

Signs of the Times

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One Infallible Remedy for Human Ills



AFTER the war was over, many said, "Now we shall enter upon the most prosperous and wonderful era ever experienced." Others said, "The whole world will bring forth out of this travail the most perfect of nations—in fact, the long desired millennium, when peace and Christian principles will reign supreme."

But what do we find? Peace? Rather, we are experiencing the greatest disappointment humanity has ever seen; the most unsettled state of society imaginable; the most restless condition of which we can conceive,—labor pitted against capital, poverty against affluence, hunger arrayed against plenty, open revolt against authority. Surely something is radically wrong; and the great question is, What shall we do?

Answers come from various directions,—our greatest need is the rule of this or that political party; the league of nations will bring relief,—yet every system demonstrated only shows failure. Then we hear voices acclaiming that church federation or church union will cure all ills, civil or religious; but history records the abuses of such a union. Spiritualism comes to the fore, stating that mankind cannot be right until it seeks from the unseen forces of the spirit world guidance out of these difficulties. But that this is a fallacy is shown by the Word of God, which says, "The dead know not anything, . . . neither have they any more a portion forever in

By MARTIN A. HOLLISTER

anything that is done under the sun." Therefore while we agree that there are spirits in the so-called spirit world, we know they

are not the spirits of the departed dead, but those of evil angels. Therefore we can hope for no cure from this source.

What then is the cure for the world's present troubles, its unrest, envy, covetousness, and fear? Certain it is that none of the things we have mentioned can bring about the desired condition and save the world from this hour of its great anguish.

"The world needs," cabled the financial editor of the New York *Evening Post* recently, "a genuine religious revival;" and he added, "This is the view of hard-headed business men."

And that business men really do agree with him, is shown in the statements that follow:

"I am a firm believer in the fact that in strong religious sentiment lies the firmest foundation for the preservation of our civilization."—*Charles M. Schwab.*

"The great moral principles of Christianity alone can save us."—*Editor of the "Independent."*

"The world's great need to-day is a real revival of Christianity. You can protect civilization by law, you must reform it by love—one man at a time."—*Henry Van Dyke.*

"We need a new birth of righteousness."—*Secretary of Labor Wilson.*

"The spirit of Christianity alone can cope successfully with those influ-

A photograph taken immediately after the German representative in Italy had presented his credentials to Pope Benedict. In dress suits, right to left: Ambassador Von Bergen and his secretary. Attendants of the Vatican are grouped at either side, and Swiss guards in the picturesque costumes designed by Michelangelo stand at the rear.



The Appointments of Jesus

JESUS was God's Appointed One—the "appointed Heir of all things." Hebrews 1:2. The place of His birth, the place of His martyrdom, the place of His burial, and the place of His ascension, were all appointed places. God had pre-arranged them, and circumstances and persons worked to these ends.

Two distinct appointments did Jesus make with His disciples—the Passover gathering and the farewell gathering. The former was held in Jerusalem, doubtless in a friend's home. The friend is described by Jesus as "such a man"—known, trusted, intimate, accommodating. Jesus delegated Peter and John—the first time we find Jesus absent from the trinity of collaborators—to make arrangements. (Luke 22:8.) Matthew says they "did as Jesus had appointed them." Matthew 26:18, 19.

The farewell gathering was held on a mountain side in Galilee. Just where the location was, we do not know. The conjecture that it was Tabor or the Mount of Beatitudes, cannot be proved. Without a doubt, it was a familiar spot where the holy band gathered. Five hundred of His disciples met there, because Jesus had so commanded.

It is said that James Russell Lowell, our poetic representative at Madrid and London, was once crossing the Alps with two friends. At a point beautiful for vision, one turned and looked toward Rome. Lifting his hat, he said, "Glories of the past, I salute you." The other faced the opposite direction, and lifting his hat, said, "Glories of the future, I salute you."

ences . . . which tend to destroy our great institutions both religious and political."—President Princeton University.

These men put squarely up to the church its responsibility; and Mr. Robert Lansing adds these words: "To bring men back to the spiritual standard, to make Christ's principles an impelling force in the reconstruction of society, and to teach men to think true, and live true is the mighty task to which the church is called."

Here is a clarion call to all believers in the power of God, to every professing Christian, to arise and carry to men the Word of God and the faith of Jesus. For "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Notice what the wise man says: "Righteousness exalteth a nation: but sin is a reproach to any people." Therefore if we would remove the reproach from our nation, we must seek to remove its sin; but as Henry Van Dyke says, it can only be reformed "by love—one man at a time."

Again the Word says: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth. . . . When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. . . . Verily I say unto you, this generation shall not pass away, till all be fulfilled. . . . Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:26-36. These events all point to the greatest of all events in the history of the world—the second coming of Christ. And we are told to lift our heads up above this turbulent sea of trouble and distress in this old world, for our redemption draws nigh.

Every lover of the Word should arise and carry the true knowledge of relief to this sin-ridden world. "As Thou hast



That is the Passover and Lord's Supper attitude. Review—Egyptian bondage and death—"the Lord's death." (1 Corinthians 11:26.) Preview—the promised land, and "till He come." (1 Corinthians 11:26.)

Jesus has also made specific appointments for various persons. There is the cross-appointment for all men: "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. Man's center of salvation-gravity is Calvary.

