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Signs of the Times

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The Passing of the Age

By JOSEF W. HALL

THE most potent force in the world at the present time is that which is working toward the establishment of Christ's kingdom. This revolutionary event will be brought about, however, in a way much different from that commonly expected. Like all universal movements, it centers around a personality; and the force which is bringing it about is the intervening personal influence, in this world's affairs, of a mighty, beneficent Being—the Son of God. It is none other than He who, as the Son of man, taught us the old yet new doctrine of love, even to the laying down of life, as He went through the brief period of His earthly existence on the eastern shore of the Mediterranean, nineteen hundred years ago.

The kingdom of Christ is an absolute necessity to the political and social world, if there is to be any hope that the future, near and remote, will be in any way improved over the past and the present.

There is no lack of attention to the kingdom to-day; but there is a great tendency to forget the King.

Christ has always been the central and imperial figure in the march of events of eternity. Christianity, in its broad sense, is a biography of Christ, in His relation to and ministrations for the salvation of the human race; not the theology of sects or the philosophy of a Tolstoy.

In creation, Christ was the Workman. In Eden, He was the Teacher and Companion. In the wanderings of His ancient people, He was the Guide. In all the events of His manifestation in the flesh,—in His birth, works, teaching, death, and resurrection,—the drama centers upon Him personally. Since that time, the most important matter in the universe affecting man has been Christ's personal, intercessional work for him in heaven, and preparing, in heaven and earth, for the establishment of the kingdom of His direct rule.

"It is declared by Bickersteth and Brooks, who have counted them, and is repeated publicly by Moody and Marvin, who with others have confirmed the fact, that each and every verse in twenty-five makes direct or indirect reference to that last grand, mighty presence of Christ on earth. Every page rings out, 'Behold, He cometh!'"—D. T. Taylor.

In China, under the monarchy, all the eighteen provinces were under the sub-rule of ministers, except Chili, the name of which means "Direct Government," and which was ruled directly by the throne, and is still governed in a special way by the administration at Peking. Christ has ruled the universe since His creation of it, even though for some time

a usurper has lorded over this small part. But the setting up of His kingdom upon the manifest failure of the usurper, who will be tolerated no longer, will mean direct government of a personal Sovereign, in which all subjects will be insured everlasting life, perfect liberty, and untarnished happiness.

Contrary to presentations of to-day, the New Testament writings set forth in larger letters and more repeated passages the "presence" of the King than the establishment of the kingdom. Christ emphasizes His active participation:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory."

The leaven of the advent is working among the great evangelical churches, as is evidenced by the "Second Advent Congresses" in New York, Philadelphia, and elsewhere, with delegates from many denominations. There are thousands of people of no denominational affiliation who entertain serious thoughts of the advent. The attention of men who look at the matter from religious, economic, political, and social viewpoints is turned to the idea of Christ's return as the only solution of the world's difficulties. Peter, the most practical of the apostles, states his conception in literal language:

"The Lord is not slack concerning His promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance."

"But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise,

Coal shortage means suffering and sickness to the poor. The scanty supplies their wages or the railroad side afford, provide but a meager store against the zero weather of the North and the East. "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will He pay him again." Proverbs 19: 17.



and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up.

"Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:9-13.

Very active and earnest movements are preparing the people of the world who are willing, for the reception of the kingdom. At the same time, a culminating countermovement toward wickedness

and laxity is permeating society, which will bring about the disintegration and liquidation of civilization in its present state. "Evil men and seducers shall wax worse and worse." 2 Timothy 3:13. However, the constructive power in the kingdom of God will not be an inter-church world movement, or a league of nations, or any religio-political or political movement advanced by men who have a sincere desire to save the situation. It will be the personal advent of the personal Jesus with all His holy angels.

To lose the vividness of our conception of this event is disastrous. We are witnesses of the passing of the age. And the force which will establish the next, and which is already felt, is Christ the person—the King.

"just for fun," but each of the other nine is as thoughtlessly transgressed.

God's jurisdiction is not bounded by mountains or rivers. What is sin east of the Rocky Mountains is sin west of them. Sin in Europe is sin in Asia or Africa. God is no respecter of persons or localities.

"Sin is the transgression of the law"—God's law; and wherever and whenever that law is transgressed, whether in seriousness or in fun, that is sin; and "the wages of sin is death."

Christ left His home in heaven and came to this sin-cursed earth to die, that man might be saved from eternal death,—the final wage of sin. He will soon come again "the second time without sin unto salvation."

There is still time to repent of sin. Sincere, earnest repentance will avail for sins, seriously committed or committed "just for fun." Only those who have repented and confessed their sins will be ready to meet Him in the great day of His coming.

Just for Fun

And Its Consequences

BY B. M. GRANDY

OLD Mr. Denning and young Mr. Wilkins were related in a way. To be more particular, old Mr. Denning was the stepfather to Mr. Wilkins's mother-in-law.

I'm not prepared to say whether this relationship had anything to do with their feelings toward each other, unless it afforded them an opportunity to express their differences oftener. Their friends all knew that there wasn't a very cordial feeling between them.

One afternoon, I was surprised to see Mr. Denning covered with dust, and hatless and coatless, hobbling along toward home in an unusually active way.

Spying me across the street, he excitedly hailed me with the words, "Hey there! I want to talk to you a minute;" and as he came closer, he continued: "That good-for-nothing Wilkins ought to be arrested. It's a shame to think that a big, strong young man like him would treat an old man like me the way he did. If I'd been twenty years younger, he couldn't have done it. Not much! It happened right down in town, too. He threw me down on the ground and held me there in spite of all I could do. I'm not going to stand such treatment. It's an outrage, and I want you to go and talk to him about it—treating his poor old grandfather so shamefully!"

"And you didn't do a thing to provoke him?" I asked.

"Well, nothing worth while. I only called him a name."

He then told me what he had called him. It was a vile name,—a name that would make most men angry, and a man like Mr. Wilkins furious. He had also taken God's name in vain.

"But, my friend," I said, "you, a professed Christian, mean to tell me that you called a man such a vile name? You know that any man would resent such an insult. I'm not surprised at Wilkins's



losing his temper. He doesn't profess even to be a Christian, and it is a wonder he didn't treat you worse than he did."

"But you do not understand the matter," answered my old friend. "In the country you came from, and in the country I came from, it is considered an insult to call a man the name I called that good-for-nothing Wilkins; but in this country, it is a custom among men to call one another that just for fun."

It was evident, though, that Mr. Wilkins hadn't seen the funny side of the matter; neither did the older man seem to be greatly enjoying the incident.

Calling another a vile name "just for fun"! Taking God's name in vain "just for fun"! Breaking the commandments of God "just for fun"! Committing sin "just for fun"! Yet how often it is done! Shame on the generation of men that thus brings the Son of God to open shame "just for fun"!

How little do they realize the enormity of sin! How little do they realize the infinite price that has been paid to redeem man from the awful curse of sin! How little do they realize how God hates sin!

In Noah's day, men became so wicked "that every imagination of . . . his heart was only evil continually." His life was filled with sin. His hours of pleasure were spent in sin. He sinned "just for fun."

This is so of the present time. The broad pathways that lead to destruction are thronged with pleasure lovers that find pleasure in unrighteousness, sinning "just for fun"!

In many circles, God's name is spoken a thousand times in cursing, to once that it is breathed in prayer. Thoughtlessly, carelessly, even merrily, is His name mingled in ribald jest and wild revelry. And not only is one commandment broken

That Back Yard

THE true character of the householder is often reflected in his back yard. The front yard may be kept in order for inspection by passers-by or by visitors; but the back yard indicates our real appreciation of health, hygiene, and cleanliness.

How is your back yard? Is it full of rubbish? Is the garbage unkept? Are the wastes unprotected from flies? Is the stable or other outbuilding a breeding place for flies to carry filth into the house—either your own or your neighbor's?

Health and decency demand attention to cleaning up. Consideration for our own household as well as the welfare of the community demands it. There is no good reason for the back yard's being especially unattractive. Possibly it might be made into a garden, a playground, a berry patch, a vineyard, a small orchard, or a family lawn. It may have possibilities that are worth even more to the family interests than is the front yard, which is usually well kept, especially for the benefit of others.

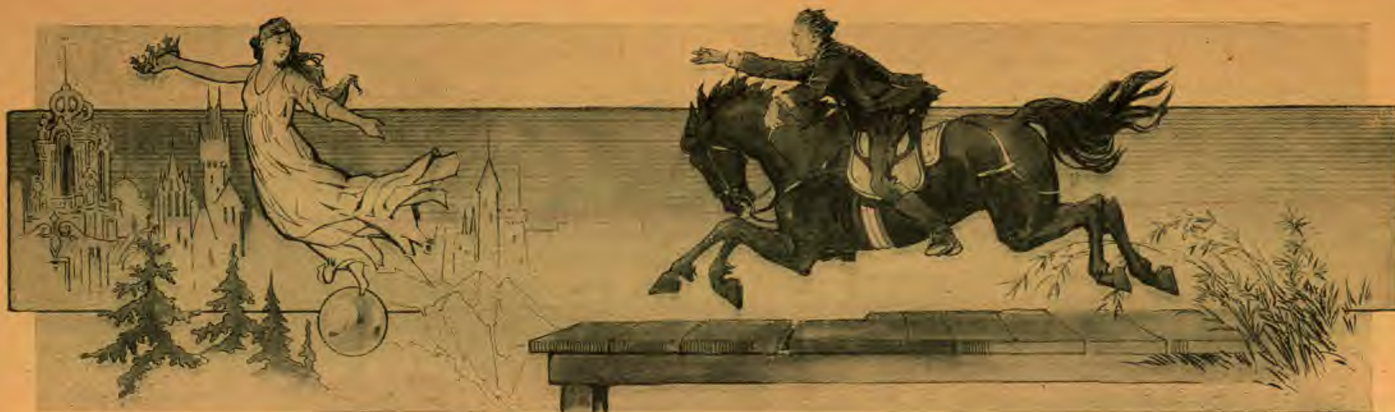
L. A. HANSEN.

