

# Signs of the Times

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Commuting to New York City by Lawson air service provides another thrill for the novelty seeker, and a saving in time for the business man. Living in the Berkshire Hills or the Adirondacks, and flitting into Boston or New York after breakfast in time for work, is a possibility of the near future for even the man of moderate means. Other companies are testing the stability of their planes in other ways. A Curtiss "Wasp" triplane, with Roland Rohlfs as pilot, recently broke all previous altitude records by reaching a height of 34,510, over six miles, being in the air nearly two hours, and enduring a temperature, part of the time, of forty-three degrees below zero.

## Feeling the World's Pocketbook

*"The real evil before us is the high cost of leisure."*—Vice President Marshall.



ANY readers of this article may feel deeply concerned about the condition of their own pocketbooks, and altogether indifferent about the world's pocketbook. We must not forget that the world is what the people make it. As "it takes all kinds of people to make a world," every individual exercises some influence, no matter how small, upon world conditions.

The world's pocketbook is vitally affected by the way we, as individuals, manage our own finances. Democratic governments have no wealth or resources other than the resources of the people, and ultimately the people pay all the government's debts and obligations. That country is most prosperous and well governed where the largest number of its citizens are producers, where individual prosperity is most general, and where the government's legitimate expenses and burdens are distributed most equitably. Any country is headed toward national bankruptcy when too great a proportion of its people cease to be producers, whether that condition be brought about by choice or by necessity.

A few men may possess great wealth for a time in a poverty-stricken country;

By Charles F. McVagh

but the Bible, philosophy, and history all unite in testifying that the safety of individual rights to property, life, liberty, and pursuit of happiness, depends upon the extension of these rights and blessings to, at least, the majority. Luxury flaunting itself in the face of poverty and misery, breeds anarchy and revolution. Greed and extravagance have a penalty that neither nations nor individuals can avoid, any more than man can put off death.

During the recent war, normal production was greatly hampered, and billions of dollars of the world's wealth was destroyed. It is estimated that the various governments borrowed for war purposes sums aggregating not less than two hundred billion dollars. This, with pensions, cost of reconstruction, and interest, must be paid, in addition to the regular administration budgets. It is small wonder that statesmen everywhere are sounding a note of warning and alarm.

In a recent speech in the House of Commons, Premier Lloyd George called attention to the fact that the national debt of Great Britain grew from \$3,893,-

200,000 in 1914 to \$37,958,700,000 in 1919, and that at the time he spoke, the country was consuming more than it was producing. In commenting on this situation, he very rightly said: "It cannot last. We must bridge the chasm, for ruin lies at the bottom."

When we consider that Great Britain emerged from the war much better off financially than some of the other countries, and that the evils described are duplicated in aggravated form in many countries, the condition of the world's pocketbook, and its reflex influence on our own happiness and prosperity, become a matter for serious reflection to us all.

Particularly is this so because cheap money, high wages, and high cost of living have fostered the spirit of reckless spending. Whenever any individual begins to spend more than his income, the day of reckoning, disappointment, and bitterness is not far off. Widespread industrial unrest is a marked characteristic of the situation almost everywhere. This is due in part to the greed of war profiteers, and to distress among the salaried class, growing out of the fact that the increase of wages has not always kept pace with the increase in cost of living.

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## SAID IN FEW WORDS

¶ Dr. Thomas D. Wood, chairman of the committee on health problems in education, National Council of Education, estimates that three fourths of the 22,000,000 school children in the United States have health defects that are actually potentially injurious to them as prospective citizens. He urges daily health inspection and annual health examinations to discover and remedy these defects.

¶ Prof. William F. Ogburn, in presenting the results of his investigations made for the National War Labor Board and for the United States Bureau of Labor Statistics, reckoned that rearing a child from birth to the age of sixteen years costs \$1,325.

¶ Major Lewis Terman, of Leland Stanford Junior University, states that "ninety per cent of the school children of this country are suffering from dental caries, while twenty per cent of all the teeth of school children are in a more or less serious state of decay." He says it would cost some forty to fifty million dollars to put all the teeth of all the children in order as nearly as dental science is able to do it, and that the cost of keeping them in order would be twenty-five to thirty millions a year.

¶ Dean Edsall, of the Harvard Medical School, tells us that at any time, in New York City alone, there are as many as 20,000 children suffering of organic heart disease.

¶ Since the beginning of the present century, versions of the Bible in no fewer than 140 tongues have been added to the British and Foreign Bible Society's list. This list now embraces 517 languages and dialects, and includes the complete Bible in 134 forms of speech, and the complete New Testament in 119 more. The annual output of Bibles is 35,000,000, and even this number is inadequate to supply the demand. A federation of Bible societies is proposed for a more efficient prosecution of their enterprise. A wonderful record indeed! Probably no other agencies are doing so much to preach the gospel in all the world and thus hasten the coming of our Saviour, as these organizations.

¶ The war has awakened in Spaniards more earnest thoughts regarding democracy and freedom of conscience. The cause of religious toleration is moving forward apace. Two soldiers and one sailor refused to kneel at mass one day, and the ensuing disturbance resulted in a royal order exempting from attendance at mass on festival days every one who, on joining the army, declares himself a non-Catholic. Another royal order exempts naval officers from attending "the mass of the Holy Spirit," which always precedes naval councils of war. Last year the sales of Bibles in that country increased over thirty per cent.

¶ Dr. William R. P. Emerson estimates that about one third of all American school children are malnourished. As a result, from twenty to forty per cent graduated from elementary schools are physically unfit.

¶ There is more than one reason why Ulster refuses to have home rule with the rest of Ireland. As a widely known religious monthly tells us: "According to David O'Connor, late editor of the *Sinn Fein Daily*, these promoters of the Irish Republic do not wish to establish religious liberty in their new state, but to have the Roman Catholic priests and bishops in authority, and to have 'the Catholic religion openly taught in the public schools as the basis and corner stone of Irish civilization.'"



¶ When President Wilson left for the Peace Conference, the American Bible Society had a specially bound volume of the Bible sent with him. The society also addressed a memorial to the conference, urging that the treaties provide for religious freedom for all the nations of the world. President Wilson's secretary recently wrote to one of the general secretaries of the society as follows: "The President asks me to say that he did present the Bible to, and it was very cordially accepted by, the president of the Peace Conference, Mr. Clemenceau. Every effort was made by the Peace Conference to secure complete religious freedom throughout the world. Particular attention was paid to the matter in the treaties formulated with the new countries where religious minorities were particularly protected, and also in the provisions for territories which were to be put under mandate."

¶ Fifty-seven per cent of all Frenchmen under thirty-one years of age with the colors were killed during the war.

¶ On June 1 of the present year, a total prohibition law came into force in Finland, which gained her political freedom in 1917. In the new parliament of Finland, we are told by the *Missionary Review of the World*, the Social Democrats, with the small farmers, form a decided majority, and both stand for prohibition. France and Spain, be it said to their shame, are threatening reprisals if their wines are excluded.

¶ The *Missionary Review* tells us that "the name by which the Czecho-Slovaks are known in Austria and Italy is 'Biblers.' It was given on account of their appreciation for the Bible. Their first translation was published in 1475, but the Bible had to be mentioned under the breath in the Austrian empire. Colportage was restricted, Bibles were burned, press laws were stringent. But the Czecho-Slovaks are good managers, and they found ways of getting the Scriptures." And the *Baptist World* continues: "At the outbreak of the Thirty Years' War, Bohemia had a population of three million. At its close (1648), she had less than one million, and her independence was gone. The great Bohemian historian, Palacky, said long ago, 'We existed before Austria, and we shall exist after her.' In a wonderful way, this prophecy has been fulfilled. One of the most promising fields in all the world for missionary effort is this same land of Czecho-Slovakia. John Huss did not die in vain." Serbia also has been one of the closed countries of Europe for the Bible, but the war has changed all that. All modern Greek versions of the Scriptures were forbidden in Greece during *ante bellum* days; but "because of the presence of the allies, it has been possible to get Bibles and portions into the country, and thus create an appetite for the Word which would have taken years to bring about in time of peace."

¶ Forty states of the American Union allow or make compulsory the reading of the Bible in the public schools. Eleven states encourage, through credits or otherwise, study of the Bible. Seven states have made it illegal to have the Bible read in their schools. Columbia University has recently added a knowledge of the Bible to its entrance requirements; and China has recommended the reading of the Scriptures in her schools.

¶ According to the last census of denominations, the Presbyterian, Reformed, and Lutheran churches, all of which are Calvinistic, number 115,000,000, or three fifths of all the Protestants in the world.

¶ "The Roman Catholic Church, which the leaders of the Irish Republic proclaim as supreme, is directly opposed to the fundamental principles of a democratic republic. The authority of the pope is supreme, and therefore 'government of the people, for the people, and by the people' is impossible. The Catholic Church is also opposed to the separation of church and state, and to full liberty of conscience and opinion. The church denies the right of private judgment and of independent acts which may contravene the laws of the church. In such a state, marriage and divorce, education, lawmaking, and politics will be under control of church authorities. True independence and liberty are incompatible with a government controlled by the Roman Catholic Church. This has been proved by the history of Spain and Italy, of Austria and the Latin American re-

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# BEYOND THE DEAD LINE OF EVOLUTION

*Offspring of the Simian Ancestry Disown God, Redeemer, and Christianity*

By GUY F. WOLFKILL

as textbooks in our educational institutions, and many new courses have been added to the curricula. The books and courses that have been added are on such subjects as genetics, heredity, plant and animal breeding, theories of evolution, origin of life, etc. Practically all the modern textbooks on zoölogy, botany, physical geography, astronomy, education, and many of the more highly developed and specialized sciences, are written by men who have presumed that the mere assumptions and false theories of evolution were well substantiated facts. As a result, many of the statements in these books are false. Most of these books have been written by very learned men, who have been willing to substitute their own wisdom and research for the simple but plain and emphatic statements of the Word of God.

## LOST IN BOGS OF INFIDELITY

Now what has been the effect upon the thousands of young men and women who have studied this literature?—They have been led to substitute the false ideas and theories of men for the truth of the Bible. One of the first and fundamental portions of the inspired Word in which they are led to disbelieve is the record of Creation as recorded in Genesis.