A woman who had devoted herself to an unselfish life, lay dying in a Boston hospital. The last night, she said to her attendant, "Please raise the curtain." On a church opposite the hospital, stood Thorwaldsen's statue of the Master. Long and silently she gazed

By

WILLIAM
P. PEARCE

upon it as the moonlight rays and electric radiations illuminated it. "Don't drop the curtain," she said; "I want to look at Christ." The best place to do this is at the cross. The longer one stays there, the more one gets an insight into "the mystery of the gospel." Ephesians 6:19.

There is the assembly-appointment for His disciples: "Where two or three are gathered together in My name, there am I in the midst." Matthew 18:20. Jesus gets down to the minimum of real congregational worship—"two." While numerically specific, He is latitudinally broad—"where." In cave or cottage, on ship or train, in chapel or church, two or more nameless ones in His name claim His presence.

There is the ambassador's all-time, everywhere appointment: "Go . . . teach: . . . and, lo, I am with you always, even unto the end of the world." Matthew 28:20. Make it geographic—the boundary lines of the old earth; or make it time limitation—"the end of the age." Anywhere, everywhere; any time, all the time; walking, talking, and working,—Jesus abides with us. That "lo" is a mighty stimulus to that "go." That "you" becomes select, distinguished—yea, famous—when coupled with that "I."

During Livingstone's explorations in Africa, there was a period when the warlike preparations of the surrounding tribes spelled death to him. He became downcast. As he turned to his Bible, the first words that greeted him were these of the commission-promise. "They are the words of a" (Continued on page 7)

sent Me into the world, even so also have I sent them into the world"—our great commission from Christ. Why was He sent into the world?—It was to reconcile men to God, as the apostle Paul records: "Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. . . . Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Corinthians 5:18-20.

Herein lies the hope of this afflicted world—not in the converting of nations, not in civic righteousness, but in the new birth of individual righteousness through the ministry of the Word and the influence of the Spirit of God. By this means, we shall be able to find that peace which passes understanding. It would seem that while business men of the world are appealing to the church for a revival of true religion, the church ought to recognize this great responsibility, put on the armor of light, and go forth to her heaven-appointed task.

Religious Derelicts

MORE dangerous than rocks and storms in and upon the ocean is the drifting derelict, unmanned by captain or crew, without chart, or compass, or light to warn of its presence in the track of other ships. The most dangerous person in this world is a derelict professor of religion. No one stumbles over a drunkard, or a thief, or a profane swearer, but hundreds of men and women, more or less thoughtful, are turned away from Christ and the church by the false testimony of these "drifters."—Dr. G. F. Pentecost, Philadelphia.

I AM the living bread which came down out of heaven: if any man eat of this bread, he shall live forever.—Jesus.



The four men above have been noted among many as an example of tithe paying. The first, John Stewart Kennedy, from the very beginning of his career has carefully given a tithe of his income to charities, having paid some thirty-five million dollars in all. The second, William Colgate, the founder of the great Colgate Company, was a systematic tither from the time he began to earn even

SHOULD A CHRISTIAN PAY TITHE?

The fundamental idea of Christian giving is that we belong to God by a twofold title; we are His by creation and by redemption. We give back to Him a part of what He has given to us; not as if His right extended over a part, but in acknowledgment of His right of eminent domain over the whole.—Alfred E. Myers.

By LUCAS A. REED



so large an authority, or properly exercise so much of power. After the order of Melchizedek, both a king and a priest, royalty and priesthood were again to combine in the one personage preëminent above them all.

Note now the two significant things: the priest blesses Abraham, and Abraham pays him a tithe. Both of these facts prove that officially Melchizedek was the greater and better, and Abraham the less. All this is fully stated and analyzed for us in Hebrews 7: 4-10. We have reasonings and deductions here which we would never have thought of, had not inspiration plainly presented them to us in this bold and trenchant manner.

"Now consider how great this man was." The Hebrews gloried in the name of Abraham, and knew that his was the greatness of being the father of the chosen people. They gloried in Aaron, knowing that his greatness was in being, as high priest, the representative of God in His worship here. They gloried in the Levitical law, knowing that it was great above all the laws of earth, having been revealed from heaven, and given as God's method of government for His people. But in all these things, the writer of Hebrews, without any hesitation or indirection, plainly proves that the order of Melchizedek is more than Abraham (Hebrews 7: 4-10), more than Aaron (verses 11-14), and more than the priestly law (verses 11-19). And whatever Melchizedek was, howsoever great he was, all this

was a very little. The Colgate Company now employs a minister who gives his entire time to the distribution of the tithe fund. The fourth, Christopher R. Robert, the founder of Robert College, Constantinople, was a strict tithe payer. Jacob H. Schiff's gifts in tithe amount to over one hundred thousand dollars annually. It pays to pay tithe.

also was Christ, after this same order. And all this is proved and demonstrated from only two statements of the Old Testament, whose authority the Hebrews did not and could not question.

THE LEVITICAL LINE DIED OUT

According to the law, the priests received tithes from their brethren; but in this instance, a stranger received them from the father of the whole people. There is a difference that distinguishes this tithing from the tithing of the people of Israel in behalf of the Levites. They, by virtue only of a special ordinance of the law, not of original right, were allowed to tithe their brethren, though descended from the same great ancestor; but Melchizedek, though not of them nor of their race, in virtue of his own inherent dignity, as patriarchal king and priest, tithed the whole chosen race as represented by its progenitor, Abraham.