Weightier Matters

SOME people believe that all who receive the Holy Spirit will speak with tongues, and that the gift of tongues alone is evidence that the person has received the Holy Spirit. But the Word of God does not so teach. It teaches that the gifts will be in the church, but that not all will have the same gifts; that different gifts will be bestowed upon different members. Read 1 Corinthians 12:1-12.

The one thing for which an individual needs the Holy Spirit is that he may have the power to live a righteous life. Living a righteous life is more important than speaking with tongues. The former is strictly necessary to salvation, but the latter is not. It is a trick of the devil to sidetrack professed Christians to something of minor importance, that they may lose sight of the one great essential to the saving of the soul.

J. W. LOWE.



The Dead Line of Sin

By ORVA LEE ICE

HOW many persons in this poor, tired world, have gone through this day without even the thought of God! How many strained faces and tired hearts rush through whole weeks, and never turn their thoughts to our dear Lord and Comforter! How many weary bodies and aching heads will recline upon their beds to-night without directing a prayer to that King and Father in whose hand their life is, in whom they live, move, and have their being!

Think, if you will, of the untold thousands who have heard about God, in this land of light and civilization, yet who daily forget and ignore Him. Pass along the highways and thoroughfares to-day and look into the faces of those you meet, and read there, in hard lines, the obituary of a dead conscience—that barometer of the soul, that delicate instrument which for years has registered no impression from the Spirit, no message from God.

Look abroad in the land at the total disregard of God, at the countless consciences so seared with the hot irons of fiery indulgence that they never feel the slightest twinge of remorse. See the hearts of stone, merciless hearts, that give back no response to the patient knocking of the Son of man.

Watch the darkened souls go to and fro, from home to work, and from work to home again, as doors upon their hinges, with scarcely a ray of hope to brighten their lives. Observe the numberless "Christians," bearing about the Name of all names, whose hearts are so overcharged with the pleasures of this world and the cares of life that they have no time to read the Book of all books. Endeavor to count the countless "lights of the world" that are dead and smoky through sheer neglect to be daily filled with heaven's pure oil. Am I one of them?

POLITICS NO REMEDY

The world is losing its sense of sin. There are few conscientious lives to-day that feel the vital pulsations of the Spirit of God. Age-old standards of moral restraint are being swept aside. The infidelity of the blatant infidel is passed into the infidelity of the latent Christian. The world is simply ignoring God every day in their lives and in their plans for the future. They realize less and less their accountability to the living

"There is a line, by us unseen,
By which our path is crossed,
Beyond which God Himself hath
sworn
That he who goes is lost."

God, and make absolutely no preparation for the Day of Judgment.

In what age are we? Is God dead? Has the world gone to the devil? Why such apathy and indifference to the great truths of God? Whence this strange, disordered, silent, mysterious, perplexing situation? Are we approaching something for which we are not prepared?

The industrial crisis is a woe. The international situation is a perplexity. Our political watchmen are feeling their way along and sounding every foot. But the industrial crises, the international perplexities, and the baffling political situations are the outflowing of the prostrated morals of the world's society. The low ebb of the morals of the world has left the national ships of state aground. Moral depravity is the disease of the world, which has broken out in the stinging rash of industrial strikes, wars, and rumors of wars. The world is "eating and drinking, marrying and giving in marriage," running to and fro, "lovers of pleasures more than lovers of God."



To-day as He calls to your heart, heed His voice. There is comfort and salvation with Him—comfort and salvation now.

Let the Spirit of God have right of way in the hearts and lives of the world. Let it take away the heart of stone and put in the heart of flesh. Let there be consciences void of offense toward God and man, susceptible to the still, small voice of the Holy Spirit, in every life, rich and poor, free and bond, and these perplexing Gordian knots in industry and politics will be cut asunder.

What the world needs is the Spirit of the Lord in the heart, not a powerful political party, or a better man for president. No president or body of politicians will be able to better conditions so long as men's hearts are "set in them to do evil" continually. Not a change of politics, not a change of administration, not a change in the cost of living, nor a change in the standard of wages, but a change of heart, is the need of the hour.

THE DEVIL'S HEAVEN

This spiritual apathy and wholesale indifference to God and God's Spirit is killing the world. Man has forgotten God, and His Spirit is surely forsaking man. God has been crowded out. Man's conscience has been so violated, and the Spirit of God so insulted and ignored and sinned against, that many have already committed the unpardonable sin. In many, many hearts, the still small voice is never heard, year in and year out, and will never again be heard. The Lord says, "My Spirit shall not always strive with man." Genesis 6:3. How many hundreds and thousands in this old world of ours have felt the last striving of that Spirit, at whose heart's door the Master has knocked for the last time!

There are "doctrines of devils," declaring that all will be saved. These beliefs are gaining adherents among those who are eager to get all in this life, and at the same time be assured of a home in the next. Certain men are teaching the doctrine of future probation, a millennium of hope, during which many shall come to the knowledge of repentance, and ultimately be saved.

The doctrine of a future probation is anti-Biblical. It is a license to indulgence. It is one of the causes of men's hardening their hearts and compromising their consciences. Why listen now when there are a thousand years in which to listen? Why not get this world and

the next one too? Why not gratify the desires of the flesh, if the murderer, the suicide, the rake, the gormand, the drunkard, and every foul-mouthed wretch that ever lived, with little suffering, may pass into the heaven of spiritualism and "progress" to the highest sphere? These are the causes of the tidal wave of immorality, dishonesty, and sin of every kind.

YOUR LAST CHANCE

The Bible teaches, "To-day if ye will hear His voice, harden not your hearts." The doctrine of a future probation teaches, You'll have another chance to-morrow. The Word says, "Seek ye first the kingdom of God, and His righteousness." Future probation says, Seek it later. It is written, "Come now, and let us reason together." Spiritism whispers, You can come later. The Scriptures read, "Behold, now is the accepted time." The evil one declares, There will be a thousand years, later, in which nearly all will be accepted. The Bible tells us: "Behold, now is the day of salvation." "My Spirit shall not always strive with man." Again it is written, "It is a fearful thing to fall into the hands of the living God." The devil teaches, God is too merciful to destroy sinners. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." 1 Corinthians 6: 9, 10.

Jesus Himself pictured for us the Judgment scene: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his 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. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire. . . . And these shall go away into everlasting punishment: but the righteous into life eternal." Matthew 25: 31-46.

These scriptures are too plain for even the fool to err therein. On the one hand is the everlasting punishment of the wicked; on the other, the everlasting reward of the righteous. *Everlasting life—everlasting punishment!* Not a respite for the wicked, then a second probation and final salvation. The Lord says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

That day is the Day of Judgment, the day of final awards, the great pay day. The crooked will then be made straight. Injustice will be brought to the bar, to the line and to the plummet. Tears will all be wiped away. Mercy will have shed her last beseeching tear. Justice will be the court in that day. Accounts will

all be balanced. It will be the court of final appeals, the supreme court of the universe.

SOME ONE IS KNOCKING

The Bible is true. It alone is a true guide. It points out the way, manner, and time to seek salvation. To put off the day of salvation is a hazardous undertaking. It is sawing off the limb of hope upon which we are sitting. There breathes not the man with soul so dead that he has not heard the Spirit's call. To reject its pleadings is to reject life eternal. To put it off a single day is to lessen our chances of eternal life.



Every heart has heard the knocking, knocking, knocking, of the patient Master. Every heart continues to hear it until, through continual disregard, it is "hardened through the deceitfulness of sin."

There are thousands to-day who receive but few impressions from God. For this cause, there is no spirit of righteousness manifested in their lives, but dishonesty and greed. For this cause, "perilous times" have come. Men are "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

These things are fruits of the flesh and not of the Spirit. These conditions are signs that God's Spirit is not guiding in the lives of the world, signs that it has been rejected, signs that the Spirit is slowly but surely being withdrawn from the earth, signs that probation's door is closing. They are more; these conditions extant to-day are signs of the times, signs of the end. They are signs of the great second advent of the King of kings; for "this know also, that in the last days perilous times shall come."

"The Bursting of the Monsoon"

Just now these words, "the bursting of the monsoon," referring to the annual rainfall, have been on the lips of many throughout India. And why?—The long drought, the wide, burnt-up, heart-breaking expanses, the dust-filled air, the shortage of water, the threatened famine, and the intense, shriveling heat, make every one long for "the bursting of the monsoon." Throughout India, by May and June, the heat has become exceedingly trying, and everywhere the country is parched; in fact, in many places, India has become like a great desert. A continuation of the drought, as sometimes happens in certain districts, must bring famine and death. No wonder, then, that all over the empire, widespread interest is shown in the first indications of the approaching rains. Telegrams tell that the monsoonal rains have reached Ceylon, and then it is known that in a week or ten days the rains will have reached far into India.

And what a transformation! The face of nature has radically changed from its somber hue to a countenance of gladness. Apparent desert lands are converted into green and fruitful fields. The desert rejoices and blossoms as the rose. Instead of burning sands there are pools of water. Man takes on new life and courage, and the whole animal creation seems filled with new life. One of heaven's richest blessings has come.

THE SPIRITUAL LESSON

Look at Joel's picture in chapter 1 of his prophecy, of the barren field, the dried-up vineyard, the withered fruit trees, the distressed husbandmen. "Joy is withered away from the sons of men." And even the beasts of the field mourn out their distress because there is neither food nor drink. But now let us note the changed conditions indicated in the following words:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month."

How often in the Scriptures is reference made to this priceless blessing, the latter rain! And how much it is needed! The world is cheerless and hopeless without it. There can be no spiritual life, no progress, without this blessing. Our lives must become as a vast desert, and fruitless life's harvest.

And as in India while the need is so great, intense anxiety is expressed as to the time when the rains are to come, so should every heart beat with expectancy as to the day when God shall visit His people in a very special manner with His Spirit.

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children. For the baptism of the Spirit every man should be pleading with God."

J. E. FULTON.

Foundation of False Worship

BY EMMETT J. HIBBARD

"COME unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30.

It has seemed of late more necessary than at any time before, that this comforting invitation of Christ be extended to a troubled and sorrow-stricken world. It has seemed necessary also that some one make plain the striking contrast between this comforting yoke, or service, of Christ and the heavy, burdensome yoke of Satan.

