the indirect cost, and after referring to the 7,450,300 men who were killed outright in the battles of this great war, and in full view of the perplexing and distressing situation throughout the world, the President concluded: "My fellow citizens, I believe in divine providence. If I did not, I would go crazy. If I thought the direction of the disordered affairs of this world depended upon our finite endeavor, I should not know how to reason my way to sanity. But I do not believe there is any body of men, however they concert their power or their influence, that can defeat this great enterprise, which is the enterprise of divine mercy and peace and good will."

The great mass of mankind is interested in securing a world peace that will be advantageous for trade and commerce, and which will be generally conducive to advancing the selfish ends of each. But as suggested by President Wilson, can any peace be on a secure foundation except it be established upon the eternal principles of right? And with all the wickedness there is in this world, and with all the conflicting selfish interests to serve, is it possible for right to triumph in the midst of such a jargon of wrong? That is, can there be found in the hearts of the men of this generation enough of right and justice to establish a permanent world peace?

President Wilson and his millions of supporters evidently believe that this may be brought about. But while we may not hope for success in the direction in which they are looking, yet it ought to be apparent that their efforts may be seized as a part of the divine plan to hold the winds of war and strife temporarily, until the gospel message of the soon coming of Christ may be given in all the world.

Sooner or later all careful thinkers, and especially those who do their thinking in connection with a close study of the Bible, will reach the conclusion that the only offer of peace for this old world is through the second coming of Christ. But multitudes of others will be deluded into the belief that we may have peace, even in the great mass of wickedness that this world now presents; and according to the apostle Paul in the first part of the fifth chapter of his first letter to the Thessalonians, these will be saying, "Peace and safety," when "sudden destruction" breaks over them.

And while we may know, from the sure Word of God, what the final outcome will be, yet we should live in the constant light of the great truth that Jesus Christ is the Prince of peace, and that He will support every honest effort for spreading the principles of peace founded upon righteousness, justice, and truth. In all world movements, we must see God's plans through God's Word, so that we may not be ensnared by any of the delusions which that Word so abundantly warns us against. What a blessed light the Bible gives in this time of turbulence, strife, darkness, and despair? Study its pages thoughtfully and carefully; for there is indeed a divine Providence that has the whole situation in hand, and those who stand with God need have no fear or anxiety.