"And here [in the case of the Levitical priesthood] men that die [literally, dying men] receive tithes; but there [in the case of Melchizedek] he [receives tithes] of whom it is witnessed that he liveth." Hebrews 7: 8. The contrast here noted is that between dying men and a man that lives. The dying men are the Levitical priests, and the one that lives is Melchizedek.

Here again some one will say that the words, "he liveth," imply that Melchizedek was more than mortal man. But remember that the things said about Melchizedek are hard to be uttered, owing to the dull hearing of the hearers. (Hebrews 5: 11.) As has been said before, the argument here is based on what is found in the Old Testament, and is used to show that the Levitical priesthood is done away, and was so intended when Christ came. If Melchizedek had been more than mortal, it would not have been hard to utter the fact, and the hearers were not so dull of hearing that they would have failed to understand it; but the thing that the apostle is seeking to do is to show on the strength of the record alone and the inspired commentary, both of which are found in the Old Testament, that the order of Melchizedek is superior to the Levitical.

Now, a Levite could be a priest only because a predecessor had died and because the succeeding priest was born of the same line. A genealogy was carefully kept of all births, and only a man found recorded as born in the tribe of Levi could have the office of the priesthood. This was the rigid requirement of the

(Continued on page 6)

IN Hebrews 7: 1-3, we are reminded of the story of Melchizedek, and the exposition is given of his name and history. His name, Melchizedek, being interpreted, means first, king of righteousness. By giving him a name from the city where he reigned, "king of Salem," "Salem" meaning peace, we have the title, second, "king of peace." Now, righteousness and peace are mentioned together, both in the Old Testament and in the New, as characteristics of the kingdom of God. Righteousness is the only foundation of peace; and peace is the sure and blessed result of righteousness. (Isaiah 33: 5; 32: 17.)

Thus, in the fact that Melchizedek was both priest and king, we see another reason why he is a type of Christ. In all the history of Israel, no priest was king, and no king was priest. What was always kept asunder among God's people was united in Melchizedek, and it was again to be united in Christ, and thus He was to be a priest after the order of him who was both king and priest.

Psalms 110, which contains the oath and promise of God to His Son that He is to be a priest after the order of Melchizedek, introduces Christ to us as "my Lord." In that psalm, we read that "the Lord said unto my Lord, Sit Thou at My right hand;" and He is also called "the Lord at Thy right hand." It is this Lord at the right hand of God to whom the oath of assurance is made, that He is to be a priest forever after the order of Melchizedek.

The offices of priest and king are combined in Christ. Both priesthood and royalty are assigned to Him. The promise of God that He should be priest after the order of Melchizedek was a prophecy of the dual service or character of Christ. In the book of Zechariah, it was prefigured and proclaimed as that which should belong to "the Branch." When He comes, He is to be "a priest upon His throne." Zechariah 6: 13. And to make the prophecy vivid and impressive, crowns were made and set temporarily on the head of Joshua the high priest, and then placed as memorials in the temple of the Lord. (Zechariah 6: 11, 14.)

ABRAHAM PAID A TENTH

Thus in the times of Zechariah, five hundred years before the time of Christ, the Aaronic high priest was told that a priest was to come who would be the successor both of Aaron and of David. In Him, both lines would meet, be fulfilled, and made complete. None other could be trusted with so much of authority and power. None other could rightly wield

CREATION'S PERSONAL MEMORIAL



By
RICHARD F. FARLEY



WERE there found in the Bible no other precept for the observance of the seventh-day Sabbath, the simple Genesis record of its origin would be sufficient. To place any other interpretation on the wording of that record than that God instituted the Sabbath just as soon as He had rested on the seventh day, is to pervert completely the evident meaning. To accuse Moses of inserting this passage merely to give the authority of antiquity to an institution he was imposing on the Jews is to charge him with gross falsehood. To accuse God of doing this is unthinkable. No real Christian will accuse either God or Moses of willful perversion of this kind.

It is only that class of so-called Christians who are seeking to evade God's requirements who thus deliberately pervert the Scriptures. In fact, why try to follow the Scriptures at all if such subterfuges are used to delude the people into the observance of some sacred festival? If this were the case, they would form a very undependable record of events. Then we could not safely accept their teachings with reference to morality or promised immortality. If we cannot follow the Bible implicitly, and accept its testimony unquestioningly, why pretend to follow it at all?

The Genesis record reads (Genesis 2: 2, 3): "On the seventh day God ended His work which He had made. . . . And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made."

OBSERVED IN EDEN

The use of the term "sanctified," from the Hebrew *qadash*, in this connection, tells us of a public announcement. God made the day holy, and then told Adam and Eve of this fact. The seventh-day Sabbath was thus set apart publicly at the very beginning of this world. That is the meaning of the term as used. The same Hebrew word is used in describing the preparation for the giving of the law from Sinai. (Exodus 19: 23.) This mountain was "sanctified." It was set apart for a holy use, by public announcement. In like manner, God blessed the seventh day at creation, and sanctified it. He announced to the parents of our race that He had set this day apart to Himself. It was to be observed through perpetual generations. It was "made for man," and then given to man as a memorial of creation. It thus became a binding obligation on all the children of Adam and Eve.

