

Signs of the Times

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One of the significant movements in the Near and the Far East is the emancipation of women from centuries of seclusion and restriction. Women's organizations even in India, Turkey, and other Mohammedan countries are demanding suffrage and other equalities with men. This photograph shows a patriotic Egyptian family, including members of the zenana, enjoying a drive on the streets of Cairo. They are displaying the Egyptian flag.



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Legislating Heaven to Earth



THE National Reform Conference held in Pitts-

burgh November 9-16, most of the subjects considered were of a social and political character. The idea advanced by the National Reformers was that reformation will come through legislation,

and that all nations must become truly Christian, so that Christ may be the rightful Ruler, and His kingdom be established on earth. They fully expect that kingdom to be set up through evolution along National Reform lines. It is through human efforts and reformatory measures that the way is to be prepared for a millennial peace. Governments are to grow better and more religious, enforcing the will of God as well as the will of man, until finally Christ will recognize all the nations as His own.

It seems remarkable that men who claim to believe the teachings of the Bible, can be so blinded upon this important subject. If the kingdoms of this world are to be transformed and finally absorbed into the kingdom of Christ through social and political evolution, why did the Lord reveal to Daniel the truth that the kingdom of Christ at the last great day was to "break in pieces and consume all these kingdoms" of earth? They were not to be converted and absorbed, but "destroyed." If mankind is to attain a near perfection before the Lord sets up His rule, we can but marvel that the Lord should say: "As it was in the days of Noe, so shall it be also in the days of the Son of man." "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30. Wickedness was so great in the days of Noah that God destroyed the antediluvians. The terrible corruption of Sodom and other cities of the plain had reached such a climax that destruction was inevitable. The

BY CHARLES S. LONGACRE

apostle Peter tells us that the antediluvian world, "being overflowed with the heavens and the earth, which now are, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." He continues by telling us that in the day of the Lord's judgment, "the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:6-10.

It is after this world cataclysm, Peter declares, that Christ's promise of His coming kingdom on the "new earth" is to be fulfilled. The whole earth is to be deluged with "a lake of fire" before the Lord "makes all things new," and "the kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever."

If the human race is to become more and more Christlike in the days just preceding the second advent, how strange that Paul should say: "This know also, that in the last days perilous times shall come. For men shall be 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: . . . men of corrupt minds, reprobate concerning the faith. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Timothy 3:1-13.

The moral and religious outlook "in the last days," just before Christ comes, does not present the picture our National Reform friends would portray for us and have us hope for. Human nature is the same now as it always was, only more depraved. More murders and crimes of all kinds were committed during 1919 than during many previous years. This past year has witnessed more lockouts and strikes than any previous year. What is the prospect that conditions will grow better under the present régime? The (Continued on page 9)

WHERE WAS SUNDAY BORN?

Father Drum Ridicules Protestant Sunday Keepers

There has been a determined effort on the part of some in Baltimore, Maryland, to resurrect the ancient blue laws concerning Sunday observance. This has aroused much discussion in the daily press concerning the sanctity of the day. An extract from a sermon preached by one of the Roman Catholic priests of the city was published in the *Morning Sun* of December 15, 1919. We commend its perusal to them who think they have authority from the Bible for keeping holy a day never hallowed by Deity or the Christian apostles.

By A. S. BOOTH

FATHER DRUM took for his text, "I am the voice of one crying in the wilderness, make straight the paths of the Lord." Then he said in part:

"What impresses me most in the gospel just read is the absolute honesty and loyalty of John the Baptist to his duty, and to Christ, to whom he owed this duty. The Pharisees sent a delegation to ask: 'Who art thou? Art thou the Christ, or art thou that prophet?' He replied, 'I am not.' He was absolutely honest, absolutely loyal to his honesty.

"Take the Sunday laws. Ask your Protestant friends who gave you the Sunday. Search the Bible. Your search will be in vain. There is a Sabbath law, a Saturday law. If they wish to force the Saturday law upon us, there might be some sense in it; but they should pass as Jews, and not as Christians. However, since they pass as Christians, let them search the New Testament for a Sunday law. The search is vain. There is no trace of any laws to observe Sunday.

"There is a divine law—yes. From the beginning of the human race, there is a divine law that one day in the week will be devoted to God. But the determination of the day which shall be celebrated in honor of God, and the determination of the manner of keeping holy that day, is ecclesiastical, and not divine. There is no divine law that selects Sunday for us, there is no divine law which tells us how to celebrate Sunday.

"Why do we celebrate the first day?—Because the church orders us to. Why does it order us to celebrate Sunday?—Because our Saviour rose from the dead on Sunday. And the Eastern church refused; there was no law at the time. In the year 150, St. Polycarp, bishop of Smyrna, and St. Irenæus, went to Rome to plead the cause of the Eastern church with Pope St. Anicetus, Assyrian bishop of Rome. St. Anicetus gave heed to the arguments of Polycarp and Irenæus, and allowed the

Eastern church to go on celebrating the resurrection of our Saviour not on Easter Sunday, but on the Friday before Easter Sunday.

"Fifteen years later, when Irenæus was bishop of Lyons, Pope St. Victor ordered the Eastern church, under ban of excommunication, to celebrate Easter on Sunday; and Irenæus, a canonized

saint, wrote to the deacon Fortunatus that Victor was not as lenient as was St. Anicetus.

"Who gave the Baptists the Sunday to celebrate? Who gave the Methodists the Sunday to celebrate?—The Catholic Church. Who has a right to dictate to the Baptists and the Methodists, how they shall celebrate Sunday, which they obediently took from the Catholic Church?—Only the legislature has the right. [In contrast with divine silence on the subject; but according to the United States Constitution, no legislature has the right to legislate concerning religion.—*Editors.*] Then, what right have the Baptists to dictate to us how we shall observe ecclesiastical laws?—No right.

"Where is wisdom justified in these laws and in their execution, in the prohibition of baseball, in the prohibition of innocent pleasures and amusements, necessary purchases? Wisdom is not justified in execution of the municipal laws. Wisdom is justified by her children, by those who live the life of Christ in obedience to the Catholic Church."

Legislating Heaven to Earth

(Continued from page 1)

future is fraught with potential evils and disturbances such as the world has never faced before. Unless the divine hand intervenes in the affairs of men, we can only expect unrest and turmoil beyond all description in the political, financial, industrial, social, and religious spheres of life—an unprecedented upheaval, which may precipitate the second coming of our Lord. The only bright picture amid the shifting scenes, our only hope of permanent peace, of sure and lasting relief to the ills of suffering and helpless humanity, is the advent of our Saviour.

The setting up of Christ's kingdom on earth is not pouring new wine into old bottles. It is not putting a new patch on an old garment. It is not a reformation of world politics or worn-out religious creeds. It will not be a recognition of human devisings and schemes. It will be a direct intervention on the part of God,—sudden and complete overthrow of the degenerate reign of selfish men, and the utter devastation of Satan's kingdom of darkness and oppression. It will mean the opening of the mossy old graves, and the deliverance of the saints of all ages. It will mean the clothing of mortals in the beautiful garments of immortality. It will mean the end of sin and unrepentant sinners, the annihilation of Satan and death, and the complete consummation of the Christian's hope, so long deferred.



The aims of the National Reformers, if realized, mean union of church and state, and that implies—

1. Preachers busied with politics.
2. A diluted gospel message.
3. A church more anxious for votes than for souls.
4. Careless of office holders.
5. Laws contrary to our Constitution.
6. Little regard for the consciences of men.
7. Overriding the rights of the minority.
8. Punishment of religious offenders.

The aims of National Reformers are essentially a union of church and state—a second papacy in Protestantism. The Holy Word teaches that the heart of men and women can be changed only through the Spirit of God; therefore any organization which endeavors by legislation to reform the heart or influence the conscience is opposed to the freedom offered in the gospel of Jesus Christ. Secondly, National Reform is in alignment with the enemies of a premillennial advent. "They tell us that the millennium will be brought in through the preaching of the gospel, plus good, clean politics, a League of Nations perchance, better tenements, hospitals, and charitable institutions, through doctors, nurses, philanthropists, trusts, labor unions, secret societies, temperance reform, etc. This is the only vision of postmillennialism." Such a view is but another outgrowth of evolutionary thought—the development of supermen through governmental reforms and social uplift. It is utterly opposed to the Word of God, which prophesies the catastrophic end of governments and social order at the second advent of our Lord.

Divinity a Brother of Men

"Both He that sanctifieth and they that are sanctified are all of one: for which cause He is not ashamed to call them brethren." Hebrews 2:11.



IN THE first chapter of Hebrews, Christ has been compared with the angels, and has been found to have "a more excellent name than they." He is the Son of God, which, in this special, distinctive sense, they are not.

Yet there are those in church pulpits every Sunday who preach all men divine, as the angels are divine, even as Christ also is divine. All are sons of God, say they; there is no essential difference. In so teaching, they pass utterly by this great lesson from the first chapter of Hebrews. Christ is the Son of God, the heir of the universe of God. He is "made so much better than the angels, as He hath by inheritance obtained [not by being created, but being begotten of the Father] a more excellent name than they"—the name of Son of God. Hebrews 1:4, 5.

Having shown Christ to be so much greater than the angels, the writer of the book of Hebrews next shows that Christ was made to be for a little time, in form and station, even lower than the angels. And He took this humble place to save the human race. In Hebrews 2:5-8, we find that the world was made subject to man, though not to angels. Thus man was honored, in this sense, above the angels. But man lost his rule over himself, and consequently over the world. "Now we see not yet all things put under him." Verse 8.

AN EFFICACIOUS INCARNATION

Even when lord over this world, he was lower than the angels, but it was to be for a little time only. (Verse 7.) There awaited man's faithfulness in this world an exaltation to an equality with the angels of God; and when man fell, God did not relinquish the purpose of making him "as the angels." To maintain this original purpose, and elevate man to the place destined for him by God, it was necessary for Christ to come down and take man's place, and as a man, fight man's lost battles, win them for man, and bring man forth a victor through the victory He achieves, as a man, for all men.

It is this new man who is to hold in subjection the world to come; it is not angels. (Verse 5.)

It is the nature of sinful man that Christ lays hold upon by partaking of all that is human except sin itself; it is not the nature of angels. (Verse 16.)

While Christ is seen to be superior to angels, we see Him descend from the

By Lucas Albert Reed

nature that is greater than that of angels, and come down to a nature that is inferior to that of angels. Thus even Christ, for our salvation, is "made a little lower than the angels for the suffering of death." Hebrews 2:9.

But do not mistake. There is no deception here. Christ does not pretend to be like us. He does not assume some flesh different from our flesh. He becomes as fully a man as any man ever was. Thus in nature He is like us. In the same way in which we received our human nature, by being born of woman into the world, so was He born of woman into this world.

"As the children are partakers of flesh and blood, He also Himself likewise took part of the same [flesh and blood]." Verse 14.

Christ and man met in the same nature. And in this, they share exactly alike; in their common human nature, they are equal.