It is Satan's yoke which galls. His yoke it is which makes one "heavy-laden." The invitation, then, is for all who are tired of the heavy burdens imposed upon them by the yoke of the enemy, to "come" to the Burden-bearer, "casting all their cares upon Him," that they may find soul rest; that they may rest their troubled hearts in the assurance that "the wages of sin" have been all paid by Jesus, and that an eternal home in the world to come has been abundantly provided through the redeeming Sacrifice of Calvary.

But the enemy constantly intrudes, and obstructs our way. He is loath to relinquish his hold upon the human heart. Therefore it behooves each candidate for heaven to make sure that none of this enemy's principles are interwoven with Christ's truth. "For we are not ignorant of his devices."

I shall quote first from a book entitled "Patriarchs and Prophets," which gives a lucid explanation of the introduction of the great plan of redemption, together with Satan's attempt to deceive mankind and also to subvert the gospel plan. You know there has been but one plan of redemption devised, or offered to mankind: "Jesus Christ the same yesterday, and to-day, and forever." He is the One upon whom the plan has ever depended. And when He said, "My yoke is easy, and My burden is light," He declared a truth eternal, and coextensive with the gospel plan.

Concerning the original declaration of the plan I quote:

"When man fell by transgression, the law was not changed, but a remedial system was established to bring him back to obedience. The promise of a Saviour was given, and sacrificial offerings pointing forward to the death of Christ as the great sin offering were established. But had the law of God never been transgressed, there would have been no death, and no need of a Saviour; consequently there would have been no need of sacrifices."—Page 363.

"The sacrificial offerings were ordained by God to be to man a perpetual reminder and a penitential acknowledgment of his sin, and a confession of his faith in the promised Redeemer. They were intended to impress upon the fallen race the solemn truth that it was sin that caused death.

"To Adam the offering of the first sacrifice was a most painful ceremony. His hand must be raised to take life, which only God could give. It was the first time he had ever witnessed death, and he knew that had he been obedient to God, there would have been no death of man or beast. As he slew the innocent victim, he trembled at the thought that his sin must shed the blood of the spotless Lamb of God. This scene gave him a deeper and more vivid sense of the greatness of his transgression, which nothing but the death of God's dear Son could expiate. And he marveled at the infinite goodness that would give such a ransom to save the guilty. A star of hope illumined the dark and terrible future, and relieved it of its utter desolation."—Page 88.

READ HIS DOOM

We read in another place: "Since the announcement to the serpent in Eden, 'I will put enmity between thee and the woman, and between thy seed and her seed,' Satan had known that he did not hold absolute sway over the world. There was seen in men the working of a power



PEACE THAT PASSES UNDERSTANDING

Our deeds, and the words that we utter,
To the eyes of the world will unroll;
The desires that rest in the bosom,
The thoughts that abide in the soul.
No matter what creed or profession
We make, our life is a scroll
That the world reads, and marks our progression,
As we act out the thoughts of the soul.
Oh, then, may our thoughts be the purest,
And the heart be renewed from above;
For heaven is sweetest, and surest,
When the actions are guided by love.
There's rapture, if we will but learn it,
In making the broken heart whole;
And the world is not slow to discern it,
When Jesus abides in the soul.

Life opens in rapture before us,
As the bright years of heaven draw nigh;
The grand bow of promise bends o'er us,
And tells of a mansion on high.
And those who have followed the Saviour,
And yield to His loving control,
Will rest in His love and His favor,
While Jesus abides in the soul.

L. D. SANTEE.

that withstood his dominion. With intense interest he watched the sacrifices offered by Adam and his sons. In these ceremonies he discerned a symbol of communion between earth and heaven. He set himself to intercept this communion. He misrepresented God, and misinterpreted the rites that pointed to the Saviour. Men were led to fear God as

one who delighted in their destruction. The sacrifices that should have revealed His love, were offered only to appease His wrath. . . .

"When God's written Word was given, Satan studied the prophecies of the Saviour's advent. From generation to generation he worked to blind the people to these prophecies, that they might reject Christ at His coming."—"Desire of Ages," chapter 12, paragraph 4.

At this point, it will be both instructive and profitable to note the beginning of two systems of religion—the one founded on God's plan, the other on Satan's perversion of the plan:

(1) "By faith Abel offered unto God a more excellent sacrifice than Cain." Hebrews 11:4.

We read again in "Patriarchs and Prophets," pages 72, 73:

"Abel grasped the great principles of redemption. He saw himself a sinner, and he saw sin, and its penalty death, standing between his soul and communion with God. He brought the slain victim, the sacrificed life, thus acknowledging the claims of the law that had been transgressed. Through the shed blood he looked to the future sacrifice, Christ dying on the cross of Calvary; and trusting in the atonement that was there to be made, he had the witness that he was righteous, and his offering accepted.

(2) "Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested.

FREEDOM IN TRUTH

"Cain and Abel represent two classes that will exist in the world till the close of time. One class avail themselves of the appointed sacrifice for sin; the other venture to depend upon their own merits; theirs is a sacrifice without the virtue of divine mediation, and thus it is not able to bring man into favor with God. . . . Those who feel no need of the blood of Christ, who feel that without divine grace they can by their own works secure the approval of God, are making the same mistake as did Cain. If they do not accept the cleansing blood, they are under condemnation. There is no other provision made whereby they can be released from the thralldom of sin."

In passing, notice this expression—"the thralldom of sin." Thralldom is slavery, and slavery is bondage. There is no thralldom of righteousness. There is no slavery or yoke of bondage in the true service of God. His "yoke is easy" and His "burden is light."

But "the class of worshipers who follow the example of Cain includes by far the greater portion of the world."—*Id.*, page 73.

"The principle that man can save himself by his own works, lay at the foun-

dation of every heathen religion; it had now [at the first advent of Christ] become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, *men have no barrier against sin.*—"Desire of Ages," chapter 3, paragraph 14.

SLAVISH SERVICE

"The people whom God had called to be the pillar and ground of the truth, had become representatives of Satan. They were doing the work that he desired them to do, taking a course to misrepresent the character of God, and cause the world to look upon Him as a tyrant. The very priests who ministered in the temple had lost sight of the significance of the service they performed. They had ceased to look beyond the symbol to the thing signified. In presenting the sacrificial offerings they were as actors in a play. The ordinances which God Himself had appointed were made the means of blinding the mind and hardening the heart. God could do no more for man through these channels. The whole system must be swept away."—*Id.*, paragraph 16.

Since, therefore, the Jewish priests had accepted Satan's view, thus making their God a tyrant; and Satan's interpretation of the sacrifices, using them to appease the tyrant's(?) wrath, instead of beholding in them a revelation of God's love; and since the whole perverted service was made a means of *earning God's favor*; and since in no sacrifice did they behold the Lamb of God, who was so soon to die for them on Calvary,—we see that the entire sacrificial service was misapplied, at variance with, yea, diametrically opposed to, its original design.

The service had also ceased to be *voluntary* on the part of each individual, and was exacted of him, for his god was a tyrant—even the god of this world. They had not only substituted the heathen principle for the Christian principle, but they had actually exchanged deities—worshiping the character of Satan under the name of God. Little wonder that their religion was a "yoke of bondage."

Even the sacrificial system, thus misapplied, had become "a yoke of bondage." But to the true worshiper, one who saw release from the thralldom of sin through the solemn service symbolizing the infinite sacrifice of Calvary, it was as far from a yoke of bondage as Christ is distant from Satan—in character, in spirit, and in all benevolence. God forbid, then, that any one should believe that the God of love purposed to "impose," in the arbitrary sense, the service which symbolized the voluntary acceptance of the Redeemer to come.

A GLORIFIED RELIGION

Should I dream, some dark night, that this were God's purpose for sinners, I should not know how to exalt His holy name sufficiently, when I should awake and find it but a dream—a horrible nightmare. No, no, friends, that is not the true conception of God or of His Anointed. Abel's conception was correct—not Cain's.

"In every page, whether history, or precept, or prophecy, the Old Testament Scriptures are irradiated with the glory of the Son of God. So far as it was of divine institution, the entire system of Judaism was a compacted prophecy of

the gospel. 'To Christ give all the prophets witness.' From the promise given to Adam, down through the patriarchal line and the legal economy, heaven's glorious light made plain the footsteps of the Redeemer. . . . In every sacrifice, His death was shown. In every cloud of incense His righteousness ascended. By every jubilee trumpet His name was sounded. In the awful mystery of the holy of holies His glory dwelt."—"Desire of Ages," chapter 21, paragraph 39.

Some have thought that the sacrificial service pointing to Christ, and understood by Abel, must be the yoke "which neither our fathers nor we were able to bear"; because of the tender hearts of men who dreaded the shedding of blood, symbolical of Christ. The writer finds no inspired evidence for such interpretation, but quite the contrary. Here is a scene illustrating the point:

"Jesus looked upon the innocent victim of sacrifice, and saw the Jews had made these great convocations scenes of

bloodshed and cruelty. In place of humble repentance of sin, they had multiplied the sacrifice of beasts, as if God could be honored by a heartless service. The priests and rulers had hardened their hearts through selfishness and avarice. The very symbols pointing to the Lamb of God, they had made a means of getting gain."—"Desire of Ages," chapter 65, paragraph 3.

I therefore do not imagine that the "tender hearts" (?) of such as dealt thus with the symbols of Christ's sacrifice, were greatly burdened with pain because they saw in the temple offerings a type of their Redeemer, and reluctantly slew the symbols of His supreme sacrifice.

So, then, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Thus it was in the beginning, is now, and ever shall be, world without end. Amen.



WHO ARE ISRAELITES?

"They are not all Israel, which are of Israel."

BY ALLEN MOON

AN Israelite is a prevailer, an overcomer—not in a natural, but in a spiritual sense. Of such Paul wrote, "And so all Israel shall be saved." Paul might have said, and truthfully, too, All who are saved are Israelites.

God did not give to Abraham, nor to Isaac, the name Israel; therefore no one inherits the name by virtue of being a descendant of Abraham. But God did promise to Abraham and his seed an eternal inheritance. To be an Israelite is to be in a saved condition. By the term "saved," Paul means pardoned, delivered from the penalty of sin, free in the sight of a just and holy God. How desirable, then, it is to be an Israelite!