Since the Sabbath stands as the memorial of creation, and it is so designated by Jehovah (Exodus 20: 8-11), its observance must date from that time. When Jehovah wants people to observe a memorial of some event, He invariably directs them to do so, at the time the event occurs. God's memorials become effective simultaneously with the events they are designed to commemorate. Therefore to argue that the Sabbath was first observed at Sinai, or during the Exodus, is to say that it is to commemorate the deliverance from Egypt. This is to make God a liar. The use of the word "remember" as the first word of the fourth commandment would indicate that the people already were acquainted with its sacred obligations.

When God delivered His people from bondage, He directed them to observe the Passover as the memorial of this deliverance. This was to be a perpetual reminder of their great deliverance from bondage. God never has more than one memorial in honor of any one event, so why should this be an exception to the rule?

When the Lord met with His disciples just before His seizure in the garden by the mob, He instituted the memorial of His sacrifice. It became effective at once. So with the Sabbath. It has been celebrated in memory of the creation ever since it was first instituted at that time.

In the command which sets the seventh day apart as the Sabbath, the reason given is that God made the world in six days, then rested on the seventh. It is certainly not a memorial

of the Exodus. True, Moses, in his restatement of the law (Deuteronomy 5: 6-21), urges the deliverance from Egypt as an *additional* reason for the observance of the holy day. Possibly their failure to keep the Sabbath had brought them into idolatry and later into slavery. This deliverance, therefore, became to the Jews one of the great incentives to loyalty to Jehovah. We must remember that in this book of Deuteronomy, Moses is making his farewell speech to the people, and is urging them, by every possible motive, to be loyal to God. When Jehovah Himself gave the reason for the observance of the Sabbath, He gave the real *basic* reason—it was a memorial of creation. Now Moses gives the supplementary reason why the Jews as a nation were under special obligation to observe the Sabbath of Jehovah. They owed their national existence to Him. Thus the Exodus was not the *basic* reason for Sabbath keeping, but merely a "Jewish" reason.

We likewise have evidence which clearly demonstrates the existence of the week even long before the Exodus. This in itself is conclusive proof that there was a knowledge of the Sabbath institution; for without the Sabbath, there can be no week. It is the periodical occurrence of the rest day that makes the week.

The patriarchs were familiar with the week. For instance, we read of Jacob's entering into the bargain to work for a "week" of years—that is, seven years—for Rachel. On this particular proposition, permit the introduction of a quotation from Smith's Bible dictionary, article "Week":

"There can be no doubt about the great antiquity of measuring time by a period of seven days. (Genesis 8: 10; 29: 27.) The origin of this division of time is a matter which has given birth to much speculation. Its antiquity is so great, its observance so widespread, and it occupies so important a place in sacred things, that it must probably be thrown back as far as the creation of man. *The week and the Sabbath are thus as old as man himself.*"

The first mention we find Moses making of the Sabbath, after his record of its origin in Genesis 2: 2, 3, is merely a reminder of an already existing institution. We find that one of the first things he did when he returned to Egypt after his call in Midian, was to direct the attention of the people to the neglected Sabbath. In bondage, they had lost sight of the Sabbath. So now Moses begins the work of reform among them by urging upon them the Sabbath obligation. The great leader instructed them to stop work on the seventh day of each week. Immediately we find him called up before Pharaoh for hindering the people from their labor. (Exodus 5: 4, 5.)

Again when the manna fell, there was an opportunity to call the attention of the people to the Sabbath. (Exodus 16: 26-30.) It is evident, from the twenty-eighth verse of this chapter, that they had been instructed fully in keeping the law, and especially the Sabbath; for God accused them of having refused persistently to obey it.

God's law has been in force since the foundation of the world, for it is His moral standard. By it, all from Adam to the last of the human race will be judged. (Ecclesiastes 12: 13, 14.) It is a well recognized principle of jurisprudence, that no man can be condemned under a law that has been passed since his offense. No law becomes thus retroactive. A law cannot be passed to judge a man after his act has been committed. No more can men before the Exodus be judged by the Ten Commandment law if it was not already binding.

Those who observe the seventh day as designated by the fourth commandment know by experience its blessedness. The record in Genesis tells us that God put a blessing on the seventh day of the week. It is still to be found there—and there only. Such a blessing is not found in the observance of any other day of the week.

There is only one place where we can find a real Sabbath blessing—where God put it. Man has never been able to transfer it to any other day. At creation, God set apart the seventh day of the week as His holy Sabbath. He offers a rich blessing to those who observe it.



THE NETHER REGIONS AND THEIR ANTIPODES

Shall We Believe the Teaching of the Bible or the Traditions of Greek Mythology?

By CHARLES D. UTT

TARTARUS—according to Homer and the early Greek mythology, a deep and sunless abyss, as far below Hades as earth is below heaven. The only use of the word in the New Testament is in 2 Peter 2: 4, where the angels that sinned were cast down to hell (hurled into *Tartarus*). Here the word is not used in connection with the dead or the condition of man in death, but Peter is speaking of the sure punishment that will be meted out to all workers of unrighteousness. Other examples also are cited in the succeeding verses. In Revelation 12: 7-9, which refers to the same incident as 2 Peter 2: 4, it is said that Satan was cast out into the *earth*. *Tartarus* is used figuratively in allusion to the mythological belief, to represent the utter debasement of Satan when he was cast down from his exalted position as covering cherub.