It is true that Christ has another nature, which He has retained and carries with Him into flesh and blood of which He partakes. This divine nature we of ourselves do not have, and thus are not sharers with Him in the divine things He possesses.

In our common human nature, He meets us as on a halfway platform, and having shared our nature, offers now to share with us His nature, and make us in all things partakers of

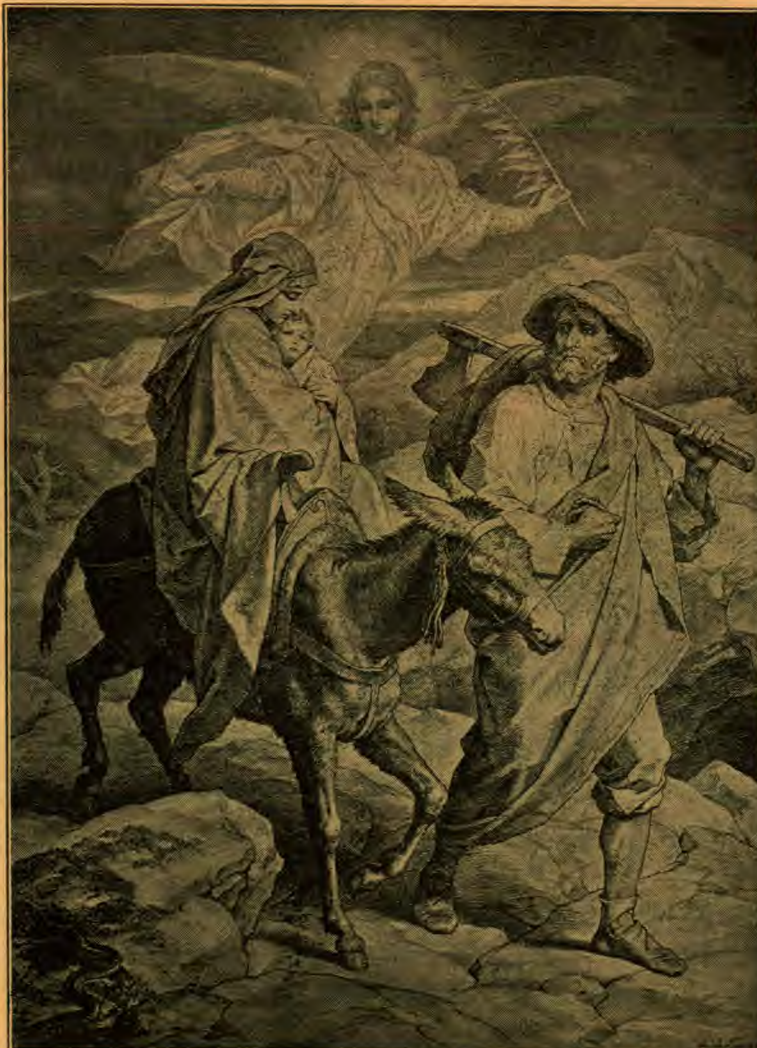
all that He possesses. Because the Christ who thus sanctifies, or makes holy, whatever He enters, and the ones who are sanctified, or made holy, by His spiritual presence, are all of one human nature, one flesh and blood, "He is not ashamed to call them brethren." Verse 11.

Being, then, of the same flesh and blood, the same "sinful flesh" (Romans 8:3), with man, Christ is not ashamed to call those with whom He shares, and who share with Him, by the associate name of "brethren." "Both He that sanctifieth and they who are sanctified are all of one [flesh and blood]: for which cause He is not ashamed to call them brethren." Hebrews 2:11.

How could God come closer to man than to become Himself a man? Truly does the Word say, "Without controversy great is the mystery of godliness: God was manifest in the flesh."

INFINITY OF HUMILITY

What a marvelous conception it is, that God should take upon Himself the nature of man! Such an idea could never originate in the mind of sinful man. It never would have occurred to us. Even to the child of faith, the fact is so overwhelming, so staggering in its immensity, as to be almost past belief, too great to be pos-



The Infinite became an infant. He who is the Eternal and Omnipresent was born of woman, and wrought His deeds limited by time and place. Though the Almighty, supporting the universe by His word of power. He was carried in His mother's arms, a helpless babe. Though He was the Son of God and the heir of all things. He became the Son of Joseph and the heir of humanity's ills.

sible, too good to be true. That God and man should in Christ be one is the wonder of the universe. Inspiration could cry out, "What is man, that Thou art mindful of him?" when God placed a world in subjection to him; but what can inspiration say when God Himself shares man's humiliation?

INFINITE OF HUMILITY

The plan was so glorious and magnificent that it could have been born only in the mind of God Himself, the incarnation is God's own thought for His lost creatures. Before Christ had performed any deed or shed one drop of blood, while He lay yet helpless in the humble manger, the angels sang above the hills of Judea, "On earth peace, good will toward men." That peace, that good will, was pledged by God for man the moment the Son of God from heaven was born the Son of man on earth.

The Infinite became an infant. He who is the Eternal and Omnipresent was born of woman, and wrought His deeds limited by time and place. Though the Almighty, supporting the universe by His word of power, He was carried in His mother's arms, a helpless babe. Though He was the Son of God and the heir of all things, He became the Son of Joseph and the heir of humanity's ills.

He took off the resplendent crown of stars worn for ages, that He might take on the crown of thorns and wear it with its blood and curse. He cast away the mantle of His glory, the purple of eternal dominions, that He might wear the purple of human ignominy, and, mocked by impious men, be stripped by them for the malefactor's cross.

But it is not enough for Him to come down to us. We must come up to Him. If there is nothing to result but His humiliation, all is a hideous failure. If God is to partake of sinful flesh, yet sinful flesh not be purged by the presence of God, our hearts, our sinful hearts, would but cry out at the useless degradation of that which is divine. The pearls must not be wallowed by the swine.

TO DRAW MEN UPWARD

No; as truly and as certainly as Christ became one with us, we may become one with Him. He became all that we are, save our sin, that we might become all that He is in His righteousness and glory.

He became one with us, that He might deliver us from bondage. (Hebrews 2: 15.) As Adam stood for us at the creation, so now Christ stands for us at the new creation. As Adam fell for us, so Christ rose for us. As we fell in Adam, so do we rise in Christ. As in Adam we die, so in Christ we are made alive.

And as Christ at Bethlehem was born of flesh and blood, and lived a life of purity in sinful flesh,—flesh that prompted in all points to do evil, yet was kept always in subjection to the divine nature which also was His,—so may Christ now live in us to be and do all that He was and did then.

As Christ lives in a man, He awakens in man hopes and aspirations and ambitions he never had before. Christ, when on earth, prayed that men who believed in Him might some day be with Him and behold His glory; and when Christ enters the human heart, He sheds there some gleams of that eternal light, which are to the believer the pledge and hope

of the coming glory. Thus Christ in you is "the hope of glory." Colossians 1: 27.

They who were lower than the angels are reached by the One made lower than the angels. And by Him, they are some day to be brought to a nearness to God that even the angels will not know.

Though angels have a knowledge of God gained through ages of close communion with Him, and by constant study of His glorious ways, yet man is to have another knowledge, which the angels cannot have. To-day "they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is

even closer than they themselves can know."

That close fellowship was the design of God in sending His Son to be with us. When the saved have been thus exalted to a fellowship closer than that which angels can know, we may be sure that Christ will not be ashamed to call them brethren.

Marvelous in conception, wonderful in realization, glorious in ultimate attainment, is the incarnation, God manifest in the flesh. Christ is found in fashion as a man, He is a full partaker of flesh and blood, He is born in the likeness of sinful flesh, that man in turn may be like God.

A Spurious Sacrifice and Priesthood

The Only Priest, Christ; His Blood Shed but Once

BY WILLIAM A. SPICER

"ON the nineteenth of December, A. D. 69," says Edersheim, "the Roman capitol, with its ancient sanctuaries, was set on fire. Eight months later, on the ninth of Ab (August), A. D. 70, the temple of Jerusalem was given to the flames."

While the sanctuaries of the Roman and Jewish worshipers were being laid in ruins, thousands of Christian disciples were spreading abroad the good news of a living Saviour, of a High Priest in the heavens, a Minister of the sanctuary above.

That glorious gospel of life and salvation made two great truths apparent:

1. No earthly city was ever again to be the center of worship or service.

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." John 4: 21, 23. "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Hebrews 12: 22.

2. No earthly priest was ever again to minister at an earthly altar.

"For if He were on earth, He should not be a priest." Hebrews 8: 4.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Hebrews 8: 1, 2.

But as time went on, the world was to see an earthly city made the center of worship for a vast communion; to see there a throne set up called a "holy see," or seat; and to see the sacerdotal, or priestly, office set up on earth, with thousands of priests serving at earthly altars.

In fact, it was to see the truth of Christ's ministry in the sanctuary above obscured, and an earthly sacerdotal ministry set up under the profession that the earthly priest and the earthly altar are the only way of approach to the heavenly.

Such a development necessarily puts the earthly in the place of the heavenly—human authority in place of divine authority, and, really, in the last analysis, man in the place of God.

The apostle Paul knew, by the sure word of prophecy, that it was coming. The evil leaven was already working in his day. "The mystery of lawlessness," he said, "doth already work." 2 Thessalonians 2: 7, A. R. V. Fully developed, there was to be revealed that system which inspiration personifies as man sitting in the place of God,—"so that he sitteth in the temple of God, setting himself forth as God." Verses 3, 4.

This is the divine description of the great system that has obtruded the human and the earthly between the sinner and his Saviour. The earthly "holy see," the earthly altar, the lawlessness toward God that sets aside the Word and the law of God for the traditions of men and the interpretations of councils,—these things proclaim that "the falling away" indeed came as predicted.

The truth of the gospel sweeps all this aside, and invites us to turn our gaze to Mount Zion, the city of God above, and to the heavenly temple where Christ, the "one Mediator," ministers for us, having offered "one sacrifice for sins forever."

Two Ways

"THINE ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." In the beginning, there was but one way. All worshiped God. But since Satan rebelled against God, he has invented a new way. Naturally, as he revolted against the law, he would be out of harmony with its way. He therefore made a counterfeit for God's straight and narrow way—the broad way. The former leads to life eternal, the latter to everlasting destruction. Jesus is continually whispering to us, "This is the way, walk ye in it." Shall we select His way? Will we accept the genuine or the counterfeit? There are only two ways. Which will you choose?

W. E. BELLEAU.



Interviewing the Devil

There is no middle ground concerning the nature of man in death. He is either dead, mentally, spiritually, and physically, as the Bible, when considered as a whole, unequivocally proves; or he is alive, as Satan has taught from the beginning of his career. Upon the foundation, "Thou shalt not surely die," is built the whole superstructure of errors, including spiritualism, eternal torment, purgatory, Paradise or torment following death, masses and baptism for the dead, and all the horrible superstitions of Animism and the non-Christian world. The Creator of man, of heaven and earth, declares, "The dead know not anything." Whom shall we believe?

