

# Signs of the Times

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## The Plan for Eternal Peace

By STEMPLE WHITE

**T**HE perplexed world anxiously longs for peace. This innate desire in the soul of man not only cries out for peace, but plans, organizes, works, and sacrifices for it.

In these latter times, we read of the Peace Palace, and of peace conferences and peace leagues galore. We have the School League, the Church League, the Woman's Peace Society, the American Peace Society and Arbitration League, the International Peace Forum, the coming World League to Enforce Peace, *et cetera*.

Poets have sung of universal peace; platform orators have eloquently told of a time to come in this world, when war would be no more; clergymen have assured their gay and fashionable congregations, that the long-looked-for temporal millennial reign of permanent peace, with a world conversion, was just at hand.

Yet all the while, armies and navies, with their ever increasing variety of equipment, have been demonstrated as practical necessities in a revolted world; and policemen, courts, and prisons have multiplied to meet the augmented tide of crime and general world wickedness.

The present war has upset all previous human calculation. Many clergymen have had to shelve essays they had written on world conversion. The words of Jesus, "Ye shall hear of wars and rumors of wars," will always be truly orthodox doctrine in this present evil world; and any sermon which is strictly in harmony with the word of God, not only never will need to be pigeonholed, but also never will need to be followed with an apology.

Although the very flower of the rising generation is being killed, maimed, or crippled for life; although the seas are being carpeted with the wealth and fleshy sinew of humanity; although a score of almost bankrupt nations have long been arrayed against one another in two great military camps, bleedingly swaying back and forth over a long strip of flayed subsoil, with no decisive victories as in former wars,—yet, in spite of it all, many imagine that sometime, and in some way, the world is to burst suddenly upon the open oasis of a universal, lasting peace.

By what process of reasoning can one logically conclude that there can ever be a lasting peace in this revolted world? It is like the old tippler,—each drink is to be the last one, so he says; but in practice, he reverses the tapering off process, until at last he draws both the last drink and the last breath. Even so, the swiftly on-coming Armageddon will sound the death knell of earth's struggling nations.

Any plan for permanent peace which leaves out the Prince of peace, will utterly fail. Peace is one of the fruits of the Holy Spirit. Galatians 5:22. An individual must become "a new creature" in Jesus Christ through the mighty divine power of "new birth," in order to have and enjoy soul peace. The first sin of our Eden parents was soon followed by the murder of Abel, who was slain by his oldest brother, the first-born son of earth. True to the proverb, the human race has been "raising Cain" ever since, and has not been able really to change the heart by education, resolution, nor legislation. Since world conversion must, in the nature of things, *(Continued on page 13)*

IV—SUPPLEMENT TO THE ILLUSTRATED LONDON NEWS, MARCH 8, 1913.—V

AN EVER-GROWING, PEACE-ENSURING FORCE: THE GERMAN ARMY.

Photographed by G. G. G. G.



Photographic reproduction of a page in the London "News" of March 8, 1913. Note the significant title at the head of the cut.

## Said in Few Words

### A Text and a Thought for Each Day in the Week

**SUNDAY.**—Luke 12:19. We can lay up goods, but not years; we can build barns, but not the future.

**MONDAY.**—Numbers 14:2. "They had their wish—they died in the wilderness! Lord, save me from murmuring at my lot!"

**TUESDAY.**—Mark 14:71. "Perhaps it was an old habit which broke out again when Peter got away from Christ."

**WEDNESDAY.**—Matthew 18:3. "The second condition—'and become as little children'—is usually overlooked. The childlike character is the essence of conversion."

**THURSDAY.**—Acts 4:14. "The gospel is vindicated by its results. Live so as to silence your opponents."

**FRIDAY.**—Luke 11:1. "Teach us to pray"—not merely to say prayers.

**SABBATH.**—John 19:30. "This note, 'It is finished,' should never be absent from the gospel message."

ERNEST LLOYD.

### Insanity Through Religion

ARE people driven to insanity by religion?—That depends on what kind of religion we mean. True Christianity has never driven any one insane, for its effect is directly the opposite.

Jesus, when on earth, restored the insane to their right minds. He does the same thing to-day through the unperverted gospel. Its effect is to preserve one's mental equilibrium and poise.