Gehenna—a Greek word derived from the Hebrew *Ge-Hinnom*, the Valley of Hinnom, referred to also as the valley of the children, or sons, of Hinnom. It was located in the vicinity of Jerusalem. In it was Tophet, where the Israelites once sacrificed their children to Moloch. (2 Kings 23: 10; Jeremiah 7: 31.) In order to make the place one of abomination, into it was thrown the refuse of the city, and even the bodies of criminals. Fires were kept burning in it, to prevent pestilence. The thought of the place was enough to cause any one to shudder, and it was the best object lesson by which Christ could picture the fire of the Judgment which is finally to consume sin and sinners. In all instances except one, Christ Himself used the word; and in most of these, it is used in the same connection. (See Matthew 5: 22, 29, 30; 10: 28; 18: 9; 23: 15, 33; Mark 9: 43, 45, 47; Luke 12: 5; James 3: 6.)

ABSOLUTE DESTRUCTION NOT ETERNAL TORMENT

In none of these places is any reference made to hell (Greek, *Gehenna*) as a place for the torment of the soul immediately after death. It is a type of the lake of fire of Revelation 20: 9, 10, 14, 15, in which Satan, the beast, the false prophet, and death and hell (Hades) are cast, at the end of the one thousand years. (Verse 7.) This same fire is spoken of in 2

Peter 3: 7: "The heavens and the earth, which are now, . . . are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." The wicked dead of all ages will be judged and then destroyed together. The earth will be burned up, and the same fire that burns the earth will destroy the wicked and their works. From the earth thus purified by fire will emerge the "new earth, wherein dwelleth righteousness." (2 Peter 3: 12, 13; Revelation 21: 1; Malachi 4: 1-3.)

"Paradise" is used three times in the English Bible, all of these instances being found in the New Testament. It is an Eastern word, the name of the plantations and places for animals which used to surround the palaces of Persian kings. The word was probably made familiar to the Greeks through the accounts of Xenophon, who speaks of and describes these paradises. The word was the one generally used in the Septuagint for garden. For instance, in the second and third chapters of Genesis, it is used in speaking of the Garden of Eden. The thought in the word, of a beautiful land of pleasure, makes it a fitting name for the home of the saved, Eden restored. (See Isaiah 11: 6-9.)

THE PENITENT THIEF

The word is used in Luke 23: 43, in Christ's promise to the thief. The language there is sometimes mistaken for positive proof that Paradise is the abode of the righteous immediately after death. There is an obstacle, however, in the way of the proof. Christ Himself did not go to Paradise the day of His death, as He asserted two days later (John 20: 17); hence the thief could not have been with Him there that day of the crucifixion. To ascend to the Father would be the same as ascending to Paradise. The most probable explanation of Christ's words, especially the word "to-day," is that this adverb modifies "say" instead of "shalt be." This is a view which has the endorsement of the eminent New Testament scholar, Rotherham, in his comments on the text. When we remember that the original Greek was written entirely without punctuation (this being something invented in the fifteenth century),

and without even any space between words, it is more in harmony with the facts noted above to punctuate thus: "I say unto thee to-day, thou shalt be with Me in Paradise." The time when the thief would receive his reward in Paradise was the same time Paul and others expected to receive theirs—at "His appearing." 2 Timothy 4:8. Neither is it probable that the thief died that day; for it is written in John 19:32 that the legs of both thieves were broken to prevent their escape. Death by crucifixion did not occur sometimes for several days, as the astonishment of Pilate at Christ's early death and the annals of history indicate.

Heaven is the dwelling place of God, where His throne is. (Matthew 6:9; Ephesians 6:9; 1 John 5:7; Revelation 4:2.) It is called the Father's house, in which mansions are being prepared for the abode of the righteous. (John 14:2, 3.) "Heaven" and "Paradise" refer to the same place. The only point on which there is a difference of opinion is the time when the righteous go there. Is it immediately at death, or at some later time?

The dead in Christ sleep till the resurrection. (1 Thessalonians 4:16.) They will then be gathered for the four winds, by the angels who accompany Christ in glory. (Matthew 24:31.) From this time on, they will be with Christ. (1 Thessalonians 4:17.) The righteous of all ages will enter heaven at the same time. Compare John 14:3, where Christ says, "I will come again, and receive you unto Myself; that where I am, there ye may be also." The adverb "so" used in 1 Thessalonians 4:17 means, in this way or manner, so thus, only so. They have not been with Christ heretofore, and their only hope of ever being with Him is in the resurrection. See 1 Corinthians 15:16-19. From these and other scriptures, it is seen clearly that man is not either in heaven or hell immediately after death, but is asleep in the grave, awaiting the resurrection.

The most positive statement regarding the condition of man in death is that made by God Himself before the fall, "Thou shalt surely die." Genesis 2:17. (Margin, "Dying thou shalt die.") The Hebrew construction here is very emphatic. When

the absolute infinitive is placed before another form of the same verb, it has the effect of causing the bare idea of the verb to stand out. It is generally translated, as in this text, by an English adverb, as "surely," "utterly," "certainly." For example, "utterly destroy them" (Deuteronomy 7:2), "utterly fall" (Isaiah 40:30). The Hebrew word for "die" is used for the death of both man and animals, whether natural or violent. It means, to perish, absolute cessation of existence.