By GEORGE B. THOMPSON

"Most of them specialize. One is an adept at the direct voice. Another concentrates on clairvoyance or clairaudience. A third is a professor psychometry. Others make a specialty of direct writing on paper or on sealed slates.

"Only a chosen few hold out inducements of being able to produce materializations of the spirit form. Very few go in for every class of phenomena. The consequence is that the earnest seeker of truth is passed on from one medium to another according to requirements.

"Mediums have their own methods of securing information. Most of them have their touts and spies, who busy themselves not only by talking about the mediums and bringing in business, but also by finding out private facts in the lives of the possible clients.

"When a complete stranger comes to a medium the result is usually a number of commonplaces. The medium feels about to get a clue. 'Come back again next week and I shall be able to tell you more. The conditions to-day are not quite favorable,' he says.

"The client leaves the house and is followed by the medium's spy. Next time, if it is worth while, 'the conditions' are more favorable and the sitting much more satisfactory. The spy has been busy."

THE OCCULT WAVE

The demand for psychic and occult literature is said to have increased in some large stores in New York City five hundred per cent. According to the *Washington Times*:

"A quickened interest in the psychic is sweeping the country in a wave, it was revealed to-day through information that the sale of ouija boards and books on spiritualism has increased immeasurably in the last two months."

The way has been prepared for this deception through the unscriptural teaching of inherent immortality and the consciousness of the dead. Although the Bible says that man is mortal (Job 4: 17); that God "only hath immortality" (1 Timothy 6: 16); and that in death man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psalm 146: 3, 4), professed Bible expositors teach that man has an immortal soul, that does not die, but lives on in the bliss of heaven or the torments of hell. And now, according to a report in the *Washington Times* of December 26, 1919, a noted writer tells the world that he expects soon to see an immortal soul.

"Maurice Maeterlinck, in America to lecture on the immortality of the soul, is

studying the possibility of communicating with the spirit world and of the soul's appearance in a tangible form before mortals.

"The Belgian author and philosopher said he has an 'open mind' on these theories of spiritualism, and is giving them much thought.

"He gave as one concrete 'proof' the fact that fifty years ago two German doctors discovered a fluid in the human body 'which could be guarded in a bottle after death and which did not die.' He also expressed as one of his theories the belief that thought is antecedent to the brain and creates brain, drawing therefrom the conclusion that thought cannot die even should the brain perish.

"'The common belief that thought is only a secretion of the brain is false,' he declared, and gave as still further reason for his belief in an undying soul examples to prove the existence of a sub-conscious mind."

DOGS OR LIONS

But the question at issue is, Are the dead conscious? Can they communicate with the living? Do those in the séance talk with the departed? To all these questions, the infallible Word of God answers, No. Listen to the Word of Jehovah:

"To him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten." Ecclesiastes 9: 4, 5.

The psalmist says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

How could departed friends, whose thoughts have perished, communicate information to any one? They do not. The claim is false and absurd. God's Word is true; and any such claim comes with a lie on its lips, and is stamped as originating with the one who is said to be "a liar, and the father of it." John 8: 44.

Concerning the return of the dead to converse with the living, the patriarch Job says: "Thou prevailest forever against him, and he passeth: Thou changeest his countenance, and sendest him away. His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 20, 21.

Upon these faithful statements of God's Word, and many more, we take our stand. We know that the medium in

A WRITER in the *London Daily Mail* says, "London is medium-mad." Millions are dabbling in spiritualism, attending séances, and holding communication with what purport to be spirits of the dead.

The *Christian Work*, of New York, says:

"This remarkable revival of interest in communion with the dead has naturally come about through the widespread losses from the war. There is hardly a home in England from which some boy has not gone forever during these last five years. We were recently addressing one of those great Brotherhood meetings in London—1,500 men present—and the chairman said: 'All the request hymns now are those which sing of heaven. There are probably not more than a dozen men in this room who have not lost a son or brother.' These millions of departed ones—can they be reached? Can one have communion with them? Can they break through the wall or partition between their world and ours? These questions arose as the natural yearning of a million hearts."

The recent cataclysm has opened the way for this masterpiece of satanic cunning to seize upon the minds of those who have lost loved ones on the field of battle. Creeping up from the darkness of the bottomless pit, this delusion is fastening its tentacles upon all the race.

THEIR NUMBER LEGION

Concerning the hold this spiritualistic deception is gaining upon mankind, the various names by which it is designated, and the methods of operation, the *Daily Mail* says:

"Never has occultism had so many fervent disciples. Fashionable mediums are having the times of their lives. Their 'consulting rooms' are thronged with an eager crowd of inquirers, and they can afford to pick and choose their 'clients.'

the twilight of the séance does not bring forth the living, thinking soul of the departed dead, nor can the scientist find an immortal soul in some "fluid" of the body. This huge deception is the final effort of Satan to prove that his statement made in Eden, "Ye shall not surely die" (Genesis 3:4), in which he contradicted Jehovah, is the truth.

A DEAD MEMORY

In the séance, the living do not talk to the dead, for the dead are asleep in the tomb, waiting for the resurrection. They are not now with Christ. He promised to come the second time and receive them to Himself. We do not go to Him; He comes for His people. See John 14:1-4; 1 Thessalonians 4:13-18.

In the séance, father, mother, sisters, and fiancée do not talk with the loved one who fell on the battle field in defense of his country. The loved one is not there; he is *dead*. The Word of God says, "in death there is no remembrance."

We read that there was once a war in heaven, and a large number of re-

bellious angels were cast out to this earth. Revelation 12:7-9. Satan, the archrebel, was cast out. Luke 10:18. His sympathizers are said to have lost their "first estate." Jude 6. Some of this host from the world of darkness, transformed into angels of light, appear at the behest of modern witches, and, impersonating the dead, pretend to bring messages from the world of light.

When Saul, by his sins, had become separated from God, he turned to the witch of Endor and her incantations. Men to-day are rejecting their Maker, the fountain of all light, and turning to the stronghold of darkness, and receiving communications from the demons of hell. It is time we gave heed to the words of an ancient prophet, written for this very time, when men would look upon the earth, "and behold trouble and darkness":

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" Isaiah 8:19.

"They heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid; . . . and hid myself." Genesis 3:8-10.

Why were they afraid? Why did they hide?—Their conscience told them they were guilty, through disobedience of God's previously expressed will. An accusing voice was within the soul, telling them they had taken the wrong path—chosen evil, having chosen to disobey God.

In this manner, conscience stands forth within a man as the "faculty, or power, or principle, conceived to decide as to the moral quality of one's own thoughts or acts," the "sense or consciousness of the moral goodness or blameworthiness of one's own conduct," as Webster so aptly puts it.

THE WIRELESS CONTROL

Another definition is found in the Bible in these words, stating the same thing only in another way: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

Elijah heard this word; and of his experience at Horeb, after he fled from Jezebel, it is written: "The Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." 1 Kings 19:11, 12. Evidently the Lord was speaking to His servant in the "still small voice." God was *in* that.

And this word from "behind," this "still small voice," is present to-day to direct men and women in the way in which they should go. Conscience?—Yes, it may thus be termed. God, by it, through His Word and His angel messengers, speaks to the soul.

While the "still small voice," the "faculty, or power, or principle" so near at hand to speak is from God, and is of God, we must not overlook the fact that man may become so "dull of hearing," his heart may become so "hardened," that the voice of the monitor given him as his guide is but faintly if at all perceived. Like the alarm clock, it may cease to arouse the sleeper who time after time heeds not the call, but arouses only to sleep on.

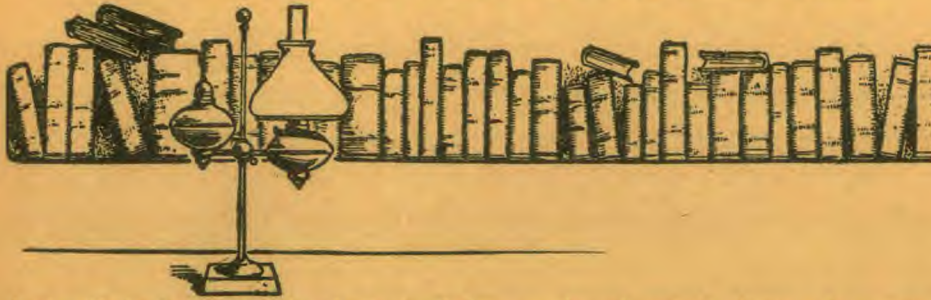
BRANDING THE CONSCIENCE

The apostle Paul writes of some down in the "latter times" who "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Timothy 4:1, 2.

These people had consciences given them of God; yet by listening to voices contrary to the will and Word of God—voices from the evil one—their consciences become insensible to the voice of God, even as flesh seared over with a hot iron becomes insensible to feeling. In such a case, the good conscience becomes an "evil conscience." That there are evil

(Continued on page 12)

CULTIVATING A CONSCIENCE



Luther Burbank is called the plant wizard, because, through patient selection of promising types among his nursery stock, he develops a hidden characteristic in an old genus or species. He sometimes saves only a dozen plants from several thousand to carry out his improvement. The mind is developed in the same way. There must be a constant rejection of the innumerable impure, base, and false impressions which surge upon us while we are "in the world" but striving to be not "of the world," and careful selection of noble, elevating, Christlike thoughts. There must be a daily comparison with the true ideals. Only through patient continuance in well-doing can we perfect that conscience which will finally be accepted by the Master of the vineyard.

By TYLER E. BOWEN

WHAT is the conscience? What is it supposed to do for a man or woman in the practical affairs of life? Are people to-day supposed to recognize and be guided by what are known as the dictates of conscience? and if so, how may its guidance be recognized and obeyed? Or does this belong to past generations?

These are important questions. They touch at the very heart of life itself. In the light of God's revealed Word, let us study this question.

First, what is conscience? Webster gives this definition: "Conscience. 1. Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions, or character, together with a feeling of obligation to do or be that which is recognized as good;—often with special reference to feelings of remorse for ill doing. Hence, a faculty, or power, or principle, conceived to decide as to the moral quality of one's own thoughts or acts, enjoining what is good."

"A faculty, or power, or principle, conceived to decide as to the moral quality

of one's own thoughts or acts." Now who conceived this "faculty," this "principle," and formed it within the man?—Conclusively God did it. It was created in the mind of man that sixth day of creation week, when man came forth from the hand of his Creator a moral, upright, intelligent, "living soul."

In this connection, it is worthy of note that as man came forth from the hand of his Creator, his conscience was to be controlled in its action by God's moral law. The law was in existence before man was created; for sin existed in heaven prior to the creation of the earth, and sin is the "transgression" of the one "moral law," the Ten Commandments. (1 John 3:4.) This is God's expressed will, guiding angels as well as men in their moral conduct. This law was and still is to guide the conscience. We may safely say that conscience deals altogether with the question of what is right or wrong.

That this is so is seen at a glance; for of the conduct of Adam and Eve on the day that they sinned, it is written:

The Child and the Book

BY
ADELAIDE BEE EVANS



IN SPITE of the dirt and the disease, the filth-carrying flies and the germ-laden food, crowding and ignorance and squalor and privation, the children of China seem to thrive. Vast numbers die every year, we are told; but it is equally certain that a great many live.