The entire Bible stands upon Genesis as a foundation. When disbelief in Genesis is created, doubt is cast upon every other book of the Bible. Many of the great central themes of the Bible have their origin in Genesis; for example, the day of rest that was given to man. The world in general accepts Sunday, the first day of the week, as Sabbath, instead of the seventh day, given in Eden, as recorded in Genesis 2: 1-3, and repeated from Sinai, as recorded in Exodus 20: 10. But by how many college and university students and teachers is Sunday regarded as a sacred day of rest?—Very, very few. I have recently visited Sunday services in some of the large churches in a university town, and was forcibly impressed

with the fact that scarcely any of the students were in attendance. This is only what would be naturally expected, for there can be no Sabbath to the person who does not accept the record of creation in Genesis.

The greatest theme of the Bible, that upon which practically every one of its writers dwells, is the plan of salvation, the gift, by the Creator, of his Son to redeem lost man from sin. To the young man or woman who rejects Genesis, the life and death of Christ mean nothing; for if man did not need a Creator, he does not need a Redeemer. If we have progressed from the lower forms of life to our present state, we can surely go on to perfection without the assistance of a power from above—without God.

Is it any wonder there is so little religion in the world to-day when we stop to consider that the teaching in our schools, from the primary grades to the university, is undermining the fundamental principles of Christianity?

With a lost regard for the Bible comes a lowering of morality, a failure to regard the rights of others, the unlimited and uncurbed tendency to satisfy one's own selfish desires and passions, even at the disregard of others.

The world is now reaping a terrible harvest, which is surely the result of a generation on the stage of action who have no regard for Bible principles and teachings.

## Feeling the World's Pocketbook

*(Continued from page 1)*

Another cause, however, is to be found in lack of economy. While many have nobly conserved their resources, and patriotically sacrificed their own comfort

for the benefit of the soldier boys and the suffering civilians in the war-stricken zones, there has

been manifest also discontent and some very unseemly extravagance. There is a tendency to demand the best of everything in sight, no matter what it costs. Fashion's demands are no less haughty, jewels flash as vulgarly, places of amusement are crowded to the doors. The increased price of automobiles and gasoline does not curtail in any noticeable degree the joy-riding. The volume of travel has greatly increased, and patrons of the railroads and hotels demand the best of everything. The housewife wails over the price of steaks, but the cheaper



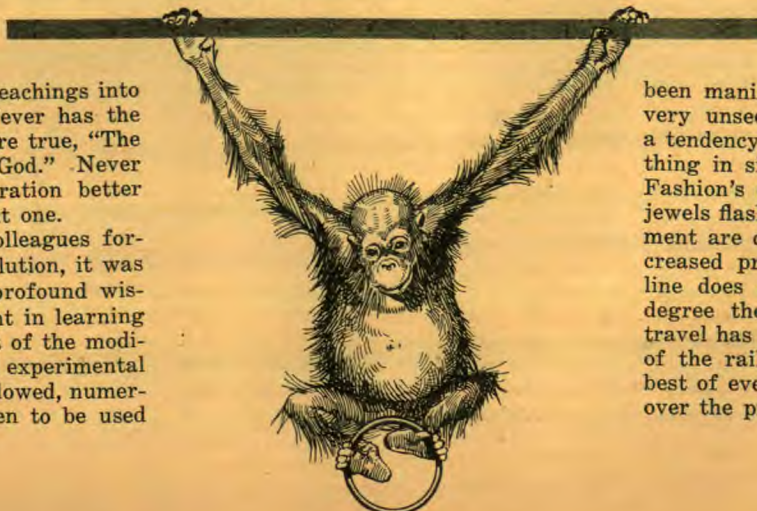
WHEN our first parents were placed in the Garden of Eden, eternal life and happiness were promised them upon certain conditions. Scarcely had they begun their career when Satan came with the offer of a substitute plan. They accepted, the plan failed, and their posterity was for a time doomed to reap the terrible results of sin.

Every time the human race has tried to recover itself, Satan has prepared some cunning deception, and launched it upon mankind, thus subverting their minds from the truth which might have proved their salvation. Never before has the devil been so successful in his endeavor to divert minds from the great principles of truth, which, if accepted, would save them from ruin and destruction, as he has been with this generation. There never has been another period in history when men and women needed the Bible as much as they need it now. If men would make the teachings of Christ their rule of action, the stupendous problems now facing the human race would vanish as darkness before the rising sun. What the world needs to-day is the Word of the living God. It presents a solution for every great international problem. If the principles of Christ's kingdom as given in the Sermon on the Mount were universally accepted by individuals, there would be no need of a peace treaty or a league of nations. There would be no capital and labor problem, there would be no profiteering.

## A GODLESS GENERATION

The devil foresaw this universal need; and for many years, he has been creating disbelief in the Bible as the inspired Word of God. So successful has he been that it is unusual to find a person who believes in the inspiration of the Bible. His success lies largely in the fact that he has been able to introduce false conceptions and teachings into our educational system. Never has the inspired statement been more true, "The world by wisdom knew not God." Never has it described any generation better than it describes the present one.

When Darwin and his colleagues formulated the doctrine of evolution, it was received by the world as profound wisdom, and great advancement in learning and education. As a result of the modifications of this theory, and experimental investigations that have followed, numerous books have been written to be used



cuts of meat are not on that account any more popular. This tendency to demand luxuries and pay whatever they cost has in no small measure influenced the boosting of prices higher and higher. Every successful strike for higher wages only increases the cost of production and adds to the general distress and perplexity.

How to get the cost of production down to normal again and to check criminal profiteering is now one of the big problems. If the world has learned the lesson that preparedness, meaning competition, in armaments does not prevent war, and that war is a ruinous method of settling national difference, the present war debts are not entire loss. With courage, unity of effort, proper adjustment of the differences between capital and labor, and the maintenance and extension of constitutional democratic government, the war debts may all be paid. But if capital and labor attempt to settle their differences on the costly basis of class war, then, indeed, the outlook is as black as the pessimist paints it.

#### THE IDLE ARE THE CRIMINALS

Certain conscienceless agitators are spreading abroad the doctrine that the interests of capital and labor are conflicting; and the war has injected and encouraged an appeal to violence in seeking objectives, whether national, class, or individual. This is a serious feature, and must be reckoned with. If profiteers cannot be constitutionally restrained, revolution threatens the very existence of stable governments, and the wreck of civilization. The situation calls for sober thought, self-restraint, and Christian co-operation.

It is not the province of this article to discuss all the merits of the economic controversy that has such an important bearing on the condition of the world's pocketbook, but a few principles may be in order.

The idea that society is divided into two distinct classes, the one capitalistic, the other laboring, whose interests are conflicting, is a great error; and any theory built upon that premise is certain to be false and disappointing.

"There is a working class, healthy and happy, among both rich and poor. There is an idle class, weak, miserable, and wicked, among both rich and poor."—Ruskin.

It is neither the capitalist nor the laborer, but the idler, the nonproducer, who is a menace to society at both ends of the social scale. Work was given to man as a blessing from our Creator. The wage received may not always be a blessing, but that is a secondary consideration. Temperate work is a blessing for its own sake, regardless of the wage. Idleness is a curse; and the tendency to treat work as degrading, and idleness as the ideal of life, indicates a dangerous drift from Bible standards and morality.

#### CO-OPERATION AND CONFIDENCE NEEDED

While the poor should be protected from the tyranny of continuous grind and toil, we have not reached that standard of character development where Satan does not find "some mischief still for idle hands to do." It is a serious question whether enforced idleness is ever a blessing, especially as we consider the bad use so many make of their leisure. Opportunity for regular rest and recrea-

tion is necessary to health, prosperity, and efficiency. Nevertheless, God has made no provisions for a man to feed his family with loaves and fishes if he does nothing but loaf and fish.

Capital needs labor, and labor needs capital. A fair day's pay for an honest day's work is the Christian ideal. The man who has genius and adaptability, fitting him to be a captain of industry, never works on the eight-hour plan himself. By putting his whole life and time into his work, he earns more than a common laborer's pay, and does more for the prosperity of his employees than a hireling superintendent who works only during office hours and has no incentive to greater efficiency or extra effort.

In order that we may do our part in the present crisis, we need to be "not slothful in business; fervent in spirit; serving the Lord." That in practice means living within our means, keeping on the side of law and order, and treat-

ing others as we wish them to treat us. The condition of the world's pocketbook can be improved by a restoration of confidence and coöperation on the part of employers and employees, insuring a fair profit to the investor, a fair wage to the laborer, and reducing the cost of production so that national prosperity can be assured by giving our manufacturers a chance to sell their goods in the markets of the world. Increased production will lower the cost of living. Our standard of living for the laborer can only be maintained where his greater efficiency offsets lower wages somewhere else. Statesmen and all sober thinkers agree that no permanent solution can be found except on the basis of righteousness.

The world-wide increase of knowledge, industrial unrest, and "distress of nations, with perplexity" cannot but remind us of the Bible prophecies of the second advent. Surely we are on the eve of some epochal change.

## THE FOUNTAIN OF PEACE

BY CHAUNCEY L. PREMER

"O THAT thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isaiah 48: 18.

Notwithstanding all that has been said against the dear old Bible, the transgression of its righteous precepts brings sorrow, woe, and distress of mind. Obedience to its commands brings quietness, contentment, serenity. The resulting peace of mind is likened to a beautiful, sparkling stream pursuing its course quietly toward the sea. The obedient soul, like a river, brings joy and blessing to all about it. But the transgressor is "like the troubled sea, when it cannot rest." His life is a burden to himself and a constant disappointment. Sin does not bring happiness. "The way of transgressors is hard." But in spite of that fact, "broad is the way, that leadeth to destruction, and many there be which go in thereat."

What woe and wretchedness sin—transgression—has wrought! It has filled prisons and reformatories, broken up homes, blasted hopes, brought disease and death. It has written in blood the history of the rise and fall of nations. Vast areas have been devastated and depopulated by war. Whole nations have been enslaved and deprived of all that life holds dear by their conquerors. The fruits of years of toil and sacrifice have been destroyed in a few days of war. And the end of these conditions is not yet. All this state of affairs has been brought about by the failure of the human race to observe the law of God. Had they hearkened to His commandments, then indeed might the peace of the whole world have "been as a river."

The misery that has swept over great countries as a result of war, has been felt on a smaller scale because of personal transgression. As a rule, all trouble, of whatever sort, is the result of transgression of God's holy precepts. Yet individuals and nations continue in

sin. It will be so until iniquity has been destroyed—when "all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi 4: 1. Those who have lived in sin must die in sin. Deprived of the highest joys of this life by their own wayward course, they must also lose the future life. The way of the transgressor is not easy.