SURVIVAL ERROR LEADS TO SPIRITUALISM

Throughout the Scriptures, man is spoken of as mortal. "Shall mortal man be more just than God?" Job 4:17. "This mortal must put on immortality." 1 Corinthians 15:53. In Romans 2:7, we are told that eternal life will be given "to them who by patient continuance in well-doing seek for glory and honor and immortality." How can we account for such statements as these, if man goes on living after death—if death is just a beginning of life, as some tell us? What would be the object in seeking for immortality, if we already possess it by nature?

Satan, through the serpent, flatly contradicted the emphatic declaration of God, "Thou shalt surely die," with the words, "Thou shalt not surely die." If God's words, instead of Satan's, had prevailed in the minds of men, there never would have been any question as to the condition of man in Sheol, or Hades. Death means silence and forgetfulness in the grave. This condition would be hopeless but for the fact that Christ has gained the victory over death and the grave, so that those who die believing in Him, will receive life, eternal life, at Christ's coming. (1 Corinthians 15:54, 55; Hosea 13:14.)

It is a great misfortune to the Christian world that these ancient pagan ideas concerning man in death should be believed and taught. If the plain Bible teaching in regard to the condition of the dead were accepted, there would be no opportunity for spiritualism to make its claims to bring the dead into communication with the living. The dead have no intelligence to communicate with. They are in unconscious sleep, and the first sound that will pierce their ears will be the voice of God in either the first or the second resurrection.

Should a Christian Pay Tithe?

(Continued from page 3)

Levitical order. Those priests were in fact a line of dying men.

But with Melchizedek it is very different. For the fleeting moment that we see him in the Old Testament, there is no mention of his father or mother, and his genealogy is not given. They are not requirements of his office. Therefore to be a priest after this order, it is not necessary to be one of a certain tribe only. So far as the Bible speaks of the office of Melchizedek, it does not depend upon his being the son of a certain father or mother of a selected tribe. When we see him in the Bible, he is a priest; and his priesthood does not depend upon the birth or death of anybody, so far as the record goes. There is no law to make him a priest as the Levite was made a priest. If Christ was to be a priest after the old order among the Israelites, then must He have been born of the tribe of Levi. But as He is to be a priest after the order of Melchizedek, His descent is to have nothing to do with the priestly office. His descent is carefully reckoned from Judah because of His royal inheritance. But His priesthood is like that of Melchizedek of old, without any reference to any father or mother or any genealogy; and we are to know Him, like Melchizedek, only a priest who is alive all the time that He is presented to us in the Word of God.

There is no creature who in the actual, real sense could be a priest continuously, as Christ can be; for no man partakes of Christ's eternity. Hence it is utterly

impossible and a waste of time to attempt to find some one more than mortal who could fulfill these requirements in the absolute sense. And if one could be found who in all things would be all that Christ is, why should not he serve, and why need Christ? But there is none such. And since there was no one like Christ, some one had to be made like Christ, or there would be no indication in the Old Testament of a change in the priesthood, and thus the people of God would be unprepared for a change from the old order to the new.

Melchizedek passes before our view in Genesis with no mention of birth, death, or ancestry, and is thus, by the Bible record, idealized for us as a priest forever. The argument of the book of Hebrews is not based on something outside the record, implied or supposed in addition to what is there said, but entirely and exclusively upon the words from Genesis and the Psalms. In Melchizedek, all these things are idealized; but in Christ, they are realized.

BUT HOMAGE TO HIM

In Hebrews 7:9, 10, the argument is offered that when Abraham paid tithes to Melchizedek, Levi, whose descent is reckoned from Abraham, also paid tithes to Melchizedek. It is the same as to say that Melchizedek tithed Levi himself and his priestly tribe. The argument here is not merely that Levi is physically descended from Abraham; but the peculiar position Abraham occupied as the patriarch, justifies the assertion that Levi paid tithes to Melchizedek in Abraham. If we remember how the Scriptures give to Abraham an inheritance that in

turn is bequeathed to his descendants, we shall the better understand the peculiar force of the argument. The lives of the patriarchs, as for example those of Jacob and Esau, are so told and cited as to prefigure the positions and fortunes of the races they represent, and these things also give added force to the argument.

It is impossible, then, for any one to evade the great truth that we must in this Christian dispensation pay tithes to Christ. The argument is that under the old law of the Levitical dispensation, only the Jewish race were commanded to pay tithes to Levi; but Melchizedek received tithes from a stranger, one of another race. Hence we follow the deduction that though Levi could tithe only his brethren, Christ, like Melchizedek, can tithe all mankind. Universal homage belongs to Christ by right. (Psalm 72:8-11.)

Melchizedek stands alone as the servant and minister of the most high God. Some one has said that the Jewish priests appear like the columns of a temple, but Melchizedek rises like an obelisk, the very solitariness attracting attention and awakening thought. Our Lord as priest is foreshadowed by Melchizedek; for Christ in a peculiar sense stands alone, and has had no predecessor, and will have no successor as high priest over the house of God.

Melchizedek was a priest for men as men; and our Redeemer is priest for the whole human race, for with Him "there is neither Jew nor Greek, there is neither bond nor free, and there is neither male nor female."

Around the World

¶ The British Treasury issued a statement recently showing the debt of Great Britain and its growth from 1875. The following is a summary:

The total aggregate gross liabilities on April 1 last are given as \$35,000,000,000, compared with the indebtedness on April 1, 1875, \$3,500,000,000. This indebtedness had dropped in 1899 to \$3,100,000,000, and in 1907 it was once more \$3,600,000,000. Thence until April, 1914, the figures declined to \$3,300,000,000. The 1915 war figure was \$5,500,000,000, and thereafter annually rose to the figure for 1919 as given above.