To a child lover visiting a Chinese village, and observing the swarming youngsters at play in the unspeakable streets and alleys, it is depressing to think of their utter lack of much that we have been educated to look upon as essential. Not food and clothing and affection—or even cleanliness. In times of ordinary prosperity, the little folks are well nourished; they are clothed as well as their parents can afford; many of them are assuredly beloved; and every one of them would enjoy a wading pool to splash in.

But books suitable for their years and understanding, pictures, illustrated papers, and, above all, free access to the Book that is the special treasure house of childhood,—all these are missing. Very few of the poorer fathers, and fewer still of the mothers, can read at all; and while there are public schools in the large cities, which can be attended on the payment of the fees, and schools of the old-fashioned sort scattered here and there throughout the land, they do not reach, even remotely, one child in a hundred. The others grow up in absolute ignorance.

To think what these children are missing—of the vital need that can never be fully made up in their lives, even if later they should come to a knowledge of the gospel—is sad indeed. This is one of China's problems.

In Japan, education is compulsory; and by so much as any system of education is better than none at all, the Japanese child is in advance of his little Chinese neighbor—a fact of

"The Bible is inextricably mingled with all that is greatest in human history, national literature, and individual life. Its influence on literature has been invaluable and supreme. . . . The words and truths of Scripture . . . have been on the lips of . . . statesmen and martyrs at the sublimest moments of their lives; and so entirely have they decided the destinies of nations, that but for them the civilization of Europe might still have been as cruel as that of Egypt and as corrupt as that of Rome."—Dean Farrar.

which he is all too conscious. But Japan is far from encouraging her children to become familiar with the Bible and its teachings. On the contrary, she improves every opportunity to exalt before the youthful mind, and instill into it, certain features of the generally accepted religion, which has been called an "amalgam," compounded of Shintoism, Buddhism, and the philosophy of Confucius. Every school in the country has its holidays and festivals; and on certain days, all the children in a district, under the head teacher or teachers, are taken by trainloads to visit famous temples, shrines, and tombs.

Of course, Japan provides books of the kind that she wishes them to read. In a Christian home, I noticed one of the small sons of the household poring over a book, and paying no attention to the other children playing in the room. Inquiring what he was reading, I was told that it was a book of fables and legends, stories which, in the original, are said to be "clean and unclean." At best, as any one knows who has tried to read the translated and expurgated tales of old Japan, they fail utterly to uphold the ideals of nobleness of character which have their roots in the Scriptures. And since the books that a child reads because he wishes to read them are the books that make the deepest and most lasting impress in the plastic clay of his mind, I could not but wonder if a few years more would see this little lad in a Christian school, or drifting outward with the strong current running ever swift and more swiftly in Japan.

We pity the children so unfortunately situated—those who have no opportunity to read, no books, and no instruction, and those who have reading of the wrong kind pressed upon them. But what about the children in Christian lands, children like

The Book of God

By Robert Hare

Rock against which a thousand storms
Have cast their angry might,
While twice ten thousand thunder peals
Have echoed o'er its height!
But storms have spent their rage in vain;
The rock unmoved abides,
And still majestically it towers
Above the angry tides.



Pillar of fire to mark the way
Where pilgrim feet might tread,
Undimmed its splendor shines forth still
O'er ages of the dead.
Its radiance gilds the Canaan shore
In pictured joys to be,
Where pilgrim feet shall find their rest
Beside life's crystal sea.

"Jack," spoken of in a recent magazine? Playing in a neglected corner of the library one day, he found a "big fat book," and ran to tell his mother about it. "It's the holly Bible—what's it about, mother?" he asked.

It is painful, but hardly surprising, to know that to Jack's mother, this incident was a "funny story," and that she told it to her friends as such. But some of her hearers felt otherwise.

The first right of the child, and the first necessity, is food—food for the little growing body, food for the unfolding mind. All little children love the stories of the Bible, and will listen to them, over and over, with unflagging interest, provided the person who reads or tells them is himself interested. The stories of Isaac and Joseph, or creation and the Flood, of the Exodus, of the queenly Esther and the loyal Ruth, of the prophets and kings of the Old Testament, and the fathers and mothers and children of the New, provide action and color and conversation; and if they are read in the

words of the Bible, or told in simpler language, they will not fail to impress on the childish minds the great lessons they have been divinely preserved to teach.

ENRICHING LIFE AND VOCABULARY

Happy indeed the child whose earliest memories are associated with the Book—with its history and its miracles and its beautiful parables; who has fallen asleep at night to the music of the psalms, or felt his youthful spirit upborne by the majestic messages of the ancient prophets, or listened with awe and rapture to the descriptions of the new earth and the holy city. His is a heritage that becomes more precious with the passage of the years.

Not only does the spiritual and moral nature of the child need the Bible, but even in a material sense, those who are deprived of it miss what nothing else can replace. A teacher of English, commenting on the incident of Jack, said:

"Though I've taught English for many years, I've never learned of so sure and so good a way of enriching a child's vocabulary as by making the Bible a part of his mental life. Nothing in our Anglo-Saxon literature is so beautiful and so virile."

It is the privilege of parents to make the Bible the sweetest and most attractive of books to their children. But this can never be accomplished by sternness, by driving them to it at inopportune moments, or by (alas that this should ever have been attempted!) compelling them to learn long passages against their will or as a punishment.

Read the Bible *with* your children. If they see that you yourself are interested in it, and love it, their interest and love will awaken naturally. And the children whose minds, in the morning of life, are stored with the treasures of wisdom and beauty and righteousness of the Bible, are having their characters fortified as they could be in no other way, to meet the temptations of later years.

THE GOSPEL OF JESUS

ONLY once in the Gospels do we have this phraseology, "the gospel of Christ." With Paul, however, it is a favorite expression. More than twelve times does he use it, while the word "gospel" is used seventy-five times.

It is worthy of note that three of the Gospel writers begin their books with Jesus. Matthew writes, "The book of the generation of Jesus Christ;" John writes, "In the beginning was the Word;" while Mark says, "The beginning of the gospel"—the good message of the good messenger.

The meaning of the word "gospel" is "good news." The old Saxon word was "God-spel," the word "spel" meaning story, and "God-spel" meaning God's story. That story is fully incorporated in words, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

Out of this "golden text," William Carey gave the gospel to the world in forty languages. As some one has said, this gospel in one language is better than the best of Plato in forty.

Paul calls this gospel "the *gospel of Christ*"—not the gospel of philosophy, or sociology, or the "survival of the fittest," or "advanced thought," but, as an aged lady, a friend of Lord Tennyson, told him when asked for the news, "There is only one piece of news, and that is, Christ died for all men." The poet answered, "That is old news, good news, new news."

This gospel is mentioned as being "the *power of God*"—the dynamic which has revolutionized, and is revolutionizing, and will revolutionize communities and countries. It is not a "has been," but "it is." It may be resisted, but cannot be overcome. Men may legislate against it, but cannot destroy it.

"It is the power of God *unto salvation*"—just the opposite of the power of Satan, which is unto destruction.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."
Romans 1:16.

BY WILLIAM P. PEARCE



But like all God's gracious benedictions, it is *conditional*—"to every one that believeth;" not universal salvation, but universal opportunity for salvation. The promise is, "He that believeth . . . shall be saved; but he that believeth not shall be damned." Mark 16: 16.

When too feeble to hold a pen, Daniel Webster dictated to Mr. Curtis, his biographer, his faith in Christianity, with which he concludes: "My heart has always assured and reassured me that the gospel of Jesus Christ is a divine reality."

For disbelieving and disobeying the gospel, an awful penalty is attached. Paul tells that when Jesus comes, He will take "vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." They are to be "punished with everlasting destruction from the presence of the Lord." 2 Thessalonians 1: 8, 9.

Now of this gospel we should not be ashamed. Paul said he was not. He was ashamed of the beastly luxury, the indescribable lust, the bloody gladiatorial contests, the persecutions of the Christians; but of the gospel, which cleanses, beautifies, purifies, and makes kindly, he was not ashamed. There are some things of which we might rightly be ashamed—the saloons, the public dance halls, the cabarets, the houses of assignation, the social scandals, the indifference and worldliness of many church members, the unbiblical, liberalistic teachers; but of "the glorious gospel" (2 Corinthians 4: 4), no one need feel ashamed. It is the information whereby nobodies can become somebodies, the impure become pure, the crooked become upright, the lost be saved.

If Mark emphasizes "the *beginning* of the gospel," then we may declare an *end* of it. This is the gospel age; but the signs of the times indicate that we are on the verge of a mighty upheaval. As prayer will soon merge into praise, and faith into sight, the good news of salvation through Jesus will cease in the coming of His real presence. Then will the ultimatum be announced: "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." Revelation 22: 11.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Ridiculing a Great Truth

ONE of the most widely discussed questions in the religious world to-day is that of the second coming of Christ. There are multiplied thousands—and their number is rapidly growing—who earnestly believe that the prophecies most clearly teach and demonstrate that this great event is right at hand. World conditions are causing men to think on these things as never before; and as they look into the subject, they find that the teaching of the Bible prophecies is clear and abundant.

The Lord Jesus Christ said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matthew 24: 14.

And the same Jesus inspired John to write: "I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His Judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Revelation 14: 6, 7.

"Eternal good tidings" are to be proclaimed "unto every nation and tribe and tongue and people." And not only so, but this proclamation is to go "with a great voice." Just so surely, then, as that proclamation goes out from God, it will carry with it a deep, strong conviction that "the hour of His Judgment is come."

A message in the very last days, that will embrace the entire earth, is also foretold in these words: "After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory." Revelation 18: 1.

Here is a mighty messenger working under the influence of heaven, and "having great authority"; and as he proclaims his message, the earth is "lightened with his glory."

Fully thirty-five years ago, one who was a firm believer in the prophecies of the Bible, ventured the statement that "God means that testing truth shall be brought to the front, and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry, and awakening minds that otherwise would slumber."

Many of the people to-day are unconsciously heralding the second coming of Christ through the ridicule they cast upon the sublime and sacred subject. And through them, God is verifying His promise to make the wrath of man praise Him, and to restrain the remainder of wrath. But how sad it is that individuals should fight off their convictions concerning the soon coming of Christ by indulging in scoffing and ridicule!

Are you among those thus scoffing and ridiculing? Stop and weigh your convictions. Stop and think of the struggle you are having with the insurmountable evidence of God's truth acting upon your mind, and with His Spirit and love acting upon your heart.

The prophecies relating to this time speak of the wicked who shall do wickedly, and affirm that none of these wicked shall understand. It is naturally to be expected that they will be among those who will indulge in ridicule and contempt of one of the clearest, most convincing, and most sacred topics the Bible presents. Speaking of those who will thus engage in ridicule, the apostle Peter has forewarned us. His words, so striking, are withal very plain, and loaded down with significance to the people of this generation. They read:

"Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3: 3, 4.