#### A NEW WARDROBE

As the father in the story of the prodigal son saw his sin-sick boy "a great way off," and "ran, and fell on his neck, and kissed him," so our heavenly Father awaits the return of those who wander from Him. The beautiful robe of Christ's righteousness will be cast about any who come to Him, and the filthy robe of sin will be covered. Once more he can have a clean page. His transgressions will be blotted out, and remembered against him no more forever. Blessed thought! Then the turbulent soul will be quiet and peaceful, with a peace that "passeth all understanding," a peace that the world cannot give nor take away.

"Far away in the depths of my spirit to-night  
Rolls a melody sweeter than psalm;  
In celestial-like strains it unceasingly falls  
O'er my soul like an infinite calm.

"What a treasure I have in this wonderful peace,  
Buried deep in my innermost soul,  
So secure that no power can mine it away,  
While the years of eternity roll!

"I am resting to-night in this wonderful peace,  
Resting sweetly in Jesus' control;  
I am kept from all danger by night and by day,  
And His glory is flooding my soul.

"I believe when I rise to that city of peace,  
Where the Author of peace I shall see,  
That one strain of the song which the ransomed  
will sing  
In that heavenly kingdom will be:—

"Peace, peace, wonderful peace,  
Coming down from the Father above,  
Sweep over my spirit forever, I pray,  
In fathomless billows of love."

"Weary soul, without gladness or comfort or rest,  
Passing down the rough pathway of time,  
Make the Saviour your friend ere the shadows  
grow dark.  
Oh, accept of this peace so sublime!"



# WHERE THE DAY BEGINS AND ENDS



*Crossing the Line Considered Dangerous by Untraveled Sabbatarians*

By GEORGE B. THOMPSON

ONE of the arguments sometimes advanced against keeping the seventh day is that the earth is a globe, and in traveling around the world, we add or drop a day, according to the direction we are traveling. Some people, though neither they nor their fathers ever had any trouble in distinguishing the days, refuse to keep the Sabbath, because they have been told that it cannot be kept on a round world; and this in face of the fact that thousands are continually traveling around the earth, and experience no difficulty whatever in this matter.

The date line is only one of a number of objections used against the observance of the Sabbath of Jehovah. The midnight sun is its twin argument. People who do not live in the regions of the far north are sometimes confused as to how the Sabbath can be kept there. Those who live there have no trouble about the matter, and smile at those who think the land of the midnight sun makes the keeping of a Sabbath impossible.

All are aware, of course, that Sabbatarians did not make the Sabbath, nor command its observance; neither did they make the earth. God made the earth, man, and the Sabbath. It is God who commanded us to keep the seventh day.

The contention that the Sabbath cannot be kept on a round world, when analyzed, simply resolves itself into this: that God made a Sabbath which it is impossible to find, and commanded man to keep a day which cannot be kept, on account of the geographical difficulties occasioned by the rotundity of the earth. If, because we must add or drop a day going east or west around the world, therefore we cannot keep the Sabbath, what about Sunday?

But the Sabbath keeper is not in a dilemma. He who made the earth knew that it was spherical. He made man to dwell on all its face. He knew that men would travel around it, yet He commanded them to keep the Sabbath day. If the Sabbath cannot be kept on a round world, we must conclude that either the infinite God commanded men to do what He knew they could not do, or He was limited in His knowledge, and did not know that men, as they traveled about on a round earth, could not keep the Sabbath. Neither of these conclusions, however, is admissible.

The sun is the timekeeper of this globe. Its setting marks

the end of one day, and the beginning of another. I have never heard of a person who remains stationary having any trouble finding the Sabbath. Even those who cavil put forth no such claim. Jehovah's timepiece, the sun, marks off the day for man wherever he lives. But the man who travels has no more trouble than he who remains at home, for the sun marks the day for the Fijians as well as for Americans. The inhabitants of Fiji see the sun set the same as the inhabitants of other lands.

### JUST TURN THE WATCH HANDS

It is no more confusing to drop a day than it is to drop an hour. The same principle is involved. Traveling from the Atlantic coast to the Pacific, one has to keep time with heaven's chronometer. To do so, we turn our watches back a few hours, and thus apparently gain a few hours' time. When we travel east, we again change the watch to harmonize with heaven's clock, and apparently drop a few hours. But one can find the Sabbath in California as well as in New York. It seems strange indeed that because a man has to set his watch to correspond with God's clock, any one should argue that the Sabbath cannot be kept. At the date line, more time is dropped,

it is true, than in crossing the United States; but I am unable to see how this makes Sabbath keeping impossible. It does not; for Sabbath keepers are found on the face of the whole earth, and are in no way confused.

Supposing I start at Fiji and travel west. Every fifteen degrees of longitude, in order to keep time with God's clock, I must turn my watch back an hour. I thus apparently gain an hour. When I have circumnavigated the globe, crossing 360 degrees of longitude, I have turned my watch twenty-four hours. Having gone around the earth with the sun, I have apparently gained a day. So, in order to keep my reckonings with God's reckonings, and with the people who stayed at home, I drop from my reckonings the twenty-four hours, or one day. But suppose my twin brother has remained at Fiji. Though I have dropped a day, I am the same age he is, am I not? I simply drop from my reckonings a day I have already had. In doing so, I have only adjusted my reckonings with Jehovah's. I do not see how this affects the Sabbath. It does not bring confusion, surely, to keep time according to God's clock. I have been changing my watch as I have traveled around the earth. The dropping of a day is only the result of changes already made in my timepiece, to keep it in harmony with the chronometer of heaven.

### HOW OLD WERE THE TRIPLETS?

Suppose it were possible to travel around the world in twenty-four hours. I start Wednesday noon from the date line, and every hour travel west fifteen degrees of longitude. The sun would not set, and it would be Wednesday noon all the way around, of course, so far as my reckoning was concerned. But when I got back to the place from which I started, twenty-four hours would have elapsed, and it would be Thursday there; and in order to keep my reckoning, I would have to drop Wednesday from my reckoning. This is quite easy to understand. The same principle would apply whether one made the trip around the world in one day or in one year.

Take triplets—one goes east, another west, and the third remains at home. Suppose they go around the globe thirty times. One has added a month, and one has dropped a month, and the other has made no

## THE EMANCIPATION

Isaiah 35: 10

THEY shall return—the ransomed of the Lord,  
So dearly purchased with His own heart's blood,  
And gathered out from every race and clime—  
The rich, the poor, the exalted and the low;  
In one glad throng united they shall come,  
To be His joy and crown forevermore.

Long were they scattered far this wide world o'er,  
With patience working till their Lord should come  
To take them to those mansions bright and fair  
Which He Himself had promised to prepare.  
With faith e'er strong, they looked for that glad day,  
Nor counted hard the trials on the way.

They shall return—the ransomed of the Lord,  
And unto Zion come with songs of joy  
Upon their heads; their voices blend in that  
Glad song whose tones triumphant shall resound  
Through worlds unfallen, where the wondering throngs  
Of holy beings question, "Whence came they?"

Then (ah, to hear Him!) He will tell of love  
All-sacrificing, wondrous, deep, which stooped  
From highest heav'n to lowest depths of earth  
The captives of the archfiend to release,  
And, having washed their stains in His own blood,  
Has brought them back with Him fore'er to dwell.

BERTHA UNRUH.

change. But there is not two months difference in their ages. They are still triplets—exactly the same age. No one of the three has gained or lost a minute. They have simply adjusted the chronometer to correspond with the sun, God's timepiece.

A date line was made a necessity by Jehovah Himself when He made the earth spherical. It is arbitrarily fixed in the Pacific Ocean. And I know of no place it would better be than where it is. It

certainly causes less confusion there than if it were in a more populous place on the earth. Doubtless the providence of God had something to do with establishing the date line.

But why cavil concerning the Sabbath, and seek some excuse or subterfuge for not keeping the day the Lord has blessed? In His love, the Lord made the Sabbath "for man" (Mark 2: 27, 28); and in keeping His commandments there is a blessing and great reward.

obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of living [A. R. V.]" 1 Peter 1: 13-15.

#### DRUNKARDS, RAKES, GORMANDS, CAN'T DO IT

According to this statement of Scripture (which has special application to the people of God who are living on the earth when Jesus comes), holiness must touch every phase of human experience—deportment, speech, dress, eating and drinking and every habit and custom of the life. The child of God has been "bought with a price," and he is therefore counseled to "glorify God in your body." 1 Corinthians 6: 20. Again, we are admonished to "cleanse ourselves from all filthiness of the flesh and spirit," thus "perfecting holiness in the fear of God." 2 Corinthians 7: 1.

Can a man with an unclean heart glorify God? Can a man with an unclean body glorify God? Can a man who hates his brother glorify God? Can a man who poisons his heart through the lust of his eyes glorify God? Can a man who poisons his body by his unclean habits and perverted appetite glorify God? (See 1 Corinthians 3: 16, 17.) The pure Word of God keeps the heart clean. Psalm 119: 11. Pure food and proper physical habits keep the body clean. Daniel 1: 3-15.

For a people to stand before God translated, would mean that every habit and custom at variance with heaven must be corrected, as well as that "every thought" must be brought into captivity "to the obedience of Christ."

When Jesus comes in glory, the one and only change that will take place in those waiting for Him would seem to be a physical one; they pass from corruption to incorruption, from mortality to immortality. (See 1 Corinthians 15: 51-55.) This being true, then every other change to be made in men to fit them for translation must be made while probation lasts. And the only power in all the world that can work every other change is the power of the gospel.

The story of Genesis 1 is the story of a world without sin. The story of Revelation 22 also is the story of a world without sin. Genesis 1 is without the gospel. Revelation 22 is by the gospel. It is evident, therefore, that the gospel is to bring us back to Genesis 1. Between Genesis 1 and Revelation 22 stands seven thousand years of sin. Take this fearful experience out of the way, and what occurs?—Why, Genesis 1 and Revelation 22 unite in one, as though sin had never been. The physical and moral image of God is restored in man. In other words, Genesis 1 is God's ideal, and the transforming work and power of the gospel is to restore that ideal. Eden is the ideal that God saw—is the ideal He still sees, for God never changes.

#### MUST SERVE AN APPRENTICESHIP

The glimpse that the Bible gives us of Eden restored, shows everything removed that separates from God. But we must serve our apprenticeship here in this world of sin, tempted unceasingly, with a nature prone to sin, with appetites perverted, inheriting tendencies in which



## PREPARATION FOR AN AUDIENCE WITH THE KING

BY A. R. BELL

"I LOOKED, and, lo, a Lamb stood on the Mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. . . . And they sung as it were a new song before the throne: . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14: 1-5.