True Christianity brings into the life of the disciple a peace and calm that is far from unbalancing. But we cannot doubt that a considerable proportion of the inmates of the asylums, if their erratic speech is a criterion, are "religiously insane." Some of these had accepted a perverted form of Christianity, whose fanaticism led to the loss of their balance. The larger number, however, have been driven to insanity by resisting some revealed duty. The strain occasioned by the protracted mental struggle between right and wrong resulted in mental collapse. It is a false reasoning that blames the religion of Jesus Christ for insanity.

R. F. FARLEY.

### When Do We Go?

A SHORT time before Jesus' death, He told His disciples, "As I said unto the Jews, Whither I go, ye cannot come; so now I say to you." And where was He going?—Into heaven. These men to whom He said this, knew later that He went to heaven; for with their own eyes, they saw Him go. Yet here stands the Master's word, "Whither I go, ye cannot come."

To Peter He added, "Thou canst not follow Me now; but thou shalt follow Me afterwards." When? At death?—Hardly; for He said on another occasion, "If I go, . . . I will come again, and receive you unto Myself."

People therefore—yes, the good people—cannot go into heaven until the Lord Himself comes and gets them. This is a plain, simple, and direct answer from the lips of Jesus Himself to the question, "Do good people go to heaven when they die?"

T. E. BOWEN.

### Showers of Blessings

AN aged sister in a Jamaica church was noted for her sweet, sunny disposition and cheerful character. She was punctual at every service; and whenever an opportunity was offered for those present to speak of the love and goodness of Jesus, she would always, in her testimony, say, "I do thank God for the showers of blessing that He sends me every day."

On one occasion, at the close of a meeting where she had with more than usual emphasis and earnestness spoken of "the showers of daily blessing," a younger and perhaps less confident sister said to her, "But, mother, are there no storms in your life, and do no clouds ever rise and shut out the sunshine from your soul?"

With a sweet, saintly smile, she replied: "Storms and clouds, did you say, child? Why, bless your heart, dear, there are very many of them, and they come almost every day; but thank God, every one of them brings me showers of blessing."

J. A. STRICKLAND.

### Must Have Law

How peculiar that a man who believes in order should antagonize the idea of law!

Christians do not think it strange that there is law in the realm of nature; yet many thousands of them say that law hinders true freedom, and that Christians serve God by love and not law,—serve from desire, but are not required to do so.

Still they concede that God has a kingdom, a government. This could not be if there were no law. Order in government as well as in nature is the perfect operation of law. Anarchy is its opposite. Sin is disobedience to divine law. All sorrow has its existence in disobeyed law, whether moral or physical.

"Great peace have they that love Thy law; and nothing shall cause them to stumble." Psalm 119:165, Spanish version. "The way of transgressors is hard." When one is rightly related to the great law of life, peace is the result; sorrow is the result of transgression of that law.

HENRY F. BROWN.

### When We Go to Heaven

THE plan of God concerning those who die is that they remain unconscious until the resurrection. Of their condition we read in the Bible: "The dead know not anything." "Their love, and their hatred, and their envy, is now perished." When a man dies, "in that very day his thoughts perish." "His sons come to

honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

While this is God's general plan, yet there have been a few exceptions. Enoch and Elijah were translated without tasting death. Moses, and also a company at the time of the resurrection of Christ, were resurrected and taken to heaven. There is no record in the Bible of any one going to heaven to stay, save those who have been either translated or resurrected.

The Judgment and the resurrection are always spoken of in connection with the second coming of Christ. If, however, the righteous and the wicked receive their reward at death, what is the use of the Judgment day? Would God place the righteous in heaven and the wicked in torment for hundreds of years, and then judge them to see if they were worthy? Also, what is the use of the resurrection and the second coming of Christ, if the righteous have already gone to heaven?

A. S. BOOTH.

### The Infallible Standard

WE cannot absolutely depend upon the opinion of any man, however wise he may have the reputation of being; but when God speaks, that should forever settle the question for us.

Even the agreement of opinion of any number of men should not be regarded as infallible, for the great majority of the world's most intellectual men and women have drifted into error.

Test all claims by the word of God. His word is the truth. Outside of this Word, there is little else than a confusion of ideas and opinions. One "Thus saith the Lord" is worth more than all the combined sayings of men.