The world-wide messages already mentioned are doing their work in the world. They are calling the attention of the people to the prophecies which show that the second coming of Christ is just at hand. This becomes a great issue in the discussions of the day; and as the discussions proceed, there will arise in these "last days," according to this forewarning of Peter, "mockers" who "shall come with mockery."

Further, be particular to observe that these mockers are "walking after their own lusts," while they are asking the

question, in derision, "Where is the promise of His coming?" It is a very easy matter, through ridicule or mockery, for the individual to close his mind to the clearest, most positive, and well established evidence upon any given point. It is for each one of us as individuals to see that we are not among those who are fulfilling this prophecy of Peter.

For all of the prophecies of the Bible to be fulfilled, there will needs be these mockers. Not that God requires that it shall be so; but He foreknew that it would be, and forewarns us, so that we will not allow ourselves to become intimidated by the boisterous ridicule of these scoffers of the last days.

The prize offered to the faithful followers of Christ at His second coming is of too great value to be lightly thrown away.



© Underwood
American mine sweepers passed in review up North River before Secretary of the Navy Daniels, on their return from overseas. The 59 vessels of the fleet were the last unit serving in foreign waters, and picked up or destroyed 50,000 mines—one of the most hazardous tasks. Insert shows Secretary Daniels decorating Ray Messanelli for valorous conduct.

We cannot afford to miss it. Therefore study God's prophetic Word for yourself. Ask Him to guide you, through His Spirit, in that study, and He will enable you to stand upon a foundation so secure that no mockery or sophistry of fallacious reasoning can move you away from it.

Shackleton's Guide

WE have never before seen so many evidences in the daily press as of late, that the conflict between good and evil is intensifying. The God of heaven and the prince of this world are marshaling their respective forces for the final struggle in the hearts of men and the affairs of nations.

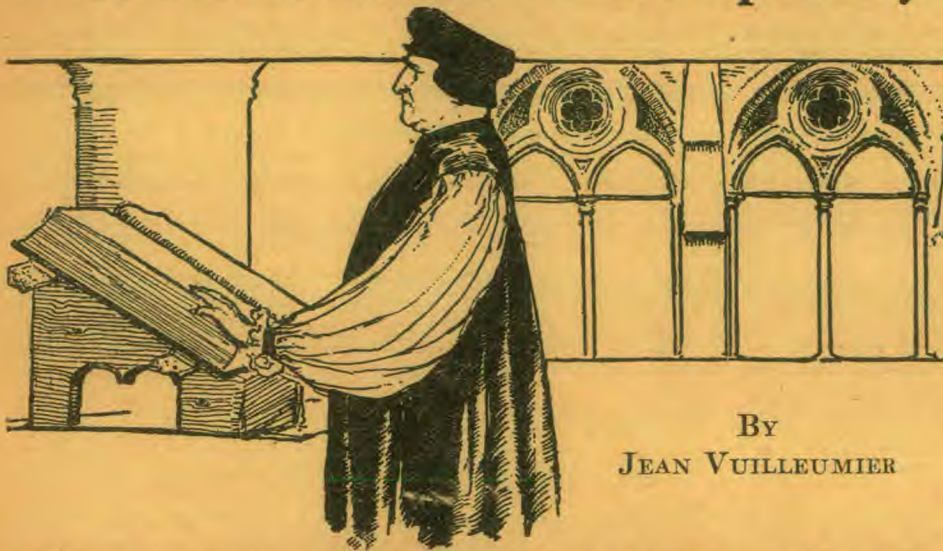
The same day we read of a fresh outburst of hatred or crime, we have renewed assurances and proofs that God still lives, and that He is as near to them who love and obey Him as when He talked face to face with Abraham and Moses, or walked with the three Hebrews in the fiery furnace.

A most striking testimony to the living, watchful care of God has been borne by Sir Ernest Shackleton in an account of his Antarctic experiences. In the *Toronto Globe* of January 7, 1920, we read:

"When I look back at those days, I have no doubt that Providence guided us, not only across those snow fields, but across the storm-white sea that separated Elephant Island from our landing place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia, it seemed to me often that we were four, not three. I said nothing to my companions on the point; but afterwards Worsley said to me, 'Boss, I had a curious feeling, on the march, that there was another person with us.'"

For every earnest trusting Christian is the promise, "He shall give His angels charge over thee, to keep thee in all thy ways."

The Antichrist of Prophecy



By
JEAN VUILLEUMIER

"It is clear that antichrist, as depicted by our Lord and by His apostle John, is to wear a mask, and to profess one thing and act another. He is to enter the church as Judas entered the garden—professedly to kiss the Master, but in reality to betray Him. He is to come with words of peace in his mouth, but war in his heart. He is to be a counterfeit Christ—Christ's likeness stamped on base metal. He is to be an imitation of Christ,—a close, clever, and astute imitation, which will deceive the world for ages, those only excepted who, taught by the Holy Spirit, shall be able to see through the disguise and detect the enemy under the mask of a friend."—J. A. Wylie.

WHO is the antichrist? Has he come already? When is he to appear? Is he an individual or a collective person? Is he a king or a dynasty, a religion or a hierarchy?

To all these questions, the Holy Scripture alone can give an answer, since nowhere but in its pages is found the idea of an antichrist.

This term is found only in the epistles of John, where it recurs five times: 1 John 2: 18, 22; 4: 3; 2 John 7. It is a Greek word, which means "against the Christ." But in the Greek language, when the preposition *anti* enters into a compound word, the word thus formed means either a rival or a representative. Thus *basileus*, king, makes *antibasileus*, which means both viceroy and a rival king. The *antichristos* will be a rival of Christ who will give Himself as His representative, and will be accepted as such. This will be justified by the texts. So much for the etymology of the word "antichrist."

And now let us study the delineations of this personage as given by the sacred writers.

As has been stated, the apostle John is the only one who uses this expression. Here is the complete text of the passages where it is found: "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest that they all are not of us."—"Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, even he that denieth the Father and the Son."—"And every spirit that confesseth not Jesus is not of God: and this is the

spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already." "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist."

According to the apostle, there is to be "the antichrist," and also "many antichrists." The distinction between them is that the antichrist proper will be manifested on a large scale, with unbounded success, and will last centuries, while the lesser antichrists will be only local, with brief duration.

The other inspired descriptions of the antichrist are more detailed and complete than the foregoing, though they do not use the name. Let us take those given by the apostle Paul. In taking leave of the elders of the church of Ephesus, in 59 A. D., he said to them: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Acts 20: 29, 30.

PAGAN ROME IN WAY

Five years before, in his second epistle to the Thessalonians, he reminds them of what he had told them verbally about the appearing of "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple [or church] of God, setting himself forth as God." Paul also calls him "the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." He adds: "And now ye know that which restraineth, to the end that he may be revealed in his own season. For

the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way." 2 Thessalonians 2: 3-9.

In his famous work, "Of the City of God," St. Augustine gives the following comment on Paul's prophecy:

"No one doubts that here the apostle Paul meant to have spoken of the antichrist, and that the Day of Judgment, called by him the day of the Lord, is to be postponed until this personage has appeared. 'And you know,' the apostle adds, 'that which restraineth.' Many think that he meant by these words to designate the Roman empire, and that for this reason he did not wish to express himself more clearly, lest—as can easily be understood—he might be falsely accused to have wished the fall of the Roman empire, which it was hoped would be eternal."—Book 20, chapter 19.

"As a rule," says Abbot Crampon, the French translator of the Bible, "the fathers understood that the Roman empire was the obstacle which was restraining the manifestation of the antichrist."

Thus, according to the unanimous consent of the interpreters of the early church, the antichrist of John's epistles and the man of sin of Paul's writings and teachings, are one and the same personage, and he was to appear immediately after the fall of the Roman empire.

Six centuries before John and Paul, the prophet Daniel had seen the coming of antichrist in his famous vision of the four universal empires. He had seen four great beasts arise from the sea, representing the four great monarchies of the Babylonians, the Medo-Persians, the Greeks, and the Romans. The fourth beast had ten horns, which represented ten kings that were to arise out of the Roman empire. But among these horns, there arose another "small" one, "whose look was more stout than its fellows," in which "were eyes like the eyes of a man, and a mouth speaking great things," and which "made war with the saints, and prevailed against them."

PERSECUTED SAINTS

The explanation given to Daniel of these symbols is as follows: "As for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the Judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end." Daniel 7: 2-8, 20, 21, 24-26.

Under such symbols, and with these new accusations, appears to us in the vision of Daniel the antichrist of John, "the man of sin" of Paul. He is the very one who is here called the eleventh king. Such is the traditional interpretation of both Protestant and Catholic writers. Among those who might be quoted are Justin Martyr, Irenæus, Tertullian, Origen, Hippolytus, Cyril, and Chrysostom.

Says Hippolytus, speaking of the little horn, "This is none else than the antichrist which is to come." Cyril, bishop of Jerusalem, says: "Ten kings shall

arise out of the Roman empire; . . . and after them, an eleventh, the antichrist, shall take hold of the Roman power by his wicked and magic arts."

Four or five new features are added by Daniel: (1) The antichrist is to appear as a king soon after ten other kings or kingdoms have arisen from the breaking up of the Roman empire. (2) He is to give the people a revised edition of God's law. (3) He is to persecute the "saints," those who insist in obeying God's law. (4) He is to exercise that power for three times and a half, which means three years and a half, also called in other prophecies forty-two months, and twelve hundred and sixty days. (Revelation 11:2; 12:6, 14; 13:5.) But these "days," according to an invariable rule in symbolic prophecy, are as many years. (Numbers 14:34; Ezekiel 4:6.) Hence, as the Roman empire fell in 476 A. D., the antichrist must appear about the beginning of the sixth century and continue twelve hundred and sixty literal years unmolested, until near the end of the eighteenth century. (5) But a man cannot live twelve centuries; hence the priest-king called antichrist will not be a single individual, but rather a dynasty, or at least a succession of royal pontiffs at the head of some religious hierarchy or pontifical government.

THE WHOLE WORLD INFATUATED

The career of antichrist is described almost in the same terms as in Daniel, in the thirteenth chapter of Revelation. We see him having "authority over every tribe and people and tongue and nation." Toward the end of his reign, he is "smitten unto death," but "his death stroke was healed: and the whole earth wondered after the beast; . . . and they worshiped the beast. . . . And all that dwell on the earth shall worship him."

This vision even gives the number of his name, under the mysterious figure of six hundred and sixty-six, which the Bible student is called upon to count.

Let us try now to gather up all these features of the antichrist into one portrait:

First feature: He was working in the days of the apostles by causing a falling away from early piety and purity.

Second feature: Although giving himself as a vice-Christ, he will obtain a temporal kingdom.

Third feature: He will appear soon after the ten kings arising out of the Roman empire, and will do away with three of these kingdoms.

Fourth feature: Although a rival of Christ, and His enemy, he will give himself as His representative, or vicar, and will be worshiped as God by the millions.