Here is revealed a people who not only have been redeemed from sin, but have been "redeemed from the earth" and "from among men." They can be none other than a translated people. They are brought to view as a people against whom had been issued a decree, that if they "would not worship the image of the beast," they "should be killed." Revelation 13: 15.

The crisis through which this people are to pass must be far greater than can be anticipated, for God in mercy seems to drop the curtain, hiding the experience from view; and in Revelation 14: 1, the curtain is lifted again, and we find them standing on Mount Zion with the Lamb.

#### AN ARENA OF GLASS

In Revelation 15: 23, this same people are again brought to view, standing on "the sea of glass." We are told that they have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," and

that "they sing the song of Moses the servant of God, and the song of the Lamb." This is the song of their experience, which "no man could learn" but those who "were redeemed from the earth." (See Revelation 14: 3.) The song is the song of deliverance from the hands of wicked men, and from the powers of earth, and it is the song of victory they have obtained over all sin. They have been translated, and are revealed standing in the very presence of God.

It is as plain, then, as that two and two make four, that the message which develops this people calls them to prepare for translation. They are ushered into the presence of God without tasting death, and are found "without fault before the throne of God." Revelation 14: 5.

Does such an experience call for preparation? Would a man think of being ushered into the presence of an earthly king without preparation? Of course he would not. He would make sure that there was no smell of liquor on his breath. He would bathe. He would attire himself immaculately for what would be a great event in his life. This being true concerning an audience with an earthly sovereign, how about an audience with the Sovereign of the universe?

We are told that without holiness, "no man shall see the Lord." Hebrews 12: 14. In another scripture, we read: "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as

are the elements of destruction both physical and spiritual. The message that produces a translated people, which people are seen by the apostle John in his vision on rock-ribbed Patmos, has in it the power to overcome all sin, to right every wrong, to correct every habit of the life, to mold the appetite after the order of heaven, and to fit men for a restored Eden.

To-day a world is suffering unnumbered ills traceable to abuse of the stomach. Think of what the human family is eating—snails, frogs, hogs, oysters, and the like. (See Isaiah 65: 4.) We have cancer in fish, typhoid in the oyster, scrofula and numerous skin diseases in the hog. Besides this, a large percentage of the cattle are affected with tuberculosis. All this disease and uncleanness is taken into the stomachs of the race, and a world is sick and diseased.

And this is not all. I venture to say that none who read this article would permit any one to blow pepper up their nostrils; yet men will permit such an irritant, and others, as mustard and various sauces, to enter the stomach, which has very delicate lining membranes. And they drink alcoholic beverages, which not only will burn, sear, and paralyze the stomach, but will dethrone reason, and turn a man into a fiend. They drink tea and coffee, which contain the deadly poisons,—theine, tannin, and caffeine; and they use patent medicines of every kind, which are known to be destructive of health.

From all this defilement, the gospel is a winning power. It calls men to cleanse themselves "from all filthiness of the flesh" as well as that of "the spirit." It calls men to present their bodies "a living sacrifice, holy, acceptable unto God." And back of the call of the gospel stands God, ready to make His Word all-powerful and effectual in its working in them that believe.

The story of translation, as revealed in Revelation 14: 1-5 and 15: 2, 3 is the story of a people who are ushered into the audience chamber of the King of kings. It is the story of wrong habits corrected. It is the story of perverted appetites brought into conformity to God's ideal as shown in Genesis 1: 29. It is the story of God's overcoming grace in things physical as well as spiritual. The Lord Himself testifies that these translated ones "are without fault before the throne of God." Revelation 14: 5.

They have stood proof against coercion in the matter of disobedience to God. They keep "the commandments of God, and the faith of Jesus." They have gained the victory over the last great and terrible apostasy. Appetite has been conquered, and every habit and custom of the life has been brought into harmony with that country in which will be no death, neither sorrow, nor crying, nor any more pain. They have overcome every inherited evil tendency.

We are in the day of God's preparation. The call of the hour is, "Prepare to meet thy God, O Israel." May we heed that call, and "be found of Him in peace, without spot, and blameless." The time is at hand.



## Shall a Church Control the Government?

*Desire a Hierarchy and a Nation of Hypocrites*

By FRANK A. COFFIN

THE underlying cause of the Bolshevism which is sweeping Russia to ruin has been variously assigned. An editorial writer in the July issue of the *Christian Statesman*, the official organ of the National Reform Association, makes the astounding statement that "the United States government is largely responsible for the carnival of crime now in progress, because it has not planted itself on the impregnable rock," and that "we must educate our people in the Christian principles of civil government, and incorporate them in the national constitution."

For many years, the National Reform Association has urged that civil government support the creeds and doctrines of the church. One of the very purposes of the existence of that association, as declared by article 2 of its constitution, is "to secure such an amendment to the constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

But religion and politics will not mix any better than oil and water. If church dogmas are placed upon the civil statute books, it will be only a question of time until we shall have a reign of terror similar to that of the Dark Ages. The United States government is one of the best governments on earth, and cannot rightfully be charged with responsibility for Russia's Bolshevistic rule. Centuries of church-state domination in Russia have sown the seeds of ignorance and superstition; and in the chaos and degradation now reigning, we see the fruitage.

### INDIVIDUAL CHRISTIANITY NEEDED

The French Reign of Terror, when anarchy, murder, and rapine stalked unchecked through the land, was the natural outgrowth of that form of priestcraft which joined hands with the state, and slaughtered as heretics all persons, old and young, who dared obey the voice of conscience contrary to the established custom of the church. It is axiomatic that there cannot be peace of mind among citizens if they are obliged to violate their consciences in religious matters. To force a man to attend church or to conform to religious forms and ceremonies will not make him a better man. Only the Spirit of God in the heart can help him.

The *Christian Statesman* says truly that "without the gospel of individual salvation by the blood of Jesus Christ, no real progress can be made in the attainment of a true civilization from which crime will be banished." However, "individual salvation by the blood of Jesus Christ" cannot be attained through civil law. "Except a man be born again, he cannot see the kingdom of God." It is a change of the heart that produces a change in the life. Compulsory outward conformity to creeds and ceremonies may produce hypocritical sanctity, but will not lift individuals above the frailties of a sinful heart.

### POOR INSURANCE

True Christian principles of civil government are already incorporated in the national constitution of America, which declares, in its first amendment, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is exactly in harmony with the teaching of Christ and the Bible, for the Saviour of men commanded all to "render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Taxes and obedience to civil law should be rendered to the government, said Christ, but worship and the performance of religious ceremonies and ordinances should be rendered to God. Into the domain of religion, civil government has no right to enter. With God's laws, the state has no right to meddle.

It is fundamental, in constitutional law, that one state or power cannot undo the act of a superior state or power. God is the highest tribunal in the universe. No man, however high his claims or profession, has a right to alter or amend God's laws. No group of men has power to interfere with the fiats of Jehovah. Every man has a right to worship as he may choose, untrammelled by religious laws.

Russia had church-and-state rule for many years. Uniting church and state in America by writing religious creeds into the civil law will give this country no insurance against Bolshevism. When men begin to tamper with God's law, they create disrespect for law. When ministers preach the law of God abolished, they lay the foundation for anarchy. When men, by civil law, set up their own religious standard, and tear down God's standard, they sow the seeds of rebellion against proper authority. Religio-political laws lead not to Utopia, but to persecution and whitewashed wickedness.

## SAID IN FEW WORDS

(Continued from page 2)

publics. The papacy is a political machine with temporal power, as well as a religious organization with spiritual claims."

¶ To aid the temperance cause in places where light wines and beer were tempting the soldiers, the Y. M. C. A. took over the entire output of a big "pop" factory, and distributed over 20,000 bottles a day among the boys on the Rhine.

¶ The Roman Catholic clergy of Bohemia have caused another disturbance by asking for the use of the mother tongue in religious services, permission for priests to marry, and a change in the

educational system for priests, with certain other far-reaching reforms. "Rome never changes" regarding some things, therefore the delegation carrying their petition to the Vatican was turned back empty-handed and downhearted. An auspicious moment for another Huss or Jerome minus a terminating burning at the stake!

## The Spirit of Adoption

"WE are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." Romans 8: 16, 17.

"Children of God"! What does it mean?—A relationship no man can claim

by human right, but that any man may claim by divine right. And this is as wonderful as the relationship itself.

I have seen children that were so unlovely and uncouth I could not understand how even their own parents could love them; but they do love them, devotedly and persistently. It is the spirit of parental love. And in this is revealed something of God's love. It is the parental spirit, which toward rebel mankind is the spirit of adoption. It is His nature to desire to be the father of men, strange as that desire must be in the eyes of unfallen beings of other worlds.

"Behold, what manner of love, . . . called the sons of God." "The spirit of adoption, whereby we cry, Abba, Father."

MAX HILL.



## The Mission of Jesus

"The Son of man came to seek and to save that which was lost." Luke 19: 10.

By  
WILLIAM P.  
PEARCE

THE Jesus-mission to earth was full of missions—to serve, to heal, to save. His was the aristocracy of service. He "came not to be ministered unto, but to minister." Matthew 20: 28. No "gentleman of leisure" was He. His program was, that wherever need presented itself, He presented aid. He who was great, was greatest in service.

Ailments, sicknesses, diseases, and infirmities appealed to Him—appealed not in vain. He was body doctor. Matthew says He went about "healing all manner of sickness and all manner of disease among the people." Matthew 4: 23. He was "the cure all." That was the one-side object of the at-onement (atonement) with God. At least, Isaiah tells us He was "a man of sorrows"—pains; and "acquainted with grief"; and "with His stripes"—bruises—"we are healed." Isaiah 53: 3-5. Matthew reinforces this by saying, "Himself took our infirmities." Matthew 8: 17. And when this Jesus-doctor read these words in the home synagogue, He closed the book, saying, "This day is this scripture fulfilled in your ears." Luke 4: 18-21.

The one great mission of Jesus, however, was to save. He served, He healed, but He came "to save." In this, some critics have sneeringly said, He was not a success, and that His untimely and unfortunate death proved Him a failure. But His death was neither untimely nor unfortunate, and His life was far from a failure. His throbbing blood was and is the luxuriant life-producer of souls. In three years, He won hundreds to His standard; for we read that after His resurrection, "He was seen of above five hundred brethren at once." 1 Corinthians 15: 6.

He began with twelve disciples; one hundred and twenty gathered at the pre-Pentecostal prayer meeting; three thousand formed the Pentecostal band; then five thousand men (Acts 4: 4) and "multitudes both of men and women" (Acts 5: 14) augmented the post-Pentecostal company of disciples. After

the dispersion, "a great number" of converts were won (Acts 11: 21); and under Barnabas and Paul, the church "grew and multiplied" (Acts 12: 24).