During the decade previous to the war the greatest figure of net annual increase of gross liabilities was \$40,000,000, the increase for the war years leaped in 1915 to \$5,000,000,000, and in 1916 to \$9,000,000,000, this being the highest figure of increase, the two subsequent years, 1917 and 1918, being respectively \$8,900,000,000 and \$7,500,000,000. The figures have been changed from English pounds to American dollars in round numbers.—*Dear-born "Independent."*

¶ A crisis has developed in Saxony concerning religious education. The government demands that the Catholics shall "without any delay over negotiations enter into an amalgamation of the school districts of the Catholic, the Evangelical Lutheran, and general public schools." The Catholics have refused, and a quarter of a million of them have appealed to their brethren in surrounding countries to use their moral support against such a measure.

¶ Interchurch World Movement statistics show there are 336,000 Indians in the United States. 44,730 of these are members and 70,000 adherents of the Protestant churches, and 57,645 are Roman Catholics. 429 Protestant and 208 Catholic missionaries are working for them. Only 120,102 speak the English language and 80,782 read or write it.

¶ Sir John Jordan, British minister at Peking, has retired after forty-two years of diplomatic service in the East. The *Toronto Globe* says that he has done much to wipe out the stain left upon Britain's name by her share in the opium traffic. "Sir John for many years had allied himself with the moral forces of China in their fight against the debasing trade."

¶ The International Postal Union, which includes the postal systems in a large part of the world, employs 1,403,782 persons in the collection and distribution of mail. In the world, there are 275,934 post offices. Think of what would happen were our mail system paralyzed for a month, or even a week!

The Appointments of Jesus

(Continued from page 2)

gentleman," the explorer said, "a gentleman of the most sacred and strictest honor." His fearful heart was thenceforth calmed, and Jesus led him without trepidation through Africa's wilds. All the appointments as well as all the commandments of Jesus are "the words of a

Gentleman"—a Man among men, a Man the gentlest of men.

The last appointment Jesus makes, is the believer's appointment at the resurrection: "I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 3.

A college professor reading a paper before a theological club of which I was a member, said, "Heaven is a condition." Jesus says it is a locality, that He lived there, was going to continue living there, and that He was preparing places for those who loved Him. "Heaven is only a dream," said an infidel to an aged Christian woman. "Hush!" she said. "If it's only a dream, please don't wake me." We bid farewell to friends and things earthly, and we go out—out of dreaming into reality—to meet at Jesus' place of abode.

Food and Its Preparation

DR. LAURETTA KRESS, of Washington, D. C., in addressing a school of health recently, emphasized the subject of food preparation, and gave the following advice, which was greatly appreciated:

"A thorough, practical knowledge of simple, healthful cookery ought to form a part of the education of every woman, whatever her station in life. No position in life is more responsible than that of the person who arranges the bill of fare and selects the food of the household. What higher mission can one conceive than to prepare intelligently the where-withal to make shoulders strong to bear life's burdens, and heads clear to solve its intricate problems? What is worthier work than to help in building up bodies into pure, clean temples, fit for guests of noble thoughts and high purposes?"

This suggestion is in harmony with the instruction of the times, and the growing desire everywhere for knowledge on the subject of food preparation. Requests are constantly coming to us for lists of publications on the subject. Only a few days ago came such an inquiry, with the statement, "Our family has decided to do away with meat, and I know very little of proper combination of foods or values." We are glad to recommend to this person, and to others who want the very best kind of help on this subject, the following books:

"THE FOOD QUESTION," a clear explanation of food values, illustrated by charts, diagrams, and lists of foods. Some of its chapters are: "Food Economy," "Vitamines and Calories," "Stimulants and Condiments," "Ten Reasons for a Fleshless Diet," "Food Elements and Simplicity of Diet," and "Simple Menus and Recipes." Paper binding, 25 cents, postpaid.

"FOOD AND COOKERY," by H. S. Anderson, food specialist, Loma Linda Sanitarium, Loma Linda, California. This is a thorough food book, covering food elements needed, value of various articles of food, how these should be cooked, proper combinations, etc., together with a long and representative list of carefully tested recipes grouped by subjects. Cloth, \$1.00, postpaid.

"VEGETARIAN COOK BOOK," by E. G. Fulton, who for years operated large vegetarian cafeterias in Los Angeles. In this book, you get the benefit of Mr. Fulton's experience. It treats the subject in

Signs of the Times

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AFTER MANY DAYS

Which has recently appeared in the SIGNS OF THE TIMES, is being published in a neat pamphlet for general circulation. In interest, this is one of the most gripping stories we have ever published in the SIGNS. Many requests have come for it in pamphlet form. It is particularly appreciated because of the clear way in which it helps in Bible study on points of special interest, such as spiritualism, the resurrection, the Sabbath, and others.

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The Significance of World Conditions

IN his address at the ninety-ninth annual commencement of George Washington University, Sir Auckland Geddes, British ambassador, expressed the doubt "if ever before was the future for so many nations, so many individuals, so closely shrouded in dark clouds, pregnant with storm."