Fifth feature: He will not confess "that Jesus Christ is come in the flesh." That is, he will deny, by his doctrine of the conception of Jesus, that He is "in all things . . . made like unto His brethren." Hebrews 2:17.

Sixth feature: He will claim that he has power to change the times and the law of God, and will succeed in having this assumption accepted by the masses.

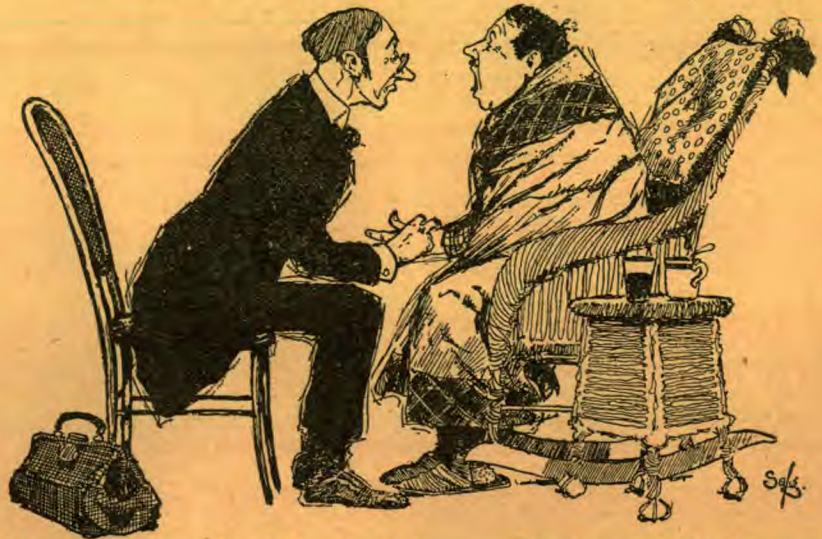
Seventh feature: His influence over the nations will be such that he will use it in order to "make war with the saints"—that is, those who do not accept his doctrines and authority—and "overcome them."

Eighth feature: This power over the saints and the law will last twelve hundred and sixty years, beginning after 500 A. D., and ending before 1800 A. D.

Such is the faithful and detailed portrait of the antichrist, as given in the Holy Scriptures. Has he come? Did he

appear in the time pointed out? Did the world see such a strange pontiff and king, claiming to be the representative of Jesus Christ on earth? Did his work succeed for thirteen centuries? Let history, and especially ecclesiastical history, tell us the truth about the matter.

Reducing Blood Pressure by Vegetarianism



The Vice President Learns How to Postpone His Funeral

BY DANIEL H. KRESS, M. D.

THE following appeared in the Washington Times of December 3, 1919:

"Milton E. Ailes, vice president of the Riggs National Bank, chairman of the board of directors of the Washington Railway and Electric Company, actively interested in other local financial and business institutions, rejoices in a knowledge of himself that causes him to feel as he did when thirty-five years of age. Before this revelation, his actual fifty-two years hung over him as if he were sixty-two.

"Like thousands of other men and women in the hurly-burly of life, he worked too long and hard, worried too much, ate too much, and pent his physical and mental energies lavishly, without a thought that nature would hang out the warning red flag. Three or four months ago nature did this. Much of his 'pep' was gone; concentration upon his work became difficult without worrying over it; several times he had strange sensations in the head, with blurring of the vision, pains in the chest, shortness of breath.

ELIMINATED THE BEEF

"The verdict of his physician was high blood pressure from the typical causes. The arteries were filling with deposits from meat eating and failure to take sufficient rest. They would become more brittle as the pressure went higher; then one might break in the head or near the heart.

"The orders were to eliminate beef, mutton, veal, pork, stock soups; take few

sweets, and limit the starch foods; ten hours in bed each night, with brief rest in the day, if possible; eat the white meat of fowl and fish, green vegetables, fruits; obtain the proteins of meats from cheese, milk, and nuts.

"Following rigidly the instructions of his physician, the blood pressure returned to normal in three weeks, and life began to be bright again. Spending a month on his West Virginia farm for his summer vacation, catching his own fish from the Potomac, and living the simple life, Mr. Ailes went back into harness feeling able to cope with any problem that arose.

"Red meats no longer tempt him. From the farm there is brought to his family fine country sausage, juicy pork roasts, and sweet potatoes. He sniffs delightedly the savory odors from his own kitchen, but stands pat, and so does the blood pressure. He has learned to prepare for himself all sorts of lettuce and other vegetable and fruit salads, and has sampled every known kind of cheese.

"He looked premature old age in the face and pushed it into the background through dietetics and plenty of rest. According to medical experts, he is now as old as his arteries. The normal blood pressure is 100 plus your age. His is 135 and his age 52. He is thirty-five years young, therefore. Kale, spinach, lettuce, and other vegetables are nature's restorers, when aided by fruits, nuts, cheese, and milk.

"I hope to live to see dietetics made a fundamental study in every public school in the United States," Mr. Ailes declared

when telling friends of his experiences. The man or woman whose life is sedentary ought to begin these studies at once, he recommends. The rewards promised are ample.

"Of course, dieting should not be undertaken except on the advice of a physician thoroughly acquainted with each individual case. Sometimes the overworked man or woman suffers from nervous exhaustion or other ailments, and a varied diet is essential. A physician is the best judge."

DISEASE OF BUSINESS MEN

Mr. Ailes is not the only one who has made the discovery that a meatless diet is the great remedy for high blood pressure, premature old age, and the annoying symptoms associated with these conditions. Meat, while a food, has concealed within its fibers uric acid and a number of allied body wastes, which act as irritants in the blood, and bring about organic changes in the blood vessels, the heart, and the kidneys.

The high blood pressure so common among American business men can in many instances, be traced to the free use of meats. Abstinence from the red meats, and the moderate use of white meats, is only a partial reform; but even this brings beneficial results. To abstain from flesh foods altogether is perfectly safe and highly beneficial. Thousands are doing this who can testify to a consequent general improvement in health.

It is generally believed that white meats contain no uric acid or other body wastes. This is a mistake. All meats contain these waste products. The same food elements found in meats, and for which meat is valued, may be obtained, unassociated with impurities, from eggs, cottage cheese, milk, nuts, legumes, and in fact any of the cereals.

Wheat consists of about one part proteid to every eight parts of other material. If we use bread (I mean whole wheat bread), and milk or eggs, there is no danger of ever getting a deficiency of the proteid element.

Nuts and legumes also are rich in proteid. The danger always is in getting an excess of the proteids in an ordinary meal.

BALANCING THE RATIIONS

By returning to the use of grains, fruits, nuts, milk, vegetables, and raw foods, we may avoid the danger of getting an excess of one element and a deficiency of another.

Animals do not need to study food combinations or bother their heads about obtaining well balanced meals. They simply eat the food nature has provided for them; and in doing so, they unconsciously make the most scientific combination of food elements it is possible to make.

Highly civilized races, subsisting largely upon flesh, which contains only one element,—the proteid,—find it necessary to study how to balance meals in such a way that the various food elements are furnished in approximately the right proportions to meet the body's demands and needs.

As we begin to live on foods served by nature in as natural a state as possible, it is impossible to obtain other than well balanced meals. All worry over this matter is then at an end.

The foods that contain the elements in about the needed proportions are the following: wheat, oats, corn, rye, and barley.

Other foods, such as potatoes, rice, sago, turnips, parsnips, and carrots, supply an excess of starch. An excess of the proteids is found in nuts, eggs, milk, beans, peas, and lentils.

By combining the foods containing an excess of starch with those furnishing proteids, a well balanced meal may be obtained. Rice and beans, potatoes and eggs, or vegetables and cottage cheese or milk, make well balanced combinations.

The fats are found in nuts, yolk of eggs, milk, and oils.

The mineral salts are present in all the cereals, legumes, nuts, eggs, and milk.

Vitamines, so essential to health, are found in practically all of the raw foods, as fruits, lettuce, cabbage, celery, etc.



Are You Ready?

ARE you ready to meet Jesus
When He comes to claim His own?
He is coming in the heavens,
Seated on His glory throne.
Christ will come to give His servants
Their reward, and justice due.
Are you ready for the Master?
Will He say "Well done" to you?

Are you ready to meet Jesus—
To lay trophies at His feet?
Are you anxious for His coming,
That you may His presence greet?
All the world, in sad commotion,
Points His blessed coming near.
Will you be among the ransomed
When the Saviour shall appear?

WORTHIE HARRIS HOLDEN.

It is well, at every meal, to partake of some raw food, in the form of fruit or greens.

These are simple rules, which, if followed, will bring reduction of high blood pressure.

Cultivating a Conscience

(Continued from page 6)

consciences as well as good, the same apostle indicates thus: "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an *evil conscience*." Hebrews 10: 22.

On the other hand, the apostle refers over and over again to the value of a good conscience. Here are some of his expressions: "Now the end of the com-

mandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." 1 Timothy 1: 5. "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." Hebrews 13: 18. "I thank God, whom I serve from my forefathers with pure conscience." 2 Timothy 1: 3.

The apostle Peter also testifies: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear; having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation [conduct] in Christ." 1 Peter 3: 15, 16.

EDUCATING IT

The conscience, therefore, may be trained, enlightened, and thus continue to guide one into that which is right and good; or it may be abused, neglected, unheeded, until it becomes seared, deadened, useless, so far as reproof of the wrongdoer is concerned, being then termed in Scripture an "evil conscience."

This progressive work of training the conscience to hear God speaking to the soul through His Word, is set forth in these words: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Hebrews 9: 14. The conscience may be purged of its impurities that have been allowed to accumulate in it. It may be educated and enlightened so that one cannot do what he once did, without being reprovved by it.

For example, a man brought up in idolatry has been taught to worship idols. Conscientiously he bows down to them. But some one shows him that God is in heaven; that it is a sin to worship idols. The man gradually comes to believe in the one true God. By and by he worships Him. Then his conscience does not allow him to bow down to the graven image, whereas once it would have reprovved him had he failed to do so. His conscience is now enlightened, being purged of its former evils, of dead works. "For when gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them; in the day when God shall judge the secrets of men, according to my gospel, by Jesus Christ." Romans 2: 14-16.

THE HARVEST OF TARES

Regarding the importance of keeping the conscience pure and tender, one writer speaks thus: "God destroys no man. Every one who is destroyed will have destroyed himself. Every one who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy. God did not compel him to disbelieve. The seed of unbelief which he sowed, produced a harvest of its kind. Thus his resistance continued, until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born

of all in his house and of all the families in his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a fearful illustration of the truth of the words that 'whatsoever a man soweth, that shall he also reap.' Did men but realize this, they would be careful what seed they sow."

"Earthly governments prevail by physical force; they maintain their dominion by war; but the Founder of the new kingdom is the prince of peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey;

but Christ is 'the Lamb of God, which taketh away the sin of the world.' In His plan of government there is no employment of brute force to compel the conscience."