At the close of the first century, it is stated there were 100,000 followers of Christ. At the end of 1,000 years, 50,000,000; in 1,500 years, 150,000,000; in 1,800, 200,000,000; in 1,900, 500,000,000; and at the beginning of the world's war, there were 550,000,000 professed Christians. I say professed, for, alas, there are many "having a form of godliness, but denying the power thereof." 2 Timothy 3: 5.

The mission of Jesus was to "save the lost." There is no word in the whole Bible that rings with more sadness and despair than this word "lost." It is said that Whitefield used to say "Oh!" in such a manner that men were convicted of sin. Would to God that when speaking of souls—souls cultivated and souls depraved, souls with God excluded from their minds and hearts, souls rushing pell-mell to perdition—we could speak of them as "lost" with a vox humana sound that would strike sorrow and terror to all.

Christ's mission toward the lost was twofold. First to seek them. He went after them. A story is told of Garibaldi, that when marching through Italy with a few of his soldiers, he came across a shepherd in great distress. The general inquired what had gone amiss, and was informed that a pet lamb had strayed away. Garibaldi was affected, and commanded his men to help the peasant to find it. Over hills and through valleys they sought in vain. At a late hour that night, the general arose and went in search of the missing creature. As he did not make his appearance at the customary hour the next morning, the soldiers peeped into his tent, and there saw their leader asleep with the innocent animal lying at his feet covered with the general's military cloak.

So Jesus sought. Interest and earnestness were as intense as the hunter shows in the pursuit of game. The great difference, however, in the Jesus-seeking was, that it was loving. He was not seeking to destroy, like the huntsman—not to kill, but to make alive.

Christ's mission in seeking was to save. When King Carlos and the crown prince of Portugal were assassinated, Private Valente, of the Twelfth Infantry regiment, knocked the pistol of one of the assassins upward as it was aimed at the queen. The ball whizzed harmlessly into the air. For this action, Valente received honors greater than any other common soldier in that land. He was summoned to the palace, where Queen Amelie pinned on his breast the Cross of the Order of the Tower, and gave him the Sword of Merit. Then with her son, the now exiled king, they appeared on the balcony of the palace. With one arm about the neck of the young king, she pointed with her left hand to the soldier, and in a voice broken with emotion, said, "He saved my life."

That is precisely what Jesus came to do—to save life—save it for time and eternity, save it from hellish assassins, save it from the awful judgment of sinners, and save it from the wrath to come.

"Such was the pity of our God,  
He loved the race of man so well,  
He sent His Son to bear our load  
Of sins, and save our souls from hell."





# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER

## Man's Lost Dominion and His Future Kingdom

**F**ROM the story of creation, we read these interesting and significant words: "God said, Let Us make man in Our image, after Our likeness: and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Genesis 1: 26.

This record shows that it was the plan of the Creator that man should have absolute "dominion" over everything upon this earth. He was to be lord of creation, so far as this planet upon which we live is concerned.

In the letter to the Hebrews, the apostle quotes an Old Testament scripture bearing upon this subject, and comments upon it in the following language: "Not unto angels did He subject the world to come, whereof we speak. But one hath somewhere testified, saying, What is man, that Thou art mindful of him? or the son of man, that Thou visitest him? Thou madest him a little lower than the angels; Thou crownedst him with glory and honor, and didst set him over the works of Thy hands: Thou didst put all things in subjection under his feet. For in that He subjected all things unto him, He left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste of death for every man." Hebrews 2: 5-9.

The reader will observe that the apostle is quoting from the eighth psalm, where consideration is given to the high estimate God places upon man, and reference is made to the fact that he was created to have "dominion" over the works of God upon this earth. But in writing to the Hebrews upon this matter, the comment is made that "now we see not yet all things subjected to him." But, while man does not have the "dominion" for which he was created, yet the apostle points to the fact that "we behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God He should taste of death for every man." In other words, man, through sin, lost the dominion for which his heavenly Father created him; and Jesus stepped in to rescue both man and the dominion he had thrown away through transgression.

That the apostle, in addressing the Hebrews in this manner concerning the lost dominion, was presenting a subject with which they were familiar, may be seen from the following quotation from one of their ancient prophets: "In that day, saith Jehovah, will I assemble that which is lame, and I will gather that which is driven away, and that which I have afflicted; and I will make that which was lame a remnant, and that which was cast far off a strong nation: and Jehovah will reign over them in Mount Zion from henceforth even forever. And thou, O tower of the flock, the hill of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem." Micah 4: 6-8.

Give a little careful scrutiny to this prophecy. "That which is lame," "that which is driven away,"—in other words, that which the world does not regard,—the Lord says He will make "a remnant," and He "will reign over them in Mount Zion" "forever"; for the promise is given to the "tower of the flock," even to Christ Himself, that "the former dominion" shall be restored. And the prophet refers to this "former dominion" as "the kingdom of the daughter of Jerusalem."

Then the dominion that was given to Adam, which was lost through sin, is to be restored through Christ, and is to become the eternal "kingdom of the daughter of Jerusalem." The church of the living God is that to which reference is made in the expression, "the daughter of Jerusalem."

In connection with the foregoing scriptures bearing upon the dominion originally given to man and lost through sin, please read thoughtfully the following statements and promises of the Saviour: "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.

In this scripture, Christ makes the statement that He will come again; and at the day of His coming, the righteous will be separated from the wicked, and in that time, He will say to those who have accepted His gospel, and who stand with Him, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." At the foundation of the world, God prepared a kingdom to embrace this whole earth, in which man would be supreme. Not that man should rule over his fellow man, but he should have dominion over all the earth, and over all the living creatures



Underwood

British common sense has saved England and the empire from many catastrophes. Another little meeting, at the conference room on Downing Street, between the principals of government and railway men, averted what promised to be a national calamity. The men agreed to return immediately to their posts; negotiations would be resumed, to be completed within the year; wages will be stabilized at the present level until September 30, 1920; no adult railway employee will receive less than 51 shillings a week while the cost of living is 110 per cent above the pre-war level; there will be no boycotting of men who remained at work. Left: J. H. Thomas, Secretary of Railway Union. Right: Sir Robert Horne, Minister of Labor.

in earth, in sea and sky, and as one happy family they should dwell eternally here amid the surrounding joys and delights that only the infinite hand of a loving Father could prepare.

Through the prophet, God states His purpose in forming this earth, as follows: "Thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Isaiah 45: 18.

Thus is it plainly stated that the One who created the earth "not a waste," or, as in the margin, "not in vain," "formed it to be inhabited." In God's plan, no part of this earth is a waste, no part of it has been created in vain, and it was formed for the definite purpose of being an eternal habitation. But sin has temporarily appeared, and seemingly the divine plan may be in process of being thwarted.

But Jesus has stepped into the breach to restore "the first dominion." He has given Himself as a ransom to redeem all of mankind who will accept Him, and also to restore to him his earth-home that was lost by sin; hence when the Master was explaining the principles and the purposes of His kingdom, in the Sermon on the Mount, He gave this promise: "Blessed are the meek: for they shall inherit the earth." Matthew 5: 5.

The Lord's blessing upon true meekness is that of an inheritance in the earth. During the reign of sin, this plan and this promise have not been carried out; but the day will come when Jesus will separate the loyal righteous from the sinners, and then will He say to them, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." At that time, (Continued on page 11)

# The Christian's Sabbath

**C**RY aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." This is God speaking to His people in the world.

That we may understand what the Father means, it will be necessary first for us to know what sin is. I might say what I think sin is, but that would not suffice. There are too many people in the world to-day anchoring their faith upon what men think; but the religion of Jesus Christ has a surer foundation than the ideas of man. What any man thinks, counts for little, unless that thought is drawn from the Word of God.

If I want to know what sin is, God surely defines it for me; because He says there is sin, and anything God says in His Word, He makes plain. If we study our Bible with that thought in mind, we shall find that whatever God says in one place, that we do not understand, is made clear somewhere else. What is sin? "Sin is the transgression of the law." 1 John 3:4. This is plain English, is it not? This is not what I think, but what God says. "By the law is the knowledge of sin." Romans 3:20. How do we know what sin is?—By the law of God, for "sin is the transgression of the law."

"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Whose people?—God's people—those professing to serve God. God has people all over the world, through the length and breadth of the earth, in all the different denominations; and He says, Show them their sin, point it out to them, show them what it is, So we have to come back to the law that gives the knowledge of sin, for "by the law is the knowledge of sin."

How can we bring home to God's people what sin is, or how they are sinning, or transgressing against God? It must be by the commandments.

"Thou shalt have no other gods before Me.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments,

By J. Mark Comer

"Thou shalt not take the name of the Lord thy God in vain. . . .

"Honor thy father and thy mother. . . .

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet."

All these commandments are accepted as good rules of conduct by Christians,

thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:1-17.

One says: "No, I cannot quite accept of that. I think the Sabbath was made for the Jews. I think it was a Jewish institution."

Let us not get away from the Word of God. Reading the fifty-sixth chapter, of Isaiah, verses 6 and 7:

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and . . . Mine house shall be called an house of prayer for all people." That doesn't mean Jews only, does it? It means more than Jews.

Another objects, "I believe that the seventh-day Sabbath was merely the Sabbath of the old dispensation." I have never met a man or a woman, of whatever creed, but has admitted that the seventh day was the Sabbath strictly observed till the crucifixion of Christ; "but in the Christian dispensation," they say, "we have a new day."

The Sabbath institution, then, is not the point of difference. The issue at stake is, Is the Sabbath Jewish or Christian? What is necessary to make anything Christian?—It must be established by Christ, or founded upon His principles. Let us read a few texts. Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds."

Colossians 1:14-16: "In whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the first-born of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions,

or principalities, or powers: all things were created by Him, and for Him." Then who made everything that was made?—Christ—God the Son.

John 1:1-3: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in



## Faith's Petition

BY ROBERT HARE

COURAGE to face the storm, when all is wild;  
To rise above the gloom, when all is dark;  
To grasp the hand unseen, when earth gives way,  
And friendships terrified would leave life's bark!

Patience to tread the way, thorn-strewn, alone;  
To hope when hope's last sun has set in grief;  
To climb the steep while still, above, the hills  
Forbid the promise of some sweet relief!

Content to be whatever Love would plan;  
To do the task His wisdom may assign;  
To go where'er His footprints mark the way,  
So that I meet at last with the Divine!