There was a time when it was thought that only the children of Abraham had a right to the name Israelite; but God, the Author of the term, did not purpose to have it confined to one family only. Paul's words, "All Israel shall be saved," could not be construed to mean all the seed of Abraham after the flesh; "for the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Romans 4:13.

God's Word is the only sure guide in coming to a conclusion in such matters. Jacob, the grandson of Abraham, was the one who received from God the name Israel. This name was given to him to distinguish him as a man of faith. But we read, "They are not all Israel, which are of Israel." Romans 9:6. This establishes the fact that not all the descendants of Jacob were Israelites. The inheritance of the name does not come

through the flesh, but through faith, just as Jacob obtained it.

It being true that not all the seed of Israel were Israel, it is also true that the gentiles may, by faith, become true inheritors of the name Israelites.

SALVATION NOT ALONE FOR JEWS

The Son of God, in speaking of Nathanael, said, "Behold an Israelite indeed, in whom is no guile!" This language intimates that not all who were called Israelites were so indeed, "because they sought it not by faith, but as it were by the works of the law." Romans 9:32. Yet the children of faith among the seed of Abraham, as well as those of the seed of Jacob, were true Israelites.

"That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." Romans 9:8.

Of the Child of Bethlehem it was said prophetically, "Thou Bethlehem, in the land of Juda, . . . out of thee shall come a Governor, that shall rule My people Israel." Matthew 2:6. (See Micah 5:2.) All true Israelites are God's people. The prophet said: "They [Israelites] shall spring up as among the grass, as willows by the watercourses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isaiah 44:4, 5. It matters not whether the children of faith that spring up among Jews or gentiles, call themselves the children of God.

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To-day it is difficult to name a noble figure, a sweet simile, a tender or attractive relationship of this world, but in it we find a picture to set forth Christ. Are we wounded, He is balm. Are we sick, He is medicine. Are we naked, He is clothing. Are we poor, He is wealth. If the storm drives, He is our anchor.

Chiefest Among Ten Thousand

"Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of Thy kingdom." Hebrews 1:8.

GOD'S names are not arbitrary. They are not mere titles for convenience, without fitness or significance. God's names are descriptions. They are characterizations. What He names anything to be, by His creative power it becomes.

When God calls the Son by His own title, we know that Christ is all that God names Him as being. God begot Christ. Just what this was, we cannot know, without knowing all that God knows, which is impossible. But what it means, we may know; and it means that God gave the Son equality with Himself.

All that Christ is, He thus derives from God, the Father who begot Him. And all that Christ is, lies in the fact that He is in this peculiar sense the Son of the Most High. Having this in mind, we may consider again, more fully than we have yet considered, the seven characteristics of the Son as given in the opening chapter of the book of Hebrews.

1. Christ is the heir of all things. As the Son of God, He is the heir of God.

The One to whom all belongs is therefore the One who saves all that is to be saved. And there is no "other name under heaven given among men, whereby we must be saved."

There have been countless thousands in the past—and the numbers are no less

By LUCAS A. REED

in the present—who wanted to be saved by their own unaided efforts. They have felt that it would belittle them to accept aid from another. It would be an acknowledgment of their own helplessness. Thus pride is the motive that drives men to be their own saviors. Pride will not say, "I am lost; I cannot find my way out." They would rather win by personal effort; for then man in his pride could say, "Behold, I have done it," and, "Behold what I have done."

Many and specious are the arguments by which men refuse the atonement of Christ. The cause of this refusal, however, lies in the pride of man, the stubbornness of the human will. It will not yield to the will of God; for "the carnal mind is enmity against God," and "is not subject to the law of God, neither indeed can be." Romans 8:7.

The will of God alone, not our unyielded will, is the means of our sanctification. (Hebrews 10:10.) Our will must yield to His will, saying, "I come to do Thy will, O God." Hebrews 10:9.

But we must not think of God's will as like that human thing revealed in man which acts capriciously and stubbornly.

God decides all things in the light of unending years, seeing all that is involved through the cycles of eternity. He sees what is best, the very best, for the individual, and for all with whom the individual will ever have to do. God chooses for us, then, as we would choose could we see as He sees all that is comprehended in our lives now, and the good purpose that will work out in them to the uttermost ages of eternity.

There is no other way, for only His will is finally causative. We may cause certain things by our mere human will; but this is because God, in our creation, willed that we should thus cause them. We cannot by our will power make one hair white or black, we cannot add one cubit to our stature. God has not endowed our wills with energy for any such work.

But His will is all-powerful, almighty. Within that will resides the energy that moves the millions of worlds and gives activity to all. And that all-energizing will has decreed to the Son the heirship of all things, because He and He only is the Son of God.

2. Through Christ the Son, God the Father made the worlds.

Because the world was created by Christ, nature still witnesses to her

Creator. Though there has been a dulling of the light of nature, her light still reveals the source from which it came. Though men may forget the meaning of her symbols, the things of nature still speak of the One who wrote all things in earth and sea and sky.

REFLECTION OF INFINITY

Hence to-day it is difficult to name a noble figure, a sweet simile, a tender or attractive relationship of this world, but in it we find a picture to set forth Christ as the Saviour and Shepherd of this world. Are we wounded, He is balm. Are we sick, He is medicine. Are we naked, He is clothing. Are we poor, He is wealth. Are we hungry, He is bread. Are we thirsty, He is drink. Are we in debt, He is surety. Are we in darkness, He is our sun. If we would build a house, we are reminded that He is the rock on which character must erect its structures. Are we to be tried, we remember that Christ is our heavenly advocate. Are we condemned, in Christ is our pardon. If the storm drives, He is our anchor.

To bring Christ forth in all His matchless charm, nature culls her rarest flowers, the lily of the valley and the rose of Sharon, and decks His holy brow. For His glory, the skies contribute their light; He is the Sun of righteousness, and He is the bright and morning Star. For Him, the sea yields up its treasure; He is the pearl of great price. From mines and mountains of earth come loads of rich tributes, the finest of jewels and the gold of Ophir. And for Him, the myrrh and the frankincense yield their perfume, and the clustered vine and the stately cedars of Lebanon bear their splendid offerings.

There is no food for soul or body, in which God, in creating it, did not symbolize Christ. It bears its witness to Creator and Redeemer. God is light for the eye, He is voice or sound to the ear, He is wine for weariness, He is peace for our trouble.

God must either create the worlds Himself, or employ a Creator for the work; and only Christ, being God, could be the Creator of the worlds.

3. Christ is the brightness of God's glory. The Son manifests the Father.

As the light, coming across the abyss of ninety-three millions of miles from sun to earth, brings, in all essentials, the sun itself to our earth, so does Christ, coming across the abyss between the sinner and God, bring, in all essentials, God Himself to man.

Christ is the outshining of God's glory. That is to say that Christ bears the same relation to God that light bears with reference to the sun. The relation existing between God and Christ is the relation existing between light and the orb of light. Let us consider it in detail.

REVEALED BY THE SON

a. A luminous body becomes perceptible through the light emitted by it. Thus God is made manifest by means of Christ. He is the shining forth of God.

b. When we see the light of the sun, we say we see the sun. Technically we do not see the sun. It is separate from us ninety-three millions of miles, and itself is not in contact with us. We would not know of its existence did it not send light across the distance, and by its light

THE MONOSYLLABLES OF JESUS

By WILLIAM P. PEARCE

A MONOSYLLABLE is "a word of only one syllable," yet that syllable may be so important as to render a sentence meaningless without it. Hinges are insignificant things compared with the door on which they are fastened, yet they are very significant when the door is needed for service. The rudder of a ship is only a small part of a ship's equipment, yet it is one of the most important parts when crossing the sea. The little sunbeams paint the flowers, the tiny seeds fill the granary, the small letters compose the alphabet, and the monosyllables beautify and energize the English language.

Jesus was profuse in the use of monosyllables. They were His greatest words. (Mark 8:38.) Turn to His best known utterance—the golden text as recorded by John in the sixteenth verse of the third chapter—and out of the twenty-five words, nineteen are monosyllabic.

Among the many monosyllables Jesus used, there are four that include salvation, service, satisfaction. The first is "come." It was the antediluvian invitation, the postdiluvian solicitation, and it is the climax of the Bible's peroration: "The Spirit and the bride say, Come." Revelation 22:17.

It is stated that a certain dyspeptic earl of England used to visit the humble home of an old woman named Betty, who would make him an oat-cake that he could easily eat and digest. On day Queen Victoria was his guest; and thinking to please Betty, the earl invited her to come and meet her majesty. Dressed in her best, the old woman started, but was stopped by the servant at the door. She refused to leave, saying again and again, "He told me to come, he told me to come." The servant notified his master. Understanding the situation, the earl went and brought Betty in. After a visit with the queen, she left; and as she met the servant, she said, "Ah, but he told me to come, he told me to come."

That's exactly what Jesus has done. It's a "come" not to the "stuck up's,"

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"All this I did for thee; what dost thou for Me?"

touch our eyes, and by its heat touch our bodies. So we do not, cannot, come in contact with God, except through Christ. He is the One who came all the way across from heaven to earth to reveal God to us here. We would never have known God without Christ's contact with Him.

c. But in the rays of the sun, we virtually see the sun. So in Christ do we virtually see God. The rays coming to us come from the sun. So Christ comes from God. And the rays come because they are sent by the sun. So Christ is sent by the Father.

d. Light and heat are manifestations of the sun. They do not exist as independent or separate from the sun. Thus in a well understood sense, the light of the sun is the sun. No more can one think of Jesus Christ as independent of or separate from the Father. He tells us that He does nothing of Himself, cannot do anything of Himself. He does only what He sees of the Father. You cannot separate the light of the sun from the sun itself. No more can you separate Christ from God. In the face of Jesus Christ shines the glory of God Himself.

e. From the light that comes from the sun, we learn all that the sun can tell us of itself. Every fact of astronomy has been learned by the study of the rays of light. It is found in no other way. There is no other means by which these things can be ascertained. All we know of sun, moon, or stars,—whether of their size, of their movements or relative positions, of their distance or their character,—is told by the radiant energy they emit. And Christ reveals God, and all that is to be known of God. He is the only revelation of God. As in astronomy, in order to know sun, moon, or stars, you study only their rays of light, so in religion, to know God, you are to study only Jesus Christ.