J. W. LOWE.

THOSE whose hearts have been moved by the convicting Spirit of God, see that there is nothing good in themselves. They see that all they have ever done is mingled with self and sin. Like the poor publican, they stand afar off, not daring to lift up so much as their eyes to heaven, and cry, "God, be merciful to me, the sinner." And they are blessed.

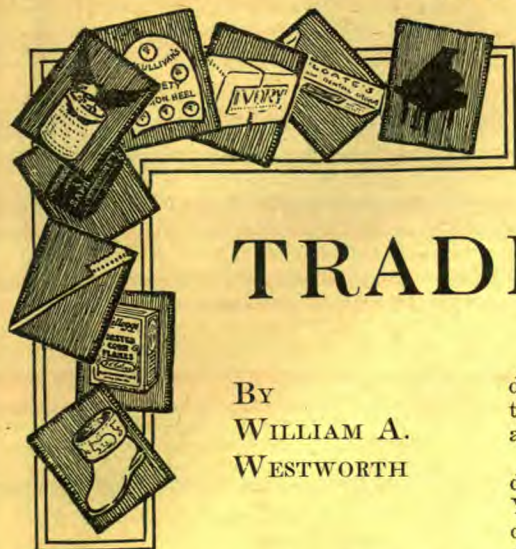
MRS. E. G. WHITE.

It is not what you say, so much as what you are, that determines your influence and power. Of Jesus it is written that He "began both to do and teach." He did and taught. For this reason, He spoke "as one having authority, and not as the scribes," *who said and did not.* The people said, "Never man spake like this man." This was because no man ever lived as did He. We are to practice and preach, and practice what we preach.

D. H. KRESS.

LET me finish my course in constancy of purpose, integrity of faith, consistency of character.

ALBERT CAREY.



*"These governments of earth allow an inventor to choose the trade-mark for his goods."*

## TRADE-MARKS

BY  
WILLIAM A.  
WESTWORTH

ALL down through the ages, the devil has tried to develop something that would lead men away from the truth—something that would look all right, but would turn men from God and eternal life. Did you ever stop to think that almost everything of any account in this world is counterfeited?

As soon as anything that is worth much is introduced, some one observes it, and says: "That is a fine thing. There is profit in that. I will produce something that looks like it, and get some of the returns myself. There is no use of letting one man, merely because he is the originator of it, get all there is in it. I will introduce something that most folks will think is just like that." So all about us, we see the admonitions: "Be sure you get the genuine," "Be sure you get the original," "Be sure you see our trade-mark," etc.

### COUNTERFEITERS

We do not hear of men's counterfeiting bad things; but on every hand, good things are counterfeited. Because this is so, almost every civilized nation has what are called copyright and patent laws, which give to the originator or inventor of anything a sole right to manufacture and sell it. The governments also give to that inventor the right to put his trade-mark on his invention, so all will know that it is the genuine article.

Moreover, these governments of earth allow an inventor to choose the trade-mark for his goods, provided he does not take a mark that has been used by some one else. They do not say whether the article is good or bad. They simply say, "You have invented it, and have the right to sell it, and you can put on your own trade-mark." They issue letters of patent, which give him the sole privilege to handle his article.

This is as true in the religious world as in the world of science and commerce. It is as true in the realm of spiritual things as in that of temporal things. The enemy of souls has been doing his utmost, all through the ages, to produce a counterfeit which he can make men believe will do just as well as the words of eternal truth.

Do you know that the very best thing in all this universe has been counterfeited by the devil? The best of everything in this universe is God Himself; and in Ezekiel 20:19, we have His very

definite statement and admonition, "I am the Lord your God; walk in My statutes, and keep My judgments, and do them."

This is very plain and simple; still the devil has a counterfeit of God Himself. You may say: "Yes, there are thousands of counterfeit gods. All the pagan idols are counterfeits."

It is true that the gods of the heathen nations are all counterfeits; but the devil knows that many people in this age of the world will not be misled by pieces of wood and stone. The counterfeit which the great enemy of souls has now introduced is not a heathen idol. As a man who makes a counterfeit tries to make it look as near like the original as possible, so does the devil, in the counterfeit that he has made; but he is not asking mankind everywhere to bow down to some heathen deity—no, no!