That "still small voice" "behind thee, saying, This is the way, walk ye in it," is from God. It must be heeded. It guides one into following the Word of God. It points to the right. Like the compass needle, it keeps steadily pointing toward God. Followed, it guides its possessor past earth's pitfalls, along the highway of God's commandments, to his heavenly home—the gates of perfect day.

After Many Days

Part 5—In Satan's Clutches

BY
ARTHUR S. MAXWELL



"WHAT!" exclaimed Mrs. Lawrence. "Speak to my husband to-night?"

"Yes; I can take you to where you will hear his voice."

"And see him?"

"Perhaps."

"But is he alive? Harry really alive?"

"Yes, he is more alive than ever he was when he was here."

"What do you mean? Where is he?"

"I mean he has passed into that larger sphere of happy activity where the spirit is no longer fettered with the flesh, and—"

"Oh, my husband is not really here!" said Mrs. Lawrence.

"Not in the flesh, but in the spirit; and he has been trying to get into communication with you since he passed through the door called death, into this larger and better experience."

"But the Bible tells me that the dead do not know anything."

"Oh, you don't believe the Bible, do you?" said Miss Wantling with a sneer. "If you do, of course, I can't help you."

"But it is the Word of God," argued Mrs. Lawrence bravely.

"People used to think so, but they don't now. It is only a collection of Jewish fables. Why, we have actually had Christ and many of the apostles appear in our séances and contradict statements credited to them in the Bible. What can you say to that?"

Poor Mrs. Lawrence couldn't say anything to it. It seemed overwhelming. Oh, if only Mrs. Brooks were there!

There was a brief period of silence, broken presently by Miss Wantling.

"Well," she said, a little impatiently, "would you like to come and speak with your husband to-night?"

The temptation was very strong. To speak to Harry—it was worth risking anything in the world. Perhaps, after all, there might be some truth in what

Miss Wantling was saying. At any rate, there could not be much harm in going just once to see.

"Yes, I think I will come," she said after a moment's hesitation.

An appointment was made, then Miss Wantling took her departure. When the hour arrived, the two met and walked to the place of meeting, which was the drawing room of a house belonging to one of Miss Wantling's bosom friends.

ON arriving, they found about a dozen persons gathered there, apparently waiting for them; and as soon as they were seated, the proceedings began. Ada, who had, of course, been brought along, was sent to play with other children in the house.

The light was put out, and there was only the fire to throw a feeble, flickering glimmer into the darkness. Some one asked all to join hands around the table in the center of the room. Then the table began to move and wobble about in a most uncanny manner. Mrs. Lawrence could have screamed with fright, and only repressed her feelings by great effort of will. Somehow her conscience told her, too, that she was not where she ought to be.

Then curious rappings were heard in different parts of the room, gradually approaching the table, from under which they soon seemed to be coming.

"Who is it?" called one of the sitters.

The question was followed by a loud outburst of raps, which some one interpreted as "James Milner." A number of questions were then put by the widow of James Milner, and raps of different frequency and intensity followed each question. Miss Wantling interpreted them for Mrs. Lawrence's benefit. To questions such as, "Are you happy?" "Do you love me still?" loud, responsive affirmatives would come. To such as,

"Would you rather be here?" "Should we think of death as an enemy?" there were equally definite negatives.

After some time had been spent in this way, Miss Wantling interrupted, saying that she had brought a friend just for that one night, and asking if it would be possible for the medium to call Mr. Lawrence. The request was granted, and after a while, perceptibly different rapping was heard.

"It is your husband," said Miss Wantling, whispering in Mrs. Lawrence's ear.

"But how can I tell?" inquired Mrs. Lawrence.

"Ask him some questions—how many children, and such things."

Mrs. Lawrence complied in a fearful, trembling voice.

"How many children have I?"

"One," came the rap.

"Is it a boy?"

"No."

"Is her name Ruth?"

"No."

"Mary?"

"No."

"Ada?"

"Yes."

"How long have we been married?"

"Six, six, three, two."

"I suppose that means years, months, weeks, and days. Let me add up now."

"Is it correct?" asked Miss Wantling.

"Yes, to the very day," cried Mrs. Lawrence, getting excited. "It must be my husband. I will ask some more questions. Is my father dead?"

"Yes."

"And mother?"

"Yes."

"Are you with them?"

"Yes."

"How many children had your father?"

"Seven."

"How many are dead?"

"Three."

"It is too wonderful!" exclaimed Mrs. Lawrence. "It is my husband for sure; for who else could know all these facts? Every answer is perfectly correct. I will ask him now how he died and what he is doing."

JUST at this moment, however, the rappings ceased, and not a single other answer could be drawn from the "spirit." The medium did all she knew to entice it to speak again, but in vain. Miss Wantling was a little disconcerted, but passed it over with the excuse that "we frequently have such things happen; the trouble is, we are not sufficiently acquainted yet with the means of communication with the spirit world." Needless to say, Mrs. Lawrence was not a little disappointed that she could not continue the conversation, but she had perforce to be content.

As it was now getting rather late, the sitting was brought to a close, and the people separated. Miss Wantling returned part of the way with Mrs. Lawrence and Ada, the while talking over what had taken place that evening, and telling of wonderful experiences they had had in that drawing room in the past.

Eagerly Mrs. Lawrence drank in the strange and thrilling stories. In her desperate search for light concerning her beloved, she was ready to receive anything that savored of truth—and what could be truer than what she had heard

with her own ears that very evening? And she could go back at any time and talk with her own dear husband! What happiness! Surely, after all, Miss Wantling was right, and Mrs. Brooks was wrong. There could be no question about it; for had she not had indisputable evidence that her husband really was alive and active?

But, somehow, when at last Miss Wantling had left her and she was traversing the remaining streets alone with Ada, she became aware of a voice within her trying to make itself heard. It seemed to be saying: "Beware! Hold to the Bible! 'The dead know not anything.'"

But the warning voice was stifled; and, all excited over what she had seen and

heard that evening, she retired to rest. Her brain was on fire with the things that had happened; and, as she thought again and again of the darkness, the moving table, the strange rappings, the mysterious answers, her nerves became strung to highest tension.

As midnight approached, an awful, eerie sensation gripped her as she lay there in the still darkness.

Ah, what was that? A thin mist seemed to be gathering near the door. It was taking form—a tall, soldierly-looking specter, with features resembling Harry's! And now—oh, horror! It was beginning to walk with slow, measured footsteps toward the bed!

(To be continued)

the weeds, but many other pests. For years, it has been found necessary in fruit districts to spray the orchards thoroughly several times a year, in order to get good, sound fruit. Now the vegetable gardens are attacked by enemies of various sorts. In spite of all precautions, the worms often take possession of the radishes before they are large enough to use, and destroy the cabbage plants as soon as they are set out in the garden.

Last year, in many localities, the aphids were sapping the life from peas, vetches, and other plants. The army worm works devastation in some parts. The cotton plant has its destructive enemies, as well as the chestnut and the spruce tree. In the tropics, a blight attacks the coconuts. We are instructed how to treat seed potatoes before planting them, in order that they may be freed from potato diseases, such as scab, black scurf, wilt, and dry rot. As the *Oregonian* says, "It becomes necessary, as these enemies of vegetable life multiply, that gardeners use the spray pump more and more."

THE EARTH'S BURDEN

Ages ago, the prophet Joel wrote of these times, saying: "That which the palmer worm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." "The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered." "The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate." Joel 1: 4, 10-12, 17, 18. And when these conditions exist, then, Joel says, "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come." Verse 15.

But when that day of the Lord comes, it ushers in a better state of things. Then "there shall be no more curse." Revelation 22: 3. The earth will be made new; every trace of sin will be forever wiped away; and peace and prosperity, the effects of righteousness, will reign supreme.

Distress of Nations

The startling word now comes to us from across the water, that a great financial crisis is hovering over the countries of Europe that have been recently devastated by war. Is it not a significant fact that the English pound sterling is now worth less than \$4.00, that the franc is valued at twelve cents, and that the Italian lira is diluted to a ruinous point? The German mark, which is normally worth twenty-four cents, has depreciated until at the present writing it is actually worth only three cents; and the Austrian krone is practically worthless, inasmuch that a Swiss brewer finds the use of this

Under the Curse

By
Iva F. Cady



Potato diseases, Hessian fly, the codling moth, San Jose scale, cotton-boll weevil, gypsy moth, chestnut and poplar blight, white pine blister, Oriental peach moth, Japanese beetle, the earwig, leopard moth, European celworm and corn borer, grasshoppers, army worms, cutworms, melon beetles, and locusts are some of the commonwealth's "nonessential citizens," which are eating over \$500,000,000 worth of produce each year, and helping to force up the cost of living. This invasion of undesirables is becoming a very real and vital problem. What does it mean?

WHEN Adam disobeyed God by eating of the forbidden fruit, the Lord said to him: "Because thou . . . hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee." Genesis 3: 17, 18.

As a result of that first sin, the curse came upon the earth. Before that time, only useful and ornamental verdure was to be seen; but after that, thorns and thistles began to grow. No wearisome labor had been necessary in order to raise an abundance of food; but now there were noxious weeds to be exterminated and other hindrances to overcome, and only by the sweat of man's face would he be able to obtain the necessary bread for sustenance.

When Cain killed Abel, a further curse was pronounced upon the earth. The Lord said to Cain: "Now art thou cursed from the earth; . . . when thou tillest the ground, it shall not henceforth yield unto thee her strength." Genesis 4: 11, 12.

INCREASING IN INTENSITY

All through the centuries since that time, sin has been increasing. As a result, the curse has rested more and more heavily upon the earth, and will eventually result in its destruction.

Isaiah prophesied of this, saying: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isaiah 24: 5, 6.

The inhabitants of the earth have transgressed the law of God, and thus defiled the earth; and in the end, the curse will devour it. To-day there are great tracts of arid land here and there over the world, where no food can be grown. True, some of this has been utilized by means of irrigation, but only through much expense and hard labor.

And even where the land is under intensive cultivation, crops are always an uncertainty. It seems that we cannot always depend upon nature to do its part. Severe winters sometimes kill the fall grain, or the spring grain is a failure because of drought. Late frosts ruin the fruit crop and kill the young vegetables. We may have a long spell of dry weather just when rain is most needed; while in other parts of the country there are heavy rainfalls, causing floods that damage the growing crops.

And all the while after gardening begins, one is compelled to fight not only

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

money as labels on his beer bottles cheaper than to have new labels printed.

With money of so little value, and the necessities of life continually increasing in price, Europe faces to-day the most serious situation in her history. Famine actually threatens many of the hitherto prosperous nations across the Atlantic. An almost desperate situation confronts the nations of the entire world at the present hour.

Yet we need not be surprised nor dismayed by these things, for all these conditions were clearly foretold nearly two thousand years ago by the One who has never made a mistake. Seated upon the Mount of Olives, surrounded by His disciples, Jesus described these conditions as signs of the times. The followers of Christ asked Him, "What shall be the sign of Thy coming, and of the end of the world?" Jesus, in His answer, said, "There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity." Luke 21: 25.