Thus, briefly, we see what is comprehended in Christ as the brightness of God's glory. Thus is appeal made to light, in the first chapter of Hebrews, to vision forth Christ's relationship with God. He is the outshining, the going forth, the manifestation, of God.

WORTHY OF HIS FATHER

4. God is the Father of Christ. The Father is seen in the Son.

All that Christ has done as revealed in His life on earth and His ministry in heaven, God acknowledges as a manifestation of Himself. Christ as man, God acknowledges as Himself in man. Thus Christ is Emmanuel, or God with us.

The Roman censors took such an utter dislike to the debauched son of Africanus, that they refused to let him wear a ring on which his father's likeness was engraved; alleging that he who was so unlike the father's person, was unworthy to wear the father's picture. Thus God could not send His Son to reveal to us Himself unless that One had been truly the Son, in all things revealing God. And we know that Christ does reveal God, because God acknowledges Him as His "beloved Son," in whom He is "well pleased."

5. Christ upholds the worlds by His word of power. Christ speaks the word

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EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Spiritualism and Christ Cannot Combine

As we noted last week, there is a tremendous spread of spiritualism, particularly in England; and leading religious papers and the most noted ministers are giving thought and discussion to the subject. But quite as marvelous as the spread of spiritualism itself, is that other marvel,—that doctors of divinity and other leading religious teachers could become perplexed or left in uncertainty concerning the source of spiritualism, since the fundamental principles of its doctrines are so contrary to the teaching of the divine Word.

Spiritualism rests upon the fallacy that each and every individual has an immortal soul that can exist separate and apart from the body. And the editor of *Christian Work*, as quoted last week, avers that he sees "no reason why we should not talk with the spirits if it is proven that they are our loved ones." In another paragraph of the same article, *Christian Work* repeated the thought in these words: "There is no reason in the world why we should not talk with them [the spirits of the dead] if they are near to us."

The light of the Bible must be held clearly before our minds until we can see with unmistakable certainty that the theory of an immortal soul in each individual, capable of existing apart from the body, is wholly a myth. Note carefully what the following quotation will speak to your heart: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have eternal life." John 3: 16.

Each individual in this world, according to the thought in this text, was in danger of perishing; but God's love was so great that He sent His only-begotten Son to rescue the individual from this lost condition, and to give him "eternal life." Then, is it not an unmistakable truth that the text teaches that apart from Christ, all would perish, and no one would have eternal life? But spiritualism seeks to rear itself upon the faulty foundation that regardless of whether we are good or bad, we each have an immortal soul, and that immortal soul may leave the body at death.

In harmony with the foregoing text is the last verse of the same chapter: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." John 3: 36.

There is nothing difficult of comprehension about this language. It is, "He that believeth on the Son hath eternal life." But, on the other hand, "he that obeyeth"—or as in the margin, "believeth"—"not the Son" shall not even "see life." Then if we are to be guided by the Bible, is it not plain, beyond any doubt, that only he who believes in Jesus shall ever even see eternal life, or from living experience, know anything about the great principles of immortality?

Let the following scripture also bear its positive testimony upon this important subject: "Herein was the love of God manifested in us, that God hath sent His only-begotten Son into the world that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 John 4: 9, 10.

If we ask this text what purpose God had in sending "His only-begotten Son into the world," the answer comes back with ringing distinctness, "That we might live through Him." God "sent His Son to be the propitiation for our sins;" and our sins thus being taken away by the power of Christ's redemption, we are fitted to "live through Him."

Then it is through Christ, and through Him alone, that our sins are taken away; and it is through the same Christ that we live.

And now let the mind again be drawn to the unavoidable conclusion that if only in and through Christ we live, the great bulwarks of spiritualism are all swept away from the mind of the individual who receives the divine truth.

Let the apostle John bear his testimony still further upon this important topic: "If we receive the witness of men, the witness of God is greater: for the witness of God is this, that He hath borne witness concerning His Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made Him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life

is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5: 9-12.

Ponder this scripture reverently. Note with particular care just what it says. The witness of God is greater than the witness of men, and God has borne witness concerning His Son. The individual who has actually come in contact with Christ, the one who truly "believeth on the Son of God," may be sure of the foundation upon which he is resting; for he "hath the witness in him." And how remarkably clearly does the great fact stand out, that the genuineness of our belief in Christ is tested by the witnessing to the fact that "God gave unto us eternal life, and this life is in His Son." We should make no



W. N. U.

The Church of Latter-day Saints, or Mormons, as more commonly known, has opened a temple at Kalaheo, on Oahu, in the Hawaiian Islands. The doctrines of this sect seem to be taking generous root among the cosmopolitan population of the southern seas.

mistake on the subject; for the sublime truth is repeated that "he that hath the Son hath the life; he that hath not the Son of God hath not the life."

And do not fail to emphasize the statement in the text, that "this life is in His Son." The eternal life, then, that the individual receives, is in the Son of God. It comes to us through the Son of God; and only by accepting Him do we have eternal life.

With such statements of Scripture before us, why should any one who believes the Bible, have any questionings over the subject of spiritualism? When we see the plain truth of inspiration, that only in Christ do we have immortality, and therefore apart from Christ we do not possess an immortal soul, the mist and the fog of spiritualism vanish like smoke in a clear day.

The Religion of Love

PURE Christianity, the religion of our Lord and Saviour Jesus Christ, is the only perfect way. Its representatives may fail. Look to its Author; He never failed. The experience of many of His followers may be lifeless, their profession a cloak; He and His promises are truth, and they are life.

Always dying, the faith of Jesus still lives. Ever in defeat at the hands of friends and foes, it still triumphs. Conquered, it conquers its captors. Tormented, it wraps its arms of love about its assailants, with the prayer, "Father, forgive them; for they know not what they do." Was ever love like this?

Was ever code of ethics given to the world approachable to the grandeur, or so eloquently summed up, as in the Golden Rule? Were ever morals so pure as enunciated in the Sermon on the Mount? Did ever reformatory, regenerating, or renewing agency exist such as is found in the religion of the Christ?

As Schaff has said:

"Under the inspiring influence of Christ's teaching and example, the Christian church asserted the individual rights of man; recognized the divine image in every (Continued on page 12)



Prohibition and Labor

What Does "No Beer" Mean for the Wage Earner?



¶ "Prohibition in America will mean prohibition everywhere sooner or later. Europe will not be able to compete with us under such conditions."—Col. E. M. House, Adviser to the President.

¶ "The prohibition legislation enacted by our provincial and strengthened and confirmed later by our federal government has, in my judgment, greatly increased the efficiency of our Canadian workmen, as well as their sobriety, and has brought untold comfort and happiness to their wives and dependent children; the economical and safe operation of our public utilities has been greatly enhanced, and it is the experience of our business men that the commercial prosperity has greatly improved."—Hon. Gideon Robertson, Minister of Labor in the Dominion of Canada Cabinet.

¶ "Once upon a time in Portland the midnight cars to the suburbs on a Saturday were filled with drunken and quarreling men; now any woman or a Roberts from Newark and any of his family may take such an 'alcohol special' in perfect safety, in the knowledge that he or they will have no unpleasant experiences with roistering passengers."—Portland Oregonian.

¶ "I am a great believer in the repression of all intoxicating drinks such as alcohol and absinthe. If general prohibition were introduced, more human lives would be saved than by general disarmament. Alcohol kills more men than war and kills them dishonorably. When man is killed by war, an existence is suppressed, whereas the evil survives after inebriates have had enough of existence. Complete prohibition cannot be introduced suddenly, but gradually, step by step, taking circumstances into consideration. The use of alcohol should be made increasingly difficult."—Cardinal Mercier.

¶ "May I say everybody who has studied the matter knows perfectly well that Bolshevism and its successes would not have been possible but for the rescinding of the prohibition order established in the latter part of the czar's régime. With the introduction of prohibition the morale of the Russian people and the Russian army greatly improved. With the rescinding of that order and the return of vodka drinking came drunkenness and disorder and the excesses of Bolshevism. One of the greatest generals in the Russian army told me last summer that the Germans had demoralized the Russian army not with guns and armament but with strong drink."—John Spargo in Baltimore Sun.

¶ "I cannot speak too highly of the results which I have seen from the enactment of prohibition laws throughout this country, and can safely say that the workers of Canada are socially and morally improved, and will reap a greater measure of success in their efforts to solve the great problems of the future than they have in the past, because of the abolition of the liquor traffic."—John W. Bruce, General Organizer for the United Association of Plumbers and Steam Fitters of the United States and Canada.

¶ "New York, December 25.—Christmas dinner went begging on the Bowery to-night. Roast turkey, with all its 'trimmings,' candy and mince pie, failed to attract half as many hungry men as were served in former years. This was attributed to prosperity and prohibition. The famous Bowery Mission served only 400 persons, where in former years they have been called to provide for at least 1,500. At Hadley's Rescue Hall fewer than 300 appeared for dinner. The usual Christmas noon hour dinner at the McAuley Water Street Mission was postponed until to-night on account of the lack of applicants."—San Francisco Chronicle.

¶ "On March 20, 1919, Thomas J. Croaff, president of the Arizona State Federation of Labor, wrote to the Woman's Christian Temperance Union:

"I take great pleasure in advising you that the State Federation of Labor in Arizona is without reservation aligned with the temperance forces in demanding national prohibition. . . . The workers as a class now realize that the industrial problem they are seeking to solve is of such great moment in the affairs of the human race that it is not safe or wise to divide their time with the saloon-keeper, and that in the oncoming fray which means industrial liberation and democratic control of the means of production and distribution for the proletariat and by the proletariat, our thoughts and actions must and will be sane and sober. . . . When prohibition is realized we can then turn our thoughts to the complete emancipation of the toilers."

¶ "During my 30 years of living in Toronto I have seen some very rare sights, and since prohibition came into force there is a big difference. The place where I work now is a heaven on earth since the drink was done away with."—Mr. William Fordham, Superintendent of the Labor Temple, Toronto, Canada.

¶ "Words fail to express the wonderful benefits received by our members on account of prohibition and curtailment of the liquor traffic."—Mr. C. Lawrence, Chairman of the Dominion Legislative Board and Legislative Representative of the Brotherhood of Locomotive Engineers, Canada.