As we study the word of God, we find that the counterfeit with which the devil is trying to lead men away from God, is found right in the church. Let me call your attention to the words of the apostle Paul in 2 Thessalonians 2:1-4: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God."

### WHERE MUST WE LOOK?

Does not this sound very much like a counterfeit? Before the second coming of Jesus Christ, there must arise this power, this man of sin, the son of perdition; and where will we discover him? —We will find him in the temple of God. He is in the very church of God—in Zion itself. Not among heathen nations, not hidden away under the cover of pagan idolatry, but right in the church of the living God will we find this power which "opposeth and exalteth himself above all that is called God, or that is worshiped." "He as God sitteth in the temple of God, showing himself that he is God."

This is indeed a strong statement of the apostle Paul; and we may well ask whether or not, as we look Christendom over for such a power, it can be found. We do not need to look to heathen lands. Not there will this power be discovered, but within the church itself.

If the statement of the apostle Paul is inspired, and if we have indeed come

to the last days, as is witnessed by the fulfillment of the signs of the times about us on every hand, then we must find somewhere in Christendom a fulfillment of this prophecy. Among all the powers of the church universal, there is but one power that has made claims which would in any way fulfill this prophecy.

In the dispatches furnished by Pope Martin V to his ambassador in Constantinople, we read the following: "The most holy and most happy, who is the arbiter of heaven, and the lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world." Or, again, in a canon of Pope Gregory VII, given in Baronius's "Annals," we read: "All princes should kiss the foot of the pope. To him it belongs to dethrone emperors. His will alone none may oppose. He may annul the judgment of all mankind. The pope cannot be judged by any man. The Roman Church never erred, and never can err."

### CLAIMING TO BE GOD

Augustus Triumphus, the famous Romish author, says: "The pope's power is infinite. The pope is all in all, and above all, so that God Himself, and the pope, the vicar of God, are but one consistency."

Again, in "Rome as It Is," page 180, the conclusion of Dr. Gustianni's ordination letter, we read, "Given in Rome, from our palace, the 10th day of February, 1817, the XIV jurisdiction of the most holy pontiff and father in Christ, and Lord our God, the pope, Leo XII," etc.

These blasphemous utterances certainly constitute a very explicit fulfillment of the prophecy which says that some power right in the so-called church of God should exalt itself as God. So we have the beginning of a very remarkable Scriptural parallel. God says, "I am the Lord your God;" and on the other hand, we have this power in the church, calling itself Lord and God.

In a previous paragraph, the statement is made that when one produces an article, the governments of earth give that one the right to put a trade-mark on that production, to show that it is genuine. In this matter of God and the rival, we find that this principle still maintains. To the children of Israel, God said: "I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:19, 20.

Here the eternal Father distinctly tells us that the Sabbath is a sign that He is God; and in reading the Sabbath commandment, which tells us that our God is the Creator of the heavens above, the earth beneath, and all things that are therein, we can well understand that the Sabbath is a sign which God gives to us, and which constantly reveals to us the fact that He and He alone is the Creator. So the Lord says He will have this as His trade-mark. The Sabbath points out who He is.

Now we ask the Romanist: Have you anything to point out that yours is the true church? Is there any way in which you can show that you have power to

save, that you are the ones that men should follow in their worship?

In the "Doctrinal Catechism," published by the Catholic Excelsior Publishing Company, New York City, a question with its answer is given as follows: "Have you any other way of proving that the church has power to institute festivals of precept?"

Note the question, there is so much in it. It is a question as to the real authority of the church in its domination of its followers.

Now note the answer: "Had she not such power, she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority."

#### TRADE-MARK OF THE PAPACY

What, then, is the sign which Rome offers, that she has power and authority? What proof does she give, that all men must yield to her authority? What is the mark which Rome says is the badge of her power? Answer: The very fact of changing the Sabbath from Saturday to Sunday, which Protestants allow.

I have before me a copy of a letter from Cardinal Gibbons to Mr. J. F. Snyder, of Bloomington, which reads as follows:

"Dear Sir: Of course the Catholic Church claims that the change was her act. It could not have been otherwise, as no one in those days would have dared to act in anything spiritual, and without her consent, and the act is a mark of her ecclesiastical power and authority in religious matters.