Thus on I press, forgetful of the way,  
Forgetful of the path that lies before.  
He leads; and in His guidance, I shall find  
The path that leads to rest for evermore!

Some day, above the storms, I'll read His will;  
Some morn, above the gloom, in prospect bright,  
Determine that the thorn-strewn way was best,  
And see how all His hidden plans were right!



Mohammedans, and Jews. But there is one I have not quoted:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it

the beginning with God. All things were made by Him." By whom?—The Word; "and without Him was not anything made that was made." Who was that Word? The fourteenth verse says, "The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth."

1 John 1:1: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." That Word is Christ. The preceding text says, "All things were made by Him; and without Him was not anything made that was made."

What has that to do with the Sabbath? Let us read Nehemiah 9:6: "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein."

And verses 13 and 14 read: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses Thy servant."

Who was it that made the earth?—Christ. That is what the Bible says. That same one spoke the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Then if the fourth commandment of the law of God—this Sabbath commandment—is Christ's, what kind of institution is the Sabbath?—It is *Christian*.

Is evidence wanted from the New Testament? Read again John 1:1: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made."

How much was made by Him?—All things. How much does that include? It means just what it says. It couldn't mean anything else, could it? It says all things were made by Him. But who is that "Him"?—Christ.

Mark 2:27: "He [Christ] said unto them, The Sabbath was made." John says that all things that were made, were made by Christ. Then who made the Sabbath?—Christ. But some one says, "I thought the Sabbath was Jewish." Let us see. "He said unto them, The Sabbath was made for m-a-n"—not J-e-w. "Man" includes gentile, Indian, Chinaman, Japanese, African; and it includes you. It includes every son and daughter of Adam that ever lived on this earth. The Sabbath was made for them.

PROFESSOR CANNOT UNDERSTAND

But another remarks: "I am not sure about that yet. I have always been taught that when Christ came, He changed the Sabbath to the first day of the week. I have been taught that the New Testament said that the first day was the Sabbath."

I was sitting in my office in Calcutta one day, when I heard a salaam. I looked up, and there was a Mohammedan standing in the doorway. He asked, "May I come in?"

I replied, "You may."  
He said, "May I ask a few questions?"  
"Certainly," I answered; "but may I know to whom I am talking?"  
He answered, "I am the vice president of the ——— University."

It did not surprise me. I surmised that he was a man of high position, for he could not hide the intelligence in his fine features. ——— University is the second best university in India. I knew I was speaking to a very intelligent man.

He said: "I believe you are the pastor of the Seventh-day Adventist Church. May I ask what you believe?"

I did not know whether he was in



earnest or not, and I had much work to do; so I said, "We believe in one God, Jesus Christ His Son, and the Holy Spirit as His representative on earth."

"Yes, I know that; but all the Christian churches believe that. What do you believe different from the other churches?"

"We believe that the Bible is God's inspired Word and our infallible guide."

He replied: "Excuse me; but if that book is infallible, and inspired of God, how can it teach the Methodists their religion, the Congregationalists their religion, the Roman Catholics their religion, the Baptists their religion, and the Seventh-day Adventists their religion, and all different? I believe you keep the seventh day for the Sabbath, and the other churches keep the first day for the Sabbath. If you get the seventh day out of the Bible, and they get the first day out of the Bible, how can the Bible be infallible? It teaches different things. It cannot be right."

I replied, "Let us read what the Bible says."

We read where the Sabbath is first mentioned, in Genesis. We read where it was given in the law, in the twentieth chapter of Exodus. We read in Isaiah, where God calls for a Sabbath reform; and in Jeremiah, where the Sabbath is

called the Sabbath of the Lord. We read in the New Testament where it speaks of the Sabbath day that was kept "according to the commandment"; and on to Revelation, he reading the texts himself.

Finally I asked him, "Which day does the Bible say is the Sabbath?"

He replied, "The seventh; but does it nowhere speak of the first day?"

We then read the eight passages in the New Testament that mention the first day of the week, six of these referring to the resurrection morning.

He asked, "Is that all?"

I answered, "There is another text that some people claim means the first day of the week," and we turned to Revelation 1:10, and read, "I was in the Spirit on the Lord's day."

I did not say anything. He looked at it, and looked at me, looked at it again, then looked at me.

"But, sir," he said, "that does not say the first day."

"Which day is it?" I asked.

He replied: "How can I tell? It says only 'Lord's day.'"

I read to him, "The Son of man is Lord also of the Sabbath." Mark 2:28. Then I asked, "Which is the Lord's day?"

"The seventh-day Sabbath is the Lord's day. Then why do the other churches keep the first day?"

(To be continued)

Man's Lost Dominion and His Future Kingdom

(Continued from page 9)

the saints will enter into the literal kingdom for which they have been prepared by the indwelling Christ. Then will be restored the lost dominion. This promise to the meek had been given through Israel's poet-prophet in these words: "The meek shall inherit the land, and shall delight themselves in the abundance of peace." Psalm 37:11. God's purpose is, then, that "the meek shall inherit the land." And not only so, but they "shall delight themselves in the abundance of peace."

Certainly this promise and prophecy has not been fulfilled during this present reign of sin upon the earth; but in God's purpose and plan, it will be fulfilled at the second coming of Christ.

Just now the Lord is preparing the subjects for His kingdom.

Just now He is developing in the hearts of all men and women who will receive them, the principles of His divine government. In a very practical way, He is urging us to study the great principles of the divine government, to have these principles incorporated into our lives, for which purpose He sends His Spirit to direct us in the study of the Word.

In the beautiful promise in John 14:17, He assures us that His Spirit, which is the Spirit of truth, shall be in us. This Spirit of truth is to guide us in the development of the principles of God's kingdom within us now, and then in the day of Jesus' coming we shall enter into the full fruition of all the glories of that eternal kingdom prepared from the foundation of the world. The question of preparing for God's coming kingdom is the greatest issue before mankind to-day.

# LAND OF THE RISING SUN

## Abiding Conceptions of Missions in the Orient

THE most interesting single thing I saw in the Orient was the coaling of ships at Nagasaki. As our big "Empress of Asia" swung to her anchor, a fleet of coal barges were towed up and quickly surrounded us. They were fastened to the ship, and a sort of a rough stairs set up on the forward end and connected with open hatches above. These barges were quickly covered with swarms of men and women—largely women—carrying wide-mouthed, shallow bamboo baskets. Those on each barge formed into a line extending from the top of the stairs to the center of the barge, and those at the far end of the line began filling their baskets with about twenty-five pounds of coal and starting them toward the coal bunkers. Slowly at first this human conveyor began to feed coal into the capacious maw of the ship; but in a few minutes, the speed increased until one team put in forty-seven baskets in a single minute. The general average was from twenty-five to forty. This was going on from twenty-four different barges at the same time, and was kept up, with short respites now and then to back out an empty barge and shove in a full one, from eleven in the morning till ten that night. The accompanying photograph, taken by permission of the chief of police, will explain the process better than words could.

### THE FIRST JAPANESE CHRISTIAN'S DAUGHTER AN ADVENTIST

But there is a wonderful providence connected with the Nagasaki harbor that adds to the interest of the place. Let me refresh your mind with the story:

In the year 1854, when Perry was negotiating the first treaty with Japan, which did not include Nagasaki, "a fleet of English warships entered the harbor of Nagasaki. This was before any treaty with England, and such an event created



Missionary N. J. Brewer dickering with a Chinese boatman at Nanking for the use of his house boat and crew of five for a colporteur campaign by water. Notice the pleased expression on the boatman's face. The "foreigner" is talking to him in his own language. The rate was about twenty-four dollars gold for the entire outfit for one month. For that, they would board themselves, store the books, row the boat wherever it was wanted, and "room" the colporteurs. Messrs. C. E. Weeks and J. J. Ireland are interested spectators.

great excitement. A large force of troops was detailed to watch the vessels and prevent any trade or intercourse with the people. The commander in chief was named Wakasa Murata, and he was accustomed to go out in a boat to see that all was right and that no secret communication was attempted.

"On one of these excursions, he discovered in the water a small pocket Testament, which was quite unlike any books he had ever seen, and he was very anxious to know its contents. After considerable inquiry, he learned from some Dutch interpreter that it told about God and Jesus Christ. This only increased his curiosity to understand it all; and having heard that there was a translation in Chinese, he sent to Shanghai and procured a copy. Having returned to his home at Saga, he began the study of the Testament, and induced four others to join him.

"Twelve years later, Wakasa Murata, who meanwhile had become one of the ministers of state in the province of Hizen, came unexpectedly with his two sons and an official retinue to the home of Dr. Verbeck, with the request that he and his sons be baptized."

By

Harry H. Hall

Fourteen years later, the daughter of Murata found the mission at Nagasaki through copies of the Scriptures she obtained in a bookstore, and requested baptism, which was administered, although the laws of Japan were still severe against the Christian. To-day she is a Seventh-day Adventist.

### AN EDUCATED PUBLIC

Our mission compound in the suburbs of Tokyo is the most beautiful we have in the Orient. At the right of the inclosure is the church, and just beyond is a row of Japanese cottages for the workers in the publishing house. On the left are the publishing house, four foreign cottages, and the school. Between these rows is a wide avenue with lawn and shrubs and trees in the center.

Japan is a reading nation. You see evidences of this everywhere. Out of a total of twenty persons riding in a car one day, I counted seventeen reading books and magazines. It was this trait that led to the baptism of Mr. Murata. May we not expect that this characteristic will lead thousands more to take a similar step as our colporteurs become more numerous and efficient, and our publishing house has sufficient equipment and men to manufacture the larger bound books that are now called for in addition to the magazine and pamphlets it has issued heretofore? Mr. A. B. Cole, the manager, and Pastor B. P. Hoffman, the president of the field, are confidently expecting great things in the near future. Pastor and Mrs. I. H. Evans, Pastor Hoffman, and Auditor Ireland had just spent a month among the various churches and opening fields, getting into close touch with their needs. A meeting of officers and laborers had been held, in which plans had been laid for stronger organization and more aggressive campaign.



As our big "Empress of Asia" swung to her anchor at Nagasaki, a fleet of barges were towed up and quickly surrounded us. They were fastened to the ship, and a sort of rough stairs set up on the forward end and connected with open hatches above. These barges were quickly covered with swarms of men and women—largely women—carrying wide-mouth, shallow bamboo baskets. Each barge had its line of men and women making a human conveyor that fed into the ship's hold an average of twenty-five to forty baskets of coal in a minute. This was going on from twenty-four barges at the same time.