¶ "Let it be dry. I am satisfied with the way it is now. The carpenters' organization has had a clearer conception of industrial matters since prohibition. When I see that vast number of young people who will shortly take our place I am not willing to vote the liquor traffic back to put a stumbling-block in their way."—Jack Cottam, Secretary of the Toronto Carpenters' District Council and Financial Secretary of Toronto Canada Trades and Labor Council.

¶ "Strange as it may seem, the Chicago brewers had some good things to say of prohibition. In fact, some of them advanced views that a few months ago would have caused them to be thrown outside the wet camp. One of them, whose firm is now making near-beer, said:

"The business is much cleaner than it used to be, more pleasant and more comfortable. We do not have to do the things we used to do."

"The newspaper man wanted to know what he meant by not having to do the things he used to do, and the reply was that 'now they are not troubled with politicians who come around to pull the leg of the brewing interests.' He declared the political situation is better, and that, in fact, so far as the holdups are concerned, there is not any political situation."

"Many brewers who have gone into the soft drink and malted foods observe an improvement in the morale of their men, especially in the mechanical departments of the plants. Some of their best mechanics now were their worst drinkers. In the old days many breweries stood the expense of having a number of their employees 'boiled out.' It was a legitimate item in the year's accounts and it covered the expenditures for a two weeks' or a month's treatment at some mineral springs."

"One thing that the brewery people were anxious to have pointed out was that they are taking good care of their former maltsters and the rest of the employees who did the brewing. They have found places for them in the new cold storage and soft drink departments of the works."—Chicago Tribune.

Realities of Tabernacle Shadows

By

ALFRED H. WILLIAMS

"**W**HEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer." "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often: . . . but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. . . . So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 3:1; 8:3; 9:24-28.

Thus briefly may we set forth the antitypical work of Christ, who is at once our High Priest and our Sacrifice, the Mediator between God and man, the Propitiation for our sin.

Let us now notice the typical work of the Aaronic priests as compared with the antitypical work of Christ.

In the daily ministration, the priest sprinkled the blood of the sacrifice in the holy place in the sinner's behalf. So we read of "Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Romans 8:34), pleading His shed blood in behalf of them that confess His name.

The blood of the typical sin offering removed the sin from the penitent; but it was not removed from the sanctuary till the Day of Atonement, when in type it was placed upon the head of its author, Satan. "But this Man [Christ], after He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting [waiting] till His enemies be made His footstool." "But now we see not yet all things put under Him." Hebrews 10:12, 13; 2:8.

THE REAL SCAPEGOAT

As in the typical service the transferring of sin back to its author, Satan, was not performed separately for each individual penitent, but once in the ritualistic cycle the high priest was to confess over the head of Azazel "all the iniquities of the children of Israel, and all their transgressions in all their sins," so at the close of the day which God has appointed "in the which He will judge the world in righteousness," Satan will be revealed as the one responsible for the sins of the redeemed. "And the kingdom and dominion, and the greatness of the king-



The image of the king's dream briefly made known the four universal kingdoms that should precede the eternal kingdom of Christ.

dom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Daniel 7:27.

"It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices." Hebrews 9:23, R. V.

A GUILTY NATION

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:13, 14.

To the prophet Daniel had been given at different times a series of visions covering the period that should intervene before the establishment of Christ's kingdom, when His enemies should be made His footstool. The image of the king's dream recorded in Daniel's second chapter briefly made known the four universal kingdoms that should precede the eternal kingdom of Christ. In chapter 7, we read of the vision of the four beasts, which furnishes us with more details, especially concerning the fourth of

"In no part of the New Testament is the glory of the gospel revealed in clearer, fuller light than in the epistle to the Hebrews. And the light which shines so radiantly there is reflected from the tabernacle and its services. That tabernacle was designed of God not only to foreshadow the gospel before it came, but also to illustrate it after it had come."—Richard Newton.

the series, which should so violently oppose itself to heaven. Here also is given a view of the Judgment, which should immediately precede the time when "the kingdom and dominion . . . shall be given to the people of the saints of the Most High." Daniel 7:27.

Again in chapter 8 is the course of history portrayed, in the vision of the ram and the he-goat; and again the marvelous opposition to the will of heaven that should characterize the closing stages, is brought to view. At this point, the prophet heard the question asked, "How long shall be the vision concerning the daily sacrifice, and the transgression making desolate, to give both the sanctuary and the host to be trodden underfoot?" Daniel 8:13, margin.

Daniel tells us that he sought for the meaning of the vision, and that Gabriel was sent to explain it to him; but before the explanation was finished, the prophet "fainted, and was sick certain days." Verse 27. In due course, he once more sought the Lord, to know the meaning of what he had seen; and in Daniel 9:23, we read that Gabriel again visited him, to help him understand the matter.

Of the prophetic period of two thousand and three hundred days, seventy weeks were "determined" for the Jewish people. (Verse 24.) From the commandment to restore and rebuild Jerusalem (B. C. 457) should be seven weeks and threescore and two weeks, or sixty-nine weeks in all; and after this period, the Messiah should appear. During the remaining week of the seventy, the covenant should be confirmed with Israel; and in the midst of it, the Messiah should cause the sacrifice and the oblation to cease. (Verses 25-27.)

In prophecy, a day is understood to represent a year of literal time (Ezekiel 4:6); so the sixty-nine weeks, or four hundred and eighty-three years, from B. C. 457 would reach into the year A. D. 27, allowance being made for the fact that a portion of the year B. C. 457 had expired before the commandment to rebuild Jerusalem went forth. Truly the year of the Messiah's anointing is A. D. 27; while His earthly ministry, terminated by the sacrifice on Calvary, which did away with the typical services of the temple, lasted three and a half years, or half a week of prophetic time. Seventy weeks had been "determined," or cut off, for the Jews; and for the remainder of this period after the sacrifice of Christ, or three and a half years, down till A. D. 34, the apostolic effort was directed to the salvation of the Jews. These latter

rejecting the opportunity to be as a nation God's messengers to the world, the apostles turned to the gentiles.

The remainder of the two thousand and three hundred days of prophetic time, or years of literal time, was to cover the period intervening till the work of cleansing the sanctuary should commence. This brings us down to the year 1844 A. D., when, according to the divine prophecy, our great High Priest was to take up His final work of ministering before the mercy seat of God.

"THE DAY"

The ark that Moses made was according to the pattern shown him in the mount. (Exodus 25:40.) The apostle John in vision saw that "the temple of God was opened in heaven, and there was seen in His temple the ark of His testament." Revelation 11:19. It is in this most holy place that Christ, the Apostle and High Priest of our profession, now ministers in our behalf.

We have seen that the typical cleansing of the sanctuary involved the separation from the people of God, of all those who did not join in the ceremonies of the Day of Atonement; and in this respect, it was a type of the Day of Judgment. (See Matthew 25:32.)

As our High Priest ministers before the mercy seat in heaven, it is only those sins which have been pardoned because of faith in His sacrifice, of which the record will be blotted out, and for which Satan will be revealed as responsible. Those transgressions which have not been confessed in the name of Jesus, will remain recorded against those who committed them, being the natural outcome of the lusts cherished by the evil hearts that have refused to repent; and these must bear the responsibility for them in the day when God shall destroy all sin and those tainted with it.

An investigation, or judgment, is therefore at present in progress in the heavenly sanctuary (since our day is subsequent to 1844 A. D.), as a result of which will be revealed all those who have washed their robes in the blood of the Lamb, as opposed to those who are responsible for unconfessed sins.

Prior to the coming of our Saviour in the day in which He will gather out the redeemed from the four corners of the earth, an investigative judgment, prefigured by the Day of Atonement services in the earthly tabernacle, is to be completed. Notice the words of John the revelator applicable to this time:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last." Revelation 22:11-13.

Anciently the children of Israel were instructed to afflict their souls on the Day of Atonement. Seeing that we are living in the time of the great antitype of that solemn service, what manner of men ought we to be!

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:14.

Who Are Israelites?

(Continued from page 6)

or of Jacob, or of Israel; they are Israelites indeed. Said the Lord: "I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Isaiah 45:3.

The Lord is truly the God of Israel. He is also the Maker of Israel. Jacob did not prevail by his own might, but by divine power. He clung to the God of might, and prevailed over man; for "thus saith the Lord, the Holy One of Israel, and his Maker, Ask Me of things to come concerning My sons, and concerning the work of My hands command ye Me." Isaiah 45:11.

A CONQUERING CHARACTER

Israel is the family name for all God's children. The Son of God is the great Prevailer and Deliverer. Jacob was delivered from his brother Esau and his army. The Son of God prevailed over the grave and all the enemies of His redeemed ones. He is the true Deliverer, after whom Israel is named. So He said: "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end." Isaiah 45:17.

This cannot refer to the sons of Jacob in the flesh; for it is written, "In the Lord shall all the seed of Israel be justified, and shall glory." Isaiah 45:25. All the seed of Israel, or Christ, shall be justified and shall glory; but the natural seed of Jacob, who were not Israelites indeed, shall not partake of this glory.

The Lord said, "Hear ye this, O house of Jacob, which are called by the name of Israel, . . . which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." Isaiah 48:1. But to His called He says: "Hearken unto Me, O Jacob and Israel, My called; I am He; I am the first, I also am the last." "Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Isaiah 48:12, 17.

It is the Lord speaking in the text. He identifies Himself by declaring Himself to be the first and the last; then He says, "I am the Lord thy God," "the Holy One of Israel." He was speaking to Israel when He said, "I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go." Then there was an Israel in the midst of the sons of Abraham who submitted to the Lord's leading; for He said, "Thou art My servant, O Israel, in whom I will be glorified." Isaiah 49:3.

WILD OLIVE BRANCHES

Of the Son the Father said: "It is a light thing that Thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the gentiles, that Thou mayest be My salvation unto the end of the earth." Isaiah 49:6.

Jacob had twelve sons, and their names were given to the twelve tribes into which the seed of Abraham was divided. These twelve tribes in the flesh were

typical of the twelve tribes of the true Israel. This number will be preserved in the eternal state. There will be twelve gates in the wall of the New Jerusalem, named after the twelve tribes of Israel.