(Signed) "Yours truly,  
"William Rewday,  
"Secretary to the Cardinal."

This is Rome's proof of her authority. The observance of Sunday, instituted by the Catholic Church, they claim as the mark of their genuineness.

It is not for me to say that Sunday keeping is the mark of the Catholic Church. We simply ask them what their mark is, and they give us the answer, "The observance of Sunday." We have no more right to compel them to take Sunday observance as the mark of their power, than we would have to compel a manufacturer to adopt some particular trade-mark in his business. Governments allow every man who invents and manufactures, the right to choose his own trade-mark, so long as he does not take a mark which belongs to some one else.

So the Catholic Church has a right to make its own mark. We have no right to say: "We will pick out a mark for you. We will let you have holy water, or we will let you have Mariolatry, or purgatory." They would quickly say: "No, no, we do not accept these things as our mark. We have a mark, and you Protestants accept it, and that shows that you recognize that we are all right."

#### BEAST OF REVELATION

Some one will ask, "Do you think that Rome is the beast of Revelation 13?" God's word has laid down the truth so plainly, so positively, that no one can get away from it. There is not a single

characteristic that marks the beast of Revelation 13, which does not very distinctly apply to Rome. Then what is the mark of the beast referred to in Revelation 14: 9-11? I reply, Do not ask me. Ask the beast. It should know its own mark. And when we ask it, the answer is, The act of changing the Sabbath from Saturday to Sunday is the mark of our ecclesiastical power and authority in religious matters. Surely they have



### That Wondrous Country

THOU hast seen the mighty battle,  
Thou hast heard it, O my soul,  
Like a nightmare in the darkness,  
Like a specter on the scroll—  
Aye, my soul, for in thy visions  
Thou hast stood on battle fields;  
Thou hast seen the dead and dying,  
With their fallen sword and shield.

Thou hast heard the roar of cannons  
And the bursting of the shells,  
Like the shriek of maddened demons  
Rushing on with hellish yells.  
Thou hast seen unnumbered thousands,  
Bleeding, mangled human forms,  
On the bloody fields of carnage  
After those great battle storms.

Thou hast seen destructive missiles  
Dropping from the very skies;  
Thou hast seen ten million slaughtered,  
And hast heard their groans and cries.  
Thou hast seen the hungry children  
Crying for a piece of bread,  
And a million widowed mothers  
Weeping for the silent dead.

Thou hast seen until thy spirit  
Could no longer it endure,  
And hast felt an earnest longing  
For a place that is secure.  
O my soul, lift up thy vision  
Just beyond the battle din,  
Just beyond the smoke and slaughter,  
To the land all free from sin.

View by faith the wondrous country  
Where no tears will ever flow,  
Where no battle ever rages,  
Where we never sorrow know.  
Look away from fields of carnage  
To that blessed home above.  
There, throughout eternal ages,  
We shall bask in endless love.

N. P. NEILSEN.

a right to tell what their mark is, and they claim that it is Sunday; so we have the second step in this parallel.

#### RIVAL GODS AND SIGNS

First God says, "I am the Lord your God;" and on the other hand, the papacy produces its "Lord," "God, the pope." God says, The Sabbath is My sign that I am God; and the papacy says, Sunday is the sign that we are the true church. But God says, "I will save My people," and He tells us how. He says, Repent, believe, and be baptized; and again, "Being justified by faith, we have peace with

God through our Lord Jesus Christ." But wherever our authorized Bible says "repent," the Douay Version, the Catholic Bible, says "do penance." Here is indeed a great difference.

Jesus says, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." But the Catholic Church tells us that there is salvation only in and through that church, its priests, its confessional, its extreme unction, its penance, and its popes. It tells us that it has control of heaven, and can see us through purgatory into the bliss of the purified. But God says He will sanctify His people, that they may have salvation. In Ezekiel 20: 12, we read, "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Not only is the Sabbath a sign that He is God, but it is a sign that He sanctifies His people. It is not only a sign of creation, but it is a sign of re-creation. It tells us that the same God who brought this earth into existence is set to purify His children, and to bring them forth clean and ready for eternity. How this stands out in contrast to the whole system of Rome!