But Jesus did not leave His followers without hope in the midst of these perils; for He assured them, "He that endureth to the end, the same shall be saved." Matthew 24: 13. HERBERT WHITE.

Winning a Degree from God

MOSES was heir to the richest and most powerful throne of his day. He received the best education and training that could be given in the royal schools of Egypt. Still his degrees were only sounding brass and tinkling cymbals when he confronted the great problems God was calling upon him to face. Desirous of serving the Lord and proving his zeal and ability, he started out to take the examination; but the test paper was blotted with a murder.

God sent him to His university, and for forty years he studied. Then the Lord examined him from the burning bush, and he partly failed again; but the Lord gave him his request, and sent his brother to help him. This brother caused him much sorrow of heart. God, though, was leading; and as long as there is smoke in the flax, God will keep fanning it. When the Master finishes a task, it is finished. He wanted this man to get the master's degree. Moses was a very hard man to teach; but when he had completed a course, he had it.

Moses gave up the highest position, power, and glory to be offered in that age, to cast in his lot with brickmakers and sheep herders, a people who were nothing but slaves of perverted appetites and false religion. For forty weary years, he wandered with them, bore them on his heart, fasted, prayed, wept, and endured for them, with nothing in return but murmuring and rebellion. Finally, on the borders of the promised land, he again failed to get a passing grade. Somewhere he had failed to master a lesson thoroughly. He forgot the answer.

As God gave him a view of the promised land, literally flowing with milk and honey, because the rich pastures and meadows produced milk in abundance, and the valleys, hills, and fields had a prolific covering of sweet-scented and honey-filled flowers, he realized that after all his weary journey and hardships, he must give up his beloved people, for whom he was even willing that his name

should be blotted out of God's book. But here he learned his lesson, and took his final examination. Here he learned fully the lesson of implicit obedience and faith. That arrogant spirit manifested at Meribah—"Ye rebels; must we fetch you water out of this rock?"—was gone. He conquered and humbled himself, and won that wonderful title which exalted him into heaven itself—"Now the man Moses was very meek, above all the men which were upon the face of the earth."

A. E. HAGEN.

Obedience Is Liberty

WHEN passing through one of our large Eastern cities, I noticed the following inscription chiseled deeply into some solid New England rock placed over the door of a courthouse: "Obedience to the law is liberty."

How strikingly true this is! Obedience to the statutes of the land assures liberty to the law-abiding citizen, while disobedience puts the transgressor under condemnation and penalty. That this same order holds good in God's government, is very evident. Obedience to God's laws assures true liberty, while the transgression of His commandments chains the transgressor. However, the Christian world does not seem to realize this significant fact as pertaining to God's perfect and immutable law.

STEEN RASMUSSEN.

What Does It Matter?

ALL mankind is subject to human weakness, sin, suffering, and death; but when the Holy Spirit has awakened in our hearts a consciousness of our great need of the power of God, which alone shall make us equal to every emergency, what matter those little controversies and differences on which we have frittered away so much of the energy that was needed for the greater things of life? Has that helped us? Has it led us to do anything? Read Philippians 4: 8: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." G. W. WELLS.

For Sale

Peaches, 20c lb.; prunes, 14c; black figs, 14c; Smyrna figs, 20c; large ripe olives, 5/8 gal. cans, \$1.15; medium size, 90c; 1 1/2 gal. cans, large size, \$1.75; medium size, \$1.25; 5 gal. cans, large size, \$5.00; medium size, \$3.75; honey, gal. cans, 24c lb.; 5 gal. cans, 22c lb.; olive oil, gal. cans, \$6.00. Following discounts on quantity orders: 100 lb. fruit orders, 5%; 12 cans olives, 10%. Prices f. o. b. Chico, California. A. E. Crist, Chico, California.

Three Beautiful Sacred Songs

With music for the piano: "The Mountain Flower," "The Wonderful River," and "The Christian Banner." Standard sheet music size, ordinary voice. All three for 50 cents, postpaid. Order from Otto Lundell, 728 Unity Building, Chicago.

Insurance and Free Treatment for Soldiers

THE government is determined that no former service man shall lose his right to government insurance through lack of knowledge of conditions. To this end, the press, the pulpit, bankers, physicians, and other professional men, and the great volunteer agencies of social welfare, are now cooperating with the Bureau of War Risk Insurance in an educational campaign designed to reach the former service men, wherever located, and tell them the government is now committed to the policy of permanent life insurance for its soldiers, sailors, and marines.

Term insurance (war-time insurance), if it has lapsed, may be easily reinstated within eighteen months from the date of discharge, by stating, in the application, that the applicant is in as good health as at date of discharge, and by the payment of only two months' premiums on the amount of insurance to be reinstated. And this term insurance (war-time insurance) may be converted into one of several forms of government policies.

Every man who was in the military or naval service of the United States during the late war, and who, on account of such service, is not physically fitted to engage at once in a gainful occupation, should at once notify the Bureau of War Risk Insurance in Washington, D. C.

Under the law, this Bureau is charged with providing for service men discharged because of disability incurred in active service in the line of duty, compensation and free medical treatment until such time as they are restored to physical fitness. During the summer of 1918 there was a general combing out of the military training camps of the country in an effort to bring up the standard of physical fitness; and many men discharged at that time may be unaware of their rights, under an act of Congress, to compensation for disability, to medical attention, and to hospital treatment where necessary. All cases of this or a like nature should be brought immediately to the attention of the Bureau of War Risk Insurance.

Prohibition Wins

THE eighteenth amendment to the constitution of the United States went into effect at 12.01 o'clock A. M., January 17, 1920, prohibiting for years to come the sale of beverages containing more than one half per cent alcohol, save for sacramental or medicinal purposes.

The battle against Demon Drink and his partners in crime has been waged in this country for 278 years. In 1642, Maryland passed the first prohibition law, punishing drunkenness by a fine of one hundred pounds of tobacco.

We rejoice with every friend of reform because of this notable achievement and the inauguration of a new epoch in American history. We can but believe that this state of temperance is an ordering of Providence, that men and women may have clearer minds to weigh other great moral issues that are now forcing their attention upon the public and leading up to the final crisis of the ages—the coming of our Lord.

Our next great campaign is to make the world "dry." Come on, comrades!

Refusing the Danger Signal

A FRIEND sees another in imminent danger. With all his powers, he raises the danger signals, hoping to save him from what is about to engulf him. But all that he gets in return is a wave of derision or a laugh of ridicule. This is the attitude that the greater part of the world now assumes toward the Lord Jesus Christ, and the clear warnings of His Word.

The Master gives to the people of this age the following mighty and graphic warning:

"As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is left. Watch therefore: for ye know not on what day your Lord cometh." Matthew 24: 37-42.

Study all of this warning with care; but be particular to note that the Master says of those careless antediluvians that "they knew not until the Flood came, and took them all away."

Why was it they did not know, but allowed themselves to become so careless that they were engulfed in the approaching calamity? Noah, the preacher of righteousness, was sent with a warning from heaven. His warning brought conviction to their hearts; but instead of relinquishing their sins, and yielding to the warning message, they went on and on until their hearts became so calloused as to be insensible to divine influence.

In like manner, the Master warns us that many will make the same fatal mistake when the prophecies show that His second coming is very near and therefore the great issue of the hour.

No demonstration of any of the problems or discoveries of exact science is clearer than is the demonstration, from

the prophecies, that the coming of Jesus Christ is right at hand. It is for each individual to-day to render the personal decision whether he will see and accept this evidence and be ready to meet the Lord when He comes, or whether, on the other hand, he will fulfill the Master's prophecy by making the mistake of the people in the days of Noah through refusing to know what God Himself has made so plain.



International Adolph Paraneli, a wine merchant of New York City, was arrested as one of those guilty of selling liquor containing wood alcohol, which caused the death of over one hundred persons during the Christmas and New Year's holidays. Such dealing in death should be severely punished—as indeed should all trade in liquor, for ethyl alcohol is nearly as poisonous as wood alcohol, although the effects are longer delayed. Before prohibition, alcoholic beverages were responsible for the death of thousands each year in the United States; yet little notice was given to this mortality by the public or the press for many years, save to publish an account of the preceding crime, or the subsequent obituary.

What America Needs

THE following paragraph from an editorial in the *Wall Street Journal*, coming as it does from one of the highest secular authorities on finance in this nation, if not in the whole world, is well worthy of repetition and of careful thought and reflection, though it was written some years ago:

"What America needs more than railway extensions, and western irrigation, and a low tariff, and a bigger wheat crop, and a merchant marine, and a new navy, is a revival of piety, the kind mother and father used to have—piety that counted it good business to stop daily for family prayers before breakfast, right in the middle of the harvest; that quit work a half hour early Thursday night, so as to get the chores done and go to prayer meeting; that borrowed money to pay the preacher's salary and prayed fervently in secret for the salvation of the

rich man who looked with scorn on such unbusinesslike behavior.

"That's what we need now to clean this country of the filth of graft, and of greed, petty and big; of worship of fine houses and high office and grand social functions. What is this thing which we are worshiping but a vain repetition of what decayed nations fell down and worshiped just before their light went out? Read the history of Rome in decay, and you'll find luxury there that could lay a big dollar over our little doughnut that looks so big to us. Great wealth never made a nation substantial nor honorable. There is nothing on earth that looks good that is so dangerous for a man or a nation as quick, easy, big money. If you do resist its deadly influence, the chances are that it will get your son. It takes greater and finer heroism to dare to be poor in America than to charge an earthworks in Manchuria."

Answer This Appeal

THE Treasury Department of the United States sends out its circular to all the clergymen of the nation, appealing to them for their support in the vigorous enforcement of the prohibition amendment to the constitution of the United States. Mr. Daniel C. Roper, the commissioner of internal revenue, expresses his determination to enforce rigorously this constitutional law. The subject, says Mr. Roper, is no longer a question for debate, but of law enforcement.

Not only all the ministers, but all true, law-abiding citizens should join hands in standing by and helping in such an important work as this. The value of a human law depends very largely upon the public sentiment that can be kept back of it to carry it into effect. Temperance education and temperance agitation must be continued, regardless of the successes and the victories already achieved; otherwise our salutary prohibition laws will not only become a dead letter, but by being ruthlessly disregarded, may encourage the spirit of lawlessness that is altogether too apparent.

A "Power" if Not a Nation

THE *Catholic Standard and Times*, on the authority of a press dispatch from Brussels, makes the statement that "the committee of the conference of the associations for the League of Nations has decided that the holy see could not be regarded as a nation, but expressed the view that it was a power. Consequently it was ruled that there was no important reason for the exclusion of the Vatican from representation in the League of Nations. The question was referred to a special committee."

The part that religious combinations will play, and particularly the Catholic Church, in the closing struggles of earth's history, is one that all students of prophecy will watch with special interest. The hierarchy, holding, as it does, spiritual dominion over approximately 300,000,000 persons, is gradually regaining the prestige lost in 1870 through being deprived of the Papal States in Italy. Municipal and national politics, especially in America, are increasingly dominated by men sympathetic to Roman Catholic interests.