The Son of God said to His twelve apostles, "In the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matthew 19:28. "And God Himself shall be with them, and be their God." Revelation 21:3. He will be the God of the twelve tribes of Israel. "Is He the God of the Jews only? is He not also of the gentiles? Yes, of the gentiles also." Romans 3:29.

How do the gentiles become inheritors of the name? some may inquire. The apostle answers this question: "If some of the branches be broken off, and thou, being a wild olive tree [a gentile], wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches." Romans 11:17, 18. "And they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel." Ezekiel 47:22.

The above scriptures make it clear that the God of Israel is not alone the God of the Jewish Israelite, but also of the gentile Israelite. All those who are faithful, both Jews and gentiles, constitute the Israel of whom He is the God, the Redeemer, and the great Deliverer.

The Religion of Love

(Continued from page 9)

rational being; taught the common creation, and the common redemption, and the destination of all for immortality and glory; raised the humble and lowly; comforted the prisoner and captive, the stranger and exile; proclaimed chastity as a fundamental virtue; elevated woman to a dignity and equality with man; upheld the sanctity of the marriage tie; laid the foundations of the Christian family and home; moderated the evils and undermined the foundations of slavery; opposed polygamy and concubinage; denounced the exposure of children as murder; made relentless war on the bloody games of the arena and circus, on the shocking indecencies of the theater, and on cruelty, oppression, and vice; infused into a heartless and loveless world the spirit of love and brotherhood; transformed sinners into saints, frail women into heroines, and lit up the darkness of the tomb by the bright ray of unending bliss of heaven."

Isn't such religion worth acceptance?

R. B.

THE kingdom of Christ is a democratic autocracy. "His servants shall serve Him; and they shall see His face." None of the haughty exclusiveness of kaiserian monarchs here!

SATAN started the first Bolshevik movement in heaven a number of millenniums ago. Theology has long known the Bolshevik spirit under the appellation of antinomianism.

MANY make a great mistake in expecting to be saved by the death of Christ instead of by living His life.

After Many Days

PART 2

"The Darkness Deepens, Lord—"

By

ARTHUR S. MAXWELL



"MAMMA, mamma! Wake up!" cried Ada, bending over the prostrate form of her mother. "Oh, wake up, mamma! What is the matter?" Gradually Mrs. Lawrence returned to consciousness; and crawling to the sofa, she lay down on it. For a few minutes, she was too dazed to think clearly of what had happened; then she caught sight of the telegram, and the whole awful truth came home to her again with terrible force, and she burst into a flood of tears—the passionate sobbing that tells of a sorrow too great to bear.

"Mamma, oh, what is the matter?" cried Ada again, doing her little, loving best to console. "Is daddy coming home?"

The words, so prettily uttered, only added gall to the already too bitter cup.

"Daddy," said mother between her sobs, "Daddy—won't be back—to-morrow after all—daddy's not coming—not coming back—ever."

Then, somehow, Ada saw something of the meaning of it all, and she began crying too. Mother caught her in her arms, and there the two sat, they knew not how long, weeping together over the sorrow that had come, until kindly sleep threw her mantle around them, and brought temporary peace to their souls.

The day that was to have given such bright happiness and joy came to the young mother and child as one of darkness and thick gloom. The blinds were drawn, and the two trod softly through the house, as though the loved and lost were with them still, instead of far away on the fields of France.

The "surprises" that had been prepared with such loving thought and care and hard saving were put out of sight with many pangs, that they might not add to the agony by reminding of the one who would never come to enjoy them. Oh, the anguish of it all!

Again and again Mrs. Lawrence picked up the scrap of paper that had brought the terrible news, and read through the fearful words. They were always the same:

"The War Office regrets to inform you that your husband has been missing since January 28, and is now reported dead."

"Missing—dead!" she would say in the anguish of her soul. "Dead! My own poor Harry!" Then a gleam of hope would come. "Only 'reported dead'—perhaps—perhaps a prisoner! Oh, no! 'Missing,' 'reported dead,' means blown to pieces and no trace left. Poor Harry!"

The darkness deepened, and a thick, impenetrable gloom seemed to settle all around. She thought of the little home and the way she had struggled to keep it together. What worth was it now? And how could she hope to keep it with the little pension she would get? She would have to sell; and somebody else, who didn't care a bit, would get the things Harry had made.

There was the garden, too, which he had planted—it would all have to go. Then she would be alone in the world, but for Ada; for she was an orphan, and Harry had only his father alive, far away in Australia. Sorrows seemed to be multiplying as the hours slipped by. Was there no ray of hope—nothing to send one tiny gleam of light into the darkness?

It was evening, and time for little Ada to go to bed. She was tired, disappointed, and miserable, and would gladly have gone to bed without saying her prayers; but something made her kneel down as she always did. And something, too—perhaps mere habit, because she was too tired to think—made her pray the same sweet little prayer she had said for so long:

"Dear Jesus, please send my daddy back soon, and look after us while he's away."



The simple words brought tears again to the mother's scarce-dry eyes. They made a deep impression upon her mind; and when she had kissed the little one good-night, she went downstairs to think.

The little girl had prayed that her father would be brought to them again, that Jesus would look after them while he was gone—was it of any use to pray? Did it make any difference? In little things, perhaps; but in big, overwhelming troubles, would it avail them? Would God help now? But how could He help?

She had not prayed since the morning before. The bursting of this bomb of doom had thrown her out of her usual routine. But now, in the stillness of the evening, when the awful loneliness was pressing upon her as never before, she felt there was nothing else to do, nowhere else she could go for the help and companionship she craved. In the bitterness of utter despair, she at last flung herself upon her knees and poured out her heart to God.

It was a rather rebellious prayer at first, a railing at God, almost, for taking Harry away; but presently, somehow, a softening influence gradually came in and prevailed. As the Saviour's bitter cup was remembered, the words at last were uttered, hesitatingly, falteringly, "Not my will—but—but—Thine, be done."

When at last she rose from her knees, the raging of the storm had ceased. It was as though Jesus had been present Himself and said once again to the tempest, "Peace, be still!"

The moon was shining brightly through the window; and, as she turned to take her seat again by the nearly spent fire, some words on the wall in bright, silver characters, caught her eye. They seemed like a personal message from God, for they said:

"As one whom his mother comforteth, so will I comfort you."

"Fear not. . . . When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. . . . Thou wast precious in My sight, . . . and I have loved thee." Isaiah 66:13; 43:1.

A cloud obscured the moon, and the letters faded away; but they had done their work, bringing consolation and new courage to the already reviving spirit.

Mysterious but never failing Providence, that brings help to the soul in every time of need! Little did Mrs. Lawrence

appreciate that the little comfort that had been brought to her had been sent to help her pass through still deeper waters. Even that very night, another trial was to come; but a loving God, who comforts "as a mother," and pities "as a father," was preparing her for it.

Sitting there in the stillness of late evening and in the meager light from the obscured moon, thinking of the tragedy that had befallen, and the strangely appropriate words of comfort that had appeared on the wall, she was suddenly disturbed by the unusual creaking of Ada's cot. Then the little voice was heard calling in frightened tones:

"Mamma, mamma, come quickly!"

(To be continued)

Chiefest Among Ten Thousand

(Continued from page 8)

of God, because He is Himself the Word of God.

The Word of God is the medium of God's power. When God would produce anything, He does not have to cut it out of raw material with His actual hands, as we do. His is no such clumsy method. He speaks the word, and the power of that word produces what He commands. Thus He said, "Let there be light," "and there was light." "He spake, and it was."

It is Christ who utters the all-powerful, creative word, because He is the manifestation of God. If He spoke a less word, He would misrepresent God.

Though Christ took many of the limitations of man, He always, for all of that, represented God. He showed that the word He spoke was the word of power.

Though He was hungry, yet with five loaves He fed five thousand men. Though He was thirsty, He turned water into wine. Though He was carried in a ship, yet He walked on the waves. Though He was tried before Pilate, yet He sits with God in His throne. Though He was stoned by the Jews, He was worshiped by the angels. And though He died, yet He raised the dead to life. In all His ministrations as a man, He revealed the God whose Son He is; and in all these things, the Father acknowledged Him, giving to Him His upholding word of power.

DEATH OF A GOD

6. The Creator of man shed His blood for man.

The One who gave life to man, gave also His life for man. And this more than all other things, perhaps, reveals Him as the representative of God. No one but God could so hold in leash all the powers of sin and hell and death triumphant over hate and wrath and violence. Man would have been swept down like a mere straw on the eddying foam of evil's sweeping tide.

Man could only act as man. But Christ as man could act as God. In the face of wrath, He could manifest the compassion of the Father. In the world's impurity, He could be pure. Over sin He could triumph in righteousness, and over death He could triumph in fullness of life. He could be more than man.

One of the world's greatest infidels of all time could thus contrast one of the world's greatest men with the Christ who was more than man:

"The death of Socrates, peacefully philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonizing pains, abused, insulted, and accused by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, in the midst of His torture, prayed for His merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God."—Rousseau.

Thus it can be said that "Socrates died like a philosopher, but Jesus Christ died like a God." And in so dying, He purged our sins.

7. But in the sacrifice that Christ made of Himself for man, He gained much and lost nothing. While it is true that He voluntarily emptied Himself of Deity, that He might represent man, it pleased God to witness to His Son's faith by mighty measures of divine power; and Christ again at the last receives all back that He surrendered, and retains all the new that He gained.

ELEVATION THROUGH DESCENT

While He laid aside, for a time, His equality with the Father, and took upon Himself a nature lower than the angels' (Hebrews 2:9), it was that He might take man up with Him in His exaltation, that, seeing the travail of His soul, He should be satisfied with the company which no man could number, the white-robed saints of God.

While He left, for a time, the throne of God, and came down to walk the dusty roads of earth, and hang upon sin's cruel cross, when evil men and demons have done all they could to crush God's rule on earth, we find God more firmly than ever seated on His throne, and Christ associated with Him at the right hand.

The day is now when the eye of the believer sees Christ on the throne, associated with God in all the prerogatives of Deity. And the day will sometime come when even the eye of the unbeliever will behold Him crowned with a diadem of many crowns, King of kings, and Lord of lords.

God has already set Him on high and crowned Him with glory and honor. It is for us now in our secret hearts to crown Him our King and Lord of all.