Sabbath afternoon, Missionary Cole took me out about a mile to a pine-covered hill on which is the grave of my brother, Clarence C. Hall, who died in December, 1915. It seems only the other day when he came to me and quietly said, "We have decided to offer ourselves for the publishing work in Japan." He was accepted, and appointed mana-



sins: for if ye believe not that I am He, ye shall die in your sins."

Abraham saw Christ's day by faith. The works that he did were by faith in the promises of God. His righteousness was imputed to him by God because he had faith in God—faith that God would send into the world His only-begotten Son to die for him, even as by faith he had pre-



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ger of the publishing house, and treasurer of the mission, and with his wife and two children, sailed soon after. But in less than a year, he was laid to rest. How strange to our finite judgment, when there is so much to do, and trained men are so few! In the cabled announcement to the Mission Board, these words were added: "Send help." While his place has been filled, that same cry for trained men still comes to us from scores of other places in this great East.

#### FINAL IMPRESSIONS

And now we are on the way home. The headlands of Japan have been lost in the maze, and we are beginning to check off the twenty days between Yokohama and San Francisco. As we do so, my mind runs back over the experiences of the past five months, and I am conscious of these groups of impressions:

*The Vast Population.*—This was the first impression, and it has been a continuous one. But over and over again I have thought of these words: "This gospel of the kingdom must be preached in all the world; . . . and then shall the end come," and "There is nothing impossible with God." The vastness of the task does not stagger one who implicitly believes these assurances, but rather intensifies the interest to know how the Lord will bring it about.

*Native Laborers.*—The number and character of many of these men and women rejoice the heart of the layman who has seen the steady streams of men and money going from the homeland to these foreign fields. The gospel seed has generated, and is striking its roots deep into Oriental soil. The steps being taken to strengthen the educational centers, and to hold more and longer institutes for native evangelists, will increase the numbers and efficiency of these laborers. There are now 276 in Mandarin China alone.

*Speaking with Tongues.*—It never ceased to be a marvel to me to hear young men and women I had known at home, talking with the people, and translating where necessary. The strange hieroglyphics mean something to them, and those stranger sounds are well

rounded sentences to their sensitive ears. L. E. Froom, formerly associate editor of the *SIGNS OF THE TIMES*, who went over a year ago to take up editorial work on the Chinese *Signs Magazine*, is deep in language study at the Nanking University. In the examination just held, he stood second in his entire class. A. N. Nelson was completing his first year in Japanese in a large Yokohama institution, and received the highest markings in his class. This is the story everywhere. The young men and women are giving their first attention to the language, and are getting it, too. For example, N. J. Brewer gave all his instruction to his colporteurs in Shanghai, in their own tongue. Messrs. James and Davis did the same at Hankow.

Here is a view I caught of Mr. Brewer dickering with a Chinese boatman at Nanking for the use of his houseboat and crew of five for a colporteur campaign by water. Notice the pleased expression on the boatman's face. The "foreigner" is talking to him in his own language. The rate, by the way, was \$30 Mexican, or about \$24 gold, for the entire outfit for a month. They would board themselves, store the books, row the boat wherever it was wanted, and "room" the colporteurs. C. E. Weaks and J. J. Ireland are interested spectators.

So there you have the viewpoint of one observer of mission activities in the Orient. A vast population, an all-important message to be carried to them, and some of the means by which it is beginning to be done!

#### Meriting Eternal Life

CHRIST cut off all hope of eternal life for any one trusting in merit inherited from forefathers, or in merit derived from his own good works.

The Jews believed that salvation was due them because they were the children of Abraham. But Jesus' clear, ringing testimony to them was: "I know that ye are Abraham's seed." "If ye were Abraham's children, ye would do the works of Abraham." "Your father Abraham rejoiced to see My day: and he saw it, and was glad." "Ye shall die in your

pared an altar to sacrifice his own son. It was Abraham's faith in God that procured righteousness for him. It was imputed to him, freely given to him, because of his faith. His works merely demonstrated that faith.

It was the unbelief of the Jews in the Son of God when He came into the world, that caused them to "die in their sins."

It is thus that men perish to-day through faith in their own works, not willing to believe in the life of the Son of God, so that the righteousness of Christ may be imputed to them, even as it was imputed to our father Abraham.

T. E. BOWEN.

#### Mercy and Justice

A CERTAIN lord of the realm, hunting in his chariot one day in the preserves of Jehol, came upon a serf who was being attacked by a tiger, in imminent danger of his life. The great man descended from his chariot, and at the risk of his own life, slew the beast, and rescued the man.

Some time later this man was called to the bar of justice for his crimes, and it so happened that the official who had rescued him from the wild animal was presiding, and summoned the man to receive his sentence. The prisoner then recognized his judge, and immediately kotowed before him.

"Ah, your greatness," he pleaded, "was it not your greatness who condescended to descend from the chariot and save my worthless life from the beast? And now will not the merciful heart of your greatness cause him again to pity his worthless slave and save his life?"

"When you were in the wilderness," replied the lord, "I saved you at the risk of my life because I took mercy on you. Now, should my pity be the same, yet I could not save you; for it is the justice of the realm which condemns you, and not I."

"So Christ also, having been once offered to bear the sins of many, shall appear a second time." "This is He who is ordained of God to be the Judge of the living and the dead."

JOSEF W. HALL.

# WHEN HEAVEN OPENED

## The Apocalypse Supplements the Visions of Daniel

By BENJAMIN G. WILKINSON

WE generally use a door to let us into a place, or to shut us out. There are doors and doors. Though usually the opening and shutting of a door is an ordinary thing, yet there are certain doors of tremendous significance which are never opened unless their opening inaugurates a new epoch. Eras of peace in the Roman republic were marked by the closing of the shrine of Janus in the Forum.

The door in Revelation 4:1, which John saw "opened in heaven," was not an ordinary door. He was informed that it was opened in order that he might see "things which must be hereafter." It was evidently opened to give him glimpses of what was within; for within he saw a throne, one sitting thereon who was like a jasper and a sardine stone, four and twenty elders sitting around this throne, four living creatures of great might and authority, seven lamps of fire, a rainbow round about the throne, and other relationships of tremendous import—in other words, a scene of universal meaning. The beginning of some great era, evidently, was suddenly opened up before the apostle. Let us see what it was.

### TWIN BOOK OF THE BIBLE

Why was he informed that "a throne was set in heaven, and one sat on the throne"? We know of only one other place in the Bible where such a scene is depicted. We are told in Daniel 7 that Daniel beheld until "thrones were cast down, and the Ancient of days did sit"; and he finishes this description by saying that the Judgment was set, and the books were opened. We know that the book of Daniel is a forerunner of the book of Revelation. No other two books in the Bible bear the aspect of twins as do these two. They treat of the same themes, the same people, the same events.

Daniel sees these from the viewpoint of one living under the limited light of the Jewish dispensation; John sees them as we do, under the full blaze of glory after the coming of the Just One. Is it not meaningful that the only place in the Scriptures which would throw any light upon the throne set in heaven, in Revelation 4, is the Judgment scene in Daniel 7? Already the descriptions raise the presumption, to say the least, that the two events are identical.

The throne, the fiery flames, the opening Judgment, of Daniel 7 belong to the year 1844, when our great High Priest opened the door and entered the second apartment of the heavenly sanctuary. Shall we therefore conclude that we who follow Christ in these days are the happy beholders of the scenes in Revelation 4 and 5—that they belong to us and our day?

Why did John see around the throne "ten thousand times ten thousand" angels? (Revelation 5:11.) Through the open door, he beheld an innumerable host. Ten thousand times ten thousand equals

one hundred million, or approximately the population of the United States. Are we anywhere else in the Scriptures introduced to the same number of angels? And if so, upon what mission are they bent? Again we turn to Daniel 7, and we read: "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened."

The Judgment scene of Daniel 7 is not the Judgment after the second coming of Christ, but the Investigative Judgment, which precedes that event; because it is followed by further events occurring

## SERMONETS

*A man is what he is at home.  
Every bird loves its own nest.  
Home spells human happiness.  
Home is the best type of heaven.  
Home is more than a boarding house.*

*God pity the man or woman without a home!*

*The strength of a nation is in its homes.*

*Home is the blossom of which heaven is the fruit.*

*Let the door of the home face the Father's house.*

*Happy is the man who is never so happy as at home.*

*To Adam, Paradise was home; to us, home is paradise.*

*Home is generally where we are treated best and grumble most.*

*Home should be the place where the world is shut out and heaven shut in.*

*Our homes have been given to us by One who had no home.*

*Soon there'll be a great family reunion in our Father's house.*

*Home should be the lower story of God's house, of which heaven is the upper.*

*If we expect to have homes in heaven, we must have heaven in our homes.*

*Home is the father's kingdom, the children's paradise, and the mother's world.*

*The trials and anxieties of the day should not be brought over the door-sill of the home.*

*The little storms that wreck the home are precursors of the big ones that wreck a nation.*

*The home should be a place where an angel might stay overnight, and not feel out of place.*

CHARLES BELLAH.

upon the earth. Likewise the scenes of Revelation 4 and 5 present to us the slain Lamb in His mediatorial work, not the King on David's throne. The Judgment scene, then, of Revelation 4 and 5 must be the Investigative Judgment. We have a glimpse in the interior of a heavenly place,—a temple-palace, if you please.

Why are we introduced here to twenty-four elders sitting around the throne? We have thrones on earth which govern only things material and a limited portion of earth's surface. What shall we say of this glorious high throne presented in Revelation 4, which controls not only the earth, but worlds and worlds on high? Why should we be told of this unspeakable honor being bestowed upon twenty-four representatives of the human race, placed on so many seats around the throne?

### RESCUED FROM THE GRAVE

When Christ arose from the dead, the graves were opened, and many saints arose with Him. When He ascended on high, He led these as "captivity captive"; and during some part of His mediatorial work, thrones, or seats, are placed around the supreme throne, and on these sit twenty-four members of the human race who escaped the clutches of the grave. Here again we have unquestionably before us scenes of the Investigative Judgment from the days of 1844 on until time shall be no more.

Why is the book at this time unsealed, when Daniel, in chapter 12:4, was bidden to seal up his book until the time of the end, when knowledge should be increased?—The Lord imparts to us the solemn truth that there was to be an opening and a revealing of the Scriptures at the time of the end, such as there never had been previously. Bible students since 1844 have seen great light in the book of Daniel. Ah, but the book of Revelation, whose glory hangs on that of the book of Daniel, and which constitutes the second chapter of the same great prophecy, likewise could not be unsealed until the coming of the advent message in 1844.