#### WHO SHALL STAND?

In the book of Revelation, we have a statement concerning the sign of God. There is drawn a picture of the second coming of Christ. "The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 14-17.

Note the question, "Who shall be able to stand?"—a question that comes home to every one of us. Who will be able to stand in that day? The next three verses tell:

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Revelation 7: 1-3.

These are they who will stand in the great day of His wrath—those who are sealed with God's mark. They have God's trade-mark on them, and it is an evidence of a good work in their lives. They are genuine. Their lives have been purified by the operation of the Spirit of God. God says He gave the Sabbath as a sign of that. He will save His people. He will sanctify them. He will make them holy, and the Sabbath shall be a sign of it all.

Who will stand in the final crisis?—

(Continued on page 14)

# The Future Unrolled

## VIII—The Fourth Seal, with Its Pale Horse of Death and Famine

(CONCLUDED FROM LAST WEEK)

BY JEAN VUILLEUMIER

In his studies on the seven seals of the book of Revelation, Mr. Vuilleumier presented the first part of the fourth seal last week. He showed, in vivid language, the corrupt and abandoned condition into which the professed church of Christ during the Middle Ages had led the world. Priests, bishops, and even popes gave themselves up to the most depraved and shameful indulgences; and the pale horse of death and famine, as presented in the prophecy, was in full control. The conclusion of the study on the fourth seal given herewith will both stir and enlighten the unbiased reader.

Next week Mr. Vuilleumier will continue by presenting a study of the fifth seal of the interesting prophecy of Revelation. EDITORS.

"AND when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth." Revelation 6: 7, 8.

The pale horse bore a rider—*Death*, followed by the *grave*; and these two unearthly companions had "authority" upon the earth "to kill with sword." This authority to do evil was "given unto them," or expressly lent them, of God. To the unfallen worlds and the eternal ages was to be given an example of how far sinful man will go when he tramples upon the law of God, and of what sort of millennium Satan will establish on earth when his authority is accepted instead of the authority of the word of God.

A leading feature of the history of the Middle Ages comes under the title of "Persecution." A relentless war, which lasted over a thousand years, was waged against the Jews and so-called heretics. The Jews as a class were rich. Under various pretexts and at selected intervals, the kings and the prelates agreed to open war upon them. In Germany, France, England, and Spain, their wealth was confiscated, and they were banished when they were not delivered over to the Inquisition and exterminated. Another class which in many countries and for hundreds of years was subjected to wholesale slaughter was the sorcerers, whose numbers increased alarmingly, and whose presence played havoc upon society.

But the demon of Death made most of his victims among the peaceful populations that dared to read the Bible and to follow its teachings. The council of Verona, 1185, the fourth council of Lateran, in 1215, and the council of Toulouse, in 1229, hurled decrees of destruction against the Waldenses and the Albigenses. Pope Innocent III launched a crusade upon southern France in order to exterminate the Albigenses. One million perished, and the country became a wilderness. At the siege of Beziers (1209), 30,000 people—some say

60,000—were killed in cold blood; 7,000 persons were butchered in one church. This was done by their own countrymen and for a matter of religion.

### EXTERMINATION BY THE CHURCH

The Bohemian Brethren, who retained the doctrine of John Huss, including his views on Babylon and the antichrist, called upon themselves a war of extermination on the part of the church.

"The year 1421 was a terrible year for the Bohemians. Besides the executions by drowning, by fire, and by the sword, several thousands of the followers of Huss, especially the Taborites, of all ranks and both sexes, were thrown down the old mines of Kuttenberg. In one pit were thrown 1,700, in another 1,308, and in a third 1,321 persons. In A. D. 1469, Pope Paul II struck a medal on the occasion of the papal crusade against the Bohemian heretics in that year. It represents the hunting down of heretics as wild boars."—*The Protestant*, August, 1913.

In Spain, the Inquisition was operated both against Jews and against Christians. During the eighteen years in which Cardinal Torquemada exercised his office as inquisitor general in that country (1480-1498), 10,000 persons were burned alive, 6,860 in effigy, and 98,000 were devoted to infamy, confiscation, perpetual prison, or exclusion from public offices, which was a total of