A lady on a visit to the exposition at Paris, died. During her last moments, speech had left her; but she managed to articulate the word "Bring." Her friends, not knowing what she wanted, brought her food. She shook her head and repeated the word "Bring." They then offered her grapes, which also she declined, and for the third time uttered the word "Bring." Thinking she desired to see some friends absent from the room, they brought them to her; but again she shook her head. Then, by a great effort, she completed the sentence:

"Bring forth the royal diadem,
And crown Him Lord of all."

Appropriate thought in the face of death, appropriate thought in the full tide of life! Whoever we are, wherever we are, let us acknowledge the will and purpose of God in exalting His Son.

"Bring forth the royal diadem,
And crown Him Lord of all."

The Monosyllables of Jesus

(Continued from page 8)

but the "bent down's": "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11:28. It's a "come" not for introduction, but for reception: "Come; for all things are now ready." Luke 14:17. It's a "come" not to visit, but to abide: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matthew 25:34.

The second significant monosyllable of Jesus is "go"—the Christian's marching orders. The duke of Wellington once met a very inquisitive young minister. The latter, aware of the soldier's former residence in the East, and his familiarity with the ignorance and obstinacy of the Hindus, asked, "Does not your grace think it useless and extravagant to preach the gospel to the Hindus?" The duke immediately rejoined: "Look, sir, to your marching orders, 'Go, . . . teach all nations.'" Matthew 28:19.

That's the ultimatum of Jesus. His religion is locomotive. It is also ministrative. When the foxy lawyer was cornered by Jesus as to who befriended the thief on Jericho's road, he said, "He that showed mercy." Then said Jesus, "Go, and do thou likewise." Luke 10:37. It's also cooperative. Jesus does not ask us to go alone, but in every mission of ministration and evangelization, it is, "Let us go." John 14:31.

The third significant monosyllable of Jesus is "do." It's the *doing* that tells. Standing in the famous gallery of Düsseldorf, Count Zinzendorf saw the touching picture of the crucifixion of Jesus which bore the inscription: "All this I did for thee; what doest thou for Me?" The rich nobleman stood transfixed. He saw the littleness and baseness of a selfish life, as contrasted with the immeasurable greatness of the divine love; and from that gallery he went forth with a burning zeal and sublime heroism to do.

Jesus requests theory put into practice, belief made operative. Does He talk about the commandments, then He says, "Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:19. Would He have men deal justly with each other, then it is, "As ye would that men should do to you, do ye also to them." Luke 6:31. Would He make possible the impossible, then He warns against individual independence, and urges partnership: "Without Me ye can do nothing." John 15:5.

The sweetest monosyllable used by Jesus, however, is "lo"—the greatest pledge for companionship, comfort, and courage: "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

John G. Paton, the pioneer missionary to the New Hebrides, has testified to the fear-dispelling power that came to him from the felt presence of the ever protecting Jesus. He lived among a cannibal people. Three months after he built his little cottage, his wife died. When the natives learned he had come to preach against their idols and to lead them from killing and eating helpless victims, they became furious. Indeed, they resolved to kill him. As they stood about him,

bent on this purpose, a great chief leaped to his feet, shouting, "The man that kills Missi must first kill me." The result was that Paton was spared. Said the missionary: "Nothing but the abiding presence and power of my dear Lord could have prevented me from losing my reason and perishing miserably. His words, 'Lo, I am with you alway, even unto the end of the world,' became to me so real that it would not have startled me to see Him, as Stephen did, gazing down upon the scene."

Jesus put a world of comfort and confidence into this monosyllable "lo." He meant to catch our attention, to teach us we should never feel alone. In all the perplexed paths we have to tread, amid

dangers seen and unseen, let us bear in mind there is a presence that never departs—a presence that does not simply move before us like the cloudy pillar, but is beside us, "a very present help in trouble." Psalm 46:1.

THE life of a thoughtful man is one continued struggle to fight shy of extremes—to look at both sides at once.

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MOUNTAIN VIEW, CALIFORNIA

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Annual Meeting of the Pacific Press Publishing Association

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on the 26th day of January, A. D. 1920, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, President.

H. G. CHILDS, Secretary.

See notice of special meeting.

Special Notice

WHILE the regular annual meeting of the Pacific Press Publishing Association will be called according to the date given in the foregoing legal notice, yet on account of the general meetings to be held in Mountain View in connection with the Bookmen's Convention, February 8-10, and the Pacific Union Conference session, Glendale, Cal., February 13-22, at which time a large number of our members will be present, the regular annual meeting will be adjourned, no objections being offered, to Wednesday, February 11, 1920, at ten A. M. At that time, all the business that is usually transacted at the regular annual meeting will be presented for consideration.

We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend the meeting on February 11.

By order of the directors.

C. H. JONES, President.

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Shocked by Its Suddenness

SEVERAL score of persons throughout the United States are reported dead as the result of drinking poisoned whisky, sent out by unprincipled and lawless dealers at Christmas time. A great stir is made over these, because whisky has killed them so suddenly.

If we only had some means of making us sense as vividly the slow deaths and all the suffering and misery produced by alcohol as we can these violent and sudden deaths, the sentiment against strong drink would rapidly drive it from the entire earth.

The sins and the evils in general that are slowest in their operations are oftentimes the most dangerous, and therefore we should be the more carefully on our guard against them.

"Let Not Your Heart Be Troubled"

MR. WILLIAM PETER HAMILTON, who, as a special correspondent of the *Wall Street Journal*, has been making extensive travels and study in Europe, in a recent communication to that paper, says:

"Undoubtedly war has left behind it in Europe—England has not escaped—an appalling monument of death, devastation, and misery. The condition of eastern Europe is such, particularly in parts of Germany, Poland, industrial Russia (for what it is), Austria, Hungary, and the Balkan States, as may easily mean in the coming winter a famine such as the world has not seen since the Middle Ages.

"Its destructiveness may be incalculably greater than anything India has ever shown. And that famine, unless all signs fail, may be followed by a pestilence recalling those that swept over Europe after the long wars of religion, when the black death stalked abroad in the land. Readers of De Foe's 'History of the Plague Year,' covering the year 1665 in London, can get a picture which only needs to be multiplied in terms of a continent. As the inscription on the doorposts of the sick put it, 'Lord, have mercy upon us.'"

This statement by the distinguished correspondent reminds one who is familiar with the Bible of the sayings of the Master recorded by Luke as follows: "Then said He unto them, Nation shall rise against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven." Luke 21: 10, 11.

The twenty-fourth chapter of Matthew, the thirteenth chapter of Mark, and the twenty-first chapter of Luke, are all parallel chapters, recording the sayings of the great Teacher Himself in answering the question as to what would be the sign of His coming and of the end of the world.

The destruction of Jerusalem is brought into these chapters as a sort of miniature illustration of the great climax when the whole world will pass through the judgments of God just before the second coming of Christ. Terrible wars, such as those that devastated Europe in the Middle Ages, could not

result in anything but famine and pestilence; and so in a like manner, we are yet to reap much of the fruitage of this great world war that has temporarily ceased through an armistice.

Famines and pestilences, devastating plagues and epidemics, either as an actuality or as an immediate prospect, form a great part of the news and discussions of the day. But the Christ who



© Underwood
Alexander Berkman, together with Emma Goldman, his accomplice in thirty years' agitation, left New York for Soviet Russia, December 21, 1919, as the unwelcome guest of Uncle Sam on the transport Buford. 247 other conspirators against the government accompanied them. Further deportations on a large scale are promised.

could predict all these things has provided a shelter. Referring to the subject of His second coming, the Master says:

"Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Our hearts are not to be "troubled." We are not to be in terror; for if we know the Lord Jesus Christ by a living experience, we are in touch with a power that can shield us during the greatest tempest of calamity this world will ever know anything about.

In view of these times, another one of the Saviour's statements is: "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful." John 14: 27.

Christ gives His peace to the individual. He leaves that peace with us continually; and as we learn to know Him, we learn the consoling fact that we may enter into the literal and living experiences of His Word, as it says, "Let not your heart be troubled, neither let it be fearful." What a great treasure this experience is! How full and complete, even beyond the powers of description,

are the entrancing joys of him who has entered into the great power house of Jehovah, who has laid hold upon His infinite strength, and who knows in his own soul that heavenly bliss of being neither troubled nor fearful, though surrounded on every hand by the most awe-inspiring calamities!

Because of its greed, because of its injustice, because of its sins of every class and hue, God is dealing with this world through mighty judgments; but at the same time, He is calling in the most tender and beseeching notes to each and every individual to behold "the Lamb of God, that taketh away the sin of the world," and that provides a shelter for every fearful heart.

We should seek to know, through God's Word, the meaning of the events of this time that are so unusual and portentous; and we should also learn to know for ourselves the shelter that God has provided for the protection and safety of each and every soul that will wholeheartedly turn to Him.

Around the World in Three Days

BRIGADIER GENERAL WILLIAM MITCHELL, in addressing the Flying Club in New York, offered the suggestion that recent inventions make it probable that men will be able to fly across the Atlantic in six or seven hours, and to circumnavigate the entire globe in three or four days. This suggestion of the brigadier general was considered by the editor of the *Scientific American* to be of sufficient importance for him to devote a leading editorial to the theme.

Men have ceased to ridicule the predictions of marvelous achievement; for we have learned, through the experiences of the last fifty years, that what may be a subject of ridicule to-day will be an accomplished fact and success to-morrow. And in no field has progress and invention made greater developments than in the means of communication and travel.

As we see invention after invention, and improvement upon improvement, constantly increasing the speed with which we can travel, or communicate with each other while separated by great distances, it is well that we should ever bear in mind that God foretold, through His prophet Daniel, that in the time of the end, many should "run to and fro," and knowledge should be increased; and furthermore, through the prophet and apostle John, He foretold the proclamation of a final gospel message that would be sounding at one and the same time in every part of the habitable globe, reaching "every nation, and kindred, and tongue, and people."

We are living in significant and ominous hours.

ON page 16 of our issue of December 16, we allowed a misstatement to pass through,—that some of the profiteers who were gaining as high as two thousand per cent were thus making \$2,000 a year on each and every dollar invested. The last two ciphers should have stood for cents, and the statement should have read \$20 instead of \$2,000. The facts are bad enough without the exaggeration of such an unwarranted mistake.