Another significant sentence in his address is, "In Europe we know an age is dying." Continuing, he said, "A realization of the aimlessness of starvation, and the birth of children also doomed to the weary treadmill of life, has seized the minds of millions." And in view of the conditions in general, Ambassador Geddes asserted his belief that the next fifty or sixty years "are going to be the most glorious or the most disastrous in history."

These utterances coming from so high an authority, are exceedingly significant, not to say startling. The social clouds, "pregnant with storm"; the "age" that is "dying"; the "aimlessness of starvation" that "has seized the minds of millions"; and the acme of glory with the alternative of the greatest disaster in history,—these recognized conditions combine to appall the minds of men everywhere.

Some of these men are crying out for some great mind to lead the world out of this morass of evil and disastrous threatenings. But did they only know it, the great Mind has been provided. The Character able to meet the situation is even now providing a shelter, and is inspiring every soul with hope and joy as fast as men and women will accept the comforting blessing He has to offer.

Is not the Christ saying to the men of this age, as He said to those two disciples that were in despairing perplexity, "O foolish men, and slow of heart to believe in all that the prophets have spoken"? Luke 24:25. Has not inspiration told us, through the apostle Peter, "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts"? 2 Peter 1:19.

The "lamp" of prophecy is truly shining in the darkest places of this earth. There is not a perplexing problem distressing the nations of earth to-day, the meaning and significance of which is not made clear in the light of God's prophetic Word. We are in the beginnings of "the great day of the Lord." Jesus Christ is soon to make His second advent in the clouds of heaven; and the conditions that look so ominous to-day, are all foretold in the Bible as sure signs that are to precede the sublime event.

Shall the Beast Deceive Us?

USING beasts as symbols of power is one of the leading characteristics of the book of Revelation. Sometimes these

beasts represent the good, but usually they represent tyranny and despotism.

One of these despotic beast powers is spoken of in the first part of the thirteenth chapter of Revelation; and a second beast, forming an "image" to the first one, is introduced in the latter part of the chapter.

Of the "beast" spoken of in the first part of the chapter, it is said: "They worshiped the beast, saying, Who is like unto the beast? and who is able to war with him?" Revelation 13:4. The text further says of this "beast," that "it was given unto him to make war with the saints, and to overcome them. . . . And all that dwell on the earth shall worship him, every one whose name hath not been

it shows the intolerant characteristics of the "beast." God has uttered a striking warning against it. See Revelation 14:9-12.

Profiteering on the Public Health

FROM the Washington Times:

"The cigarette is gaining in popularity. To fill unprecedented demands of smokers, cigarettes are being manufactured at the rate of 4,500,000,000 a month.

"Cigarette manufacturers, internal revenue officials estimate, are buying stamps to cover output each month averaging 1,500,000,000 in excess of the same periods last year.

"Great increases are also noted in the sales of stamps for cigars manufactured. Cigars are being turned out by the factories at the rate of 600,000,000 a month, a jump of more than 100,000,000 as compared with pre-war months."

We desire to change the first part of this item to read:

"The cigarette is gaining in popularity, and public physique, mind, and morals are losing proportionately." It cannot be denied; for the best medical advice in the world shows that tobacco in any form is not beneficial to the human system, but to the contrary, is very detrimental, especially to the undeveloped youth.

To educate the body or the mind to lean upon a stimulating narcotic to prompt it to its highest efforts, as some smokers claim for it, or to soothe them to relaxation, as still others believe, is pernicious in the extreme, and the account with nature must be balanced

some day. She is a stern creditor.

We are having a good deal to say, these days, about the various monopolies on food, clothing, and almost everything else except the air we breathe; but if there are any profiteers that should be run to earth and then run into jail, they are the ones who are depriving the nation of money, health, and talent for a cloud of smoke.

The attitude of our best athletes on this subject should be enough evidence against the weed for any man—and must we now include woman?—who desires to be capable of the highest development.

"Go ye into all the world, and preach the gospel to every creature," is God's supreme command to all who profess the name of Christ. And with every command, we find an enabling power. Christ has said, "All power is given unto Me," and has promised, "Lo, I am with you always, even unto the end of the world." The work of the Christian is definitely and clearly defined,—to preach the gospel to every creature. Christ never commanded to convert every creature, but each is to receive the warning. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

W. E. BELLEAU.



San Marino in Italy has the distinction of being the smallest and most ancient republic in Europe. It was also the last government to declare war on Germany. On a peak about 2,650 feet above sea level is the town bearing the same name as the entire republic, which covers an area of about 22 square miles. The population is about 10,000, and the state has been in existence for nearly one thousand years

written from the foundation of the world in the book of life of the Lamb that hath been slain." Verses 7, 8.

By a glance at the last part of the chapter, it will be seen that the image-making beast also demands worship, under threat of the death penalty; and statements in later chapters in the book show that both of these beasts are last-day powers. We may therefore expect them to do their most despotic work in the near future.

Much has been said and written concerning what these beasts represent; and upon this point, there is wide opportunity for a difference of opinion. But all would have to agree that these beast powers stand for some form of religion, since they demand "worship." They will be able to seize the power of the state, for they have authority to proclaim the death sentence against all who refuse them homage. They will manifest their "beast" nature in the despotism of persecution.

Then if we find a church or any kind of religious combination beginning to act intolerantly, or to be oppressive toward others because of their religious faith, we may be sure that it is manifesting the "beast" nature, and we should be on our guard. We should not follow our church or any other religious organization when