"A glory in the Word we find  
When grace restores our sight."

John wept much because he saw no one, in heaven among the angels, on earth among men, or under the earth amongst evil spirits, capable, or worthy, of unsealing the little book which lay in the right hand of Him who sat upon the throne.

The Lamb unsealed it. When? Since 1844, it has lain open. This is the supreme hour of earth's history. It is the moment of superior advantage to the people of the Book. The fourth chapter of Revelation gives the song sung by the four beasts and the twenty-four elders; but in Revelation 5, we have the song of the four beasts, the twenty-four elders, the angels, and every creature in the universe. From the lips of unnumbered myriads all over the universe roll forth songs of unbroken praise. This is the destiny to which the solemn truths of Revelation 4 and 5 are calling us. It is a moment now to solemnize our hearts, and cause us to tread softly, lest we miss this splendid period of preparation; and missing it, we miss the supreme hour of inexpressible glorification.

# AN ANTIDOTE FOR WORRY

By DANIEL H. KRESS, M. D.

**M**UCH ill health is due chiefly to worry. "Do not worry," is the advice commonly given by physicians to patients. "But, doctor," many a one has said to me, "how can I help it? I try not to worry, but things arise over which I can exercise no control; and how can I help worrying when things go wrong?"

The facts are, men and women will worry in spite of the good advice given. It is true, they cannot help it. This is because worry is a symptom, not a disease. Symptoms cannot be got rid of so long as the disease of which they are a symptom exist.

Narcotics will allay symptoms temporarily. Under the influence of drink, a man feels rich, and worry ceases; but when the effect of the narcotic wears off, the deadly symptom looms up in an aggravated form. Nothing can keep it down. Frequently this results in the use of more of the same or of some other narcotic. This explains the prevalence of drink, and the use of tobacco and other habit-forming drugs. It is difficult to say which is the more injurious, worry or the use of narcotics. Both are deadly and shorten life.

Worry exerts a harmful influence on every organ of the body. It interferes with the digestion of food, and is one of the chief factors in the causation of auto-intoxication. It inhibits the function of every organ, causing defective elimination of body wastes. It causes premature old age and death.

## WHY WE WORRY

There is but one way to get rid of worrying, and that is by the removal of that which causes worry, which is a lack of faith in a kind, overruling Providence. Unbelief is the disease of which worry is one of the symptoms. Faith in God excludes worry. The one who believes God, cannot worry; and the one who disbelieves God, cannot keep from worrying, try as he may. Jacob worried when he was deprived of Joseph, his son. He said, "I will go down into the grave unto my son mourning."

Could he have seen the end from the beginning, and recognized the divine hand in it all, as he did later, worry would have been impossible. Instead of saying, "All these things are against me," he would have said, "It is wonderful how God works out His own purposes concerning those who trust Him, and makes even the wrath of man to praise Him." His heart would have been filled with praise and gratitude to God "for His wonderful works to the children of men."

Joseph developed a faith his father did not possess. Had he worried, as did his father, it is doubtful if he would ever have been placed next to Pharaoh upon the throne of Egypt. No man can do his best and worry. Joseph believed in God's overruling providence. He could later comfort his brothers who sought to destroy him. "Be not grieved," he said to them, when he made himself known as

their savior. They had meant evil against him, but God meant it for good. "It was not you that sent me hither, but God." Genesis 45: 5-8. He did not pity himself. He pitied them, the offenders.

Self-pity and worry are twins. They are inseparably connected. "He that cometh to God must believe that He is" what the Word of God declares Him to be.

## BASIS OF PEACE

The children of Israel murmured, and complained of God's providences. They had a hard time. To them, it appeared that there was a deep-laid scheme to destroy them, and that everything was against them. But this was not so. In fact, everything was designed for their good. God was their invincible leader. The experiences which to them seemed so trying, they needed, to acquaint them with the human heart. Unbelief was responsible for their murmurings. Unbelief was what shut them out of the land of promise. "They could not enter in because of unbelief."

Instead of telling patients not to worry, it would be better to direct their attention to the Word of God; for faith in God's overruling providences comes through the Word. There we learn how He wrought for people of the past, and brought good out of evil, blessings out of curses.

It is our privilege to discern mercy in misery, and gain in the loss of all things. When we are able to do this, worry is at an end. There is no place for it, because "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee."

## Appeal from the Land of Huss

THE *Bible Society Record* states that "almost the first letter that has come through from Czecho-Slovakia reports that 'we need Bibles. Try to get us the Word of God.'" This earnest appeal from the land of John Huss, together with the many other urgent appeals coming to our American Bible Society, should lead all, so far as possible, to feel the urgent need of supporting that worthy institution.

Those who are desirous of assisting in sending the Word of God not only to Bohemia, but into the many other places where it is so urgently called for, may send their donations to the treasurer of the American Bible Society, Mr. William Foulke, Bible House, Astor Place, New York.

## Living on Your Nerves

THAT you live on your nerves is nothing to be proud of or to boast about. It really is not a first-class excuse to put up for doing things that normal people are not supposed to do. To live on your nerves may be necessary sometimes. Some emergency demands may call for it, but rarely so. Regularly doing this

# Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

is a squandering of energy. People do not usually wear out from work alone, but work plus extra exertion in pleasure or dissipation is the thing that kills. There are many things that excite or irritate the nervous system. We should guard against this. We should defend our nerves, protecting them from injury.

To be caught by an emergency that demands one to live on his reserve nerve energy is bad enough. It is not a thing to indulge in. High pressure living cannot last.

Nervous people are sick people. They are sick not only in nerves, but in other ways. When the nervous system is out of order, it means an unbalanced system in general.

L. A. HANSEN.

## Notice

The Loma Linda Training School for Nurses will begin a new course on January 1, 1920. Write for information to Superintendent of Nurses, Loma Linda, California.

Beginning January 1, 1920, the Loma Linda Training School for Nurses will give a review course of six weeks for nurses planning to take the State Board examination, which is held the third Wednesday and Thursday in February. Nurses wishing to take this course will please write to Superintendent of Nurses, Loma Linda, California.

## Three Beautiful Sacred Songs

With music for the piano. "The Mountain Flower," "The Wonderful River," and "His Loving Voice." Standard sheet music size, ordinary voice. All three for 50 cents, postpaid. Order from Otto Lundell, 725 Unity Building, Chicago.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$12, 15 gal. \$35. Quick shipments our motto. A. J. Iden and Co., Nevada, Iowa.

### "Fulfill Thy Ministry"

A DAILY paper contained the following interesting item from a town in Oklahoma:

"As a means of increasing the size of his congregation, the Rev. Harold C. Cooke, pastor of the Tigert Memorial Church, inaugurated a new wrinkle in the realm of ministerial endeavor. Ice-cold lemonade and jazz music were provided, and there was an abundance of both.

"On his initial program there appeared a vaudeville actor who appeared in a local theater, and because of the season closing, was found available for the pastor's innovation. This actor featured 'The Alcoholic Blues' when appearing before theater audiences. Another arrangement, of jazz tendencies, was executed for the churchgoers."

When supposed ministers of the gospel so disgrace the cloth as to descend to theatrical and circus methods for drawing a crowd, we are led to believe that the apostle's prophecy is being fulfilled which says:

"The time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."

To such pastors, the apostle writes: "But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry." 2 Timothy 4: 3-5.

Again: "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, wherunto thou wast called." 1 Timothy 6: 11, 12.

### Baptizing by Force

THE Boston Pilot (Roman Catholic), not long ago, gave an account of an order of nuns in South India who ostensibly give free medical attention to Indian children, but take the opportunity to carry infants behind a convenient screen in the dispensary and sprinkle "holy water" over them, thus baptizing them into the church of which the nuns are members.

Another story is told in the same paper of October 4, 1919, by a Father Grasser, of the Holy Ghost Mission in West Africa, who heard the sound of wailing near, and rushed toward the spot, but was halted by a line of old women who were endeavoring to hide a dying infant. After an altercation with the father, and gaining his permission to baptize the baby, he again assayed to reach its side; "but the old pagan women gathered more closely than before around the baby in order to prevent my approach. I saw I must use force, so, lowering my head, I just made a grand rush at them, digging my elbows into their ribs and brandishing my arms and fists till finally I reached the helpless little infant. Taking him up in my arms I poured the saving waters upon his tiny head. He opened his eyes, gave me one look as if to thank me and—flew away to heaven! I'm very sure that some of the old women had good reason to rub their aching ribs, but the little angel must have obtained

forgiveness for me and asked God to give these poor old souls a little sense, for since my adventure I have met with no more resistance of this nature."

Not to speak of such theology, which has no sanction in the Word of God, we find no authority in its pages for using force in baptism, either for adults or for children. Baptism is a sacrament signifying a complete change of heart and



Underwood

York, "the giant killer," is leaving his humble home in the mountains, we are told, to assist in the campaign against the "little white slaver," the deadly cigarette, which is "knocking out" so many of America's youth. He is going to prove to the boys that one can fight just as clean and hard without a "fag," and "play the game straight," with many more chances at the "pot," than with the "makings" handy. He has entered the lists against a more determined and treacherous enemy than he faced on the fields of France; and the fight will demand as much courage and pertinacity as he displayed in capturing 132 prisoners. Bravo for York!

We are also told that he has a plan "up his sleeve" for raising sufficient funds to establish a university to educate the poor people of the Tennessee mountains for larger spheres of usefulness, especially along industrial lines.

life on the part of the candidate, and was only administered by John the Baptist and the apostles of the early church upon repentance and confession of sins. "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins" (Acts 2: 38), was the message of the apostle Peter. Philip said to the Ethiopian eunuch, "If thou believest with all thy heart, thou mayest" be baptized. Acts 8: 37.

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard?" Romans 10: 9, 10, 13, 14.

### Distribution That Increases

WHEN Abraham was called to his great life work, there was given to him the promise and the admonition, "I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing." Genesis 12: 2. God blesses us that we in turn may be a blessing to others. The whole plan of the Lord's work is on the unselfish basis of receiving in order that we may impart. God's blessings are of such a character that the more widely they are distributed, the more they increase.

The more attention we give to passing on the blessings we receive, the more those blessings increase in our own hands. The active Christian who is doing everything within his power to bless those all about him is the one who is receiving the greatest blessing himself. According to our divine Father's plan, it is when we are the most active in doing good to others, that we are the most completely filled with the joy that comes through receiving the heavenly blessings ourselves.

### Religious Combinations in Politics

"EXTENSIVE religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

"If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum." —Report adopted by U. S. Senate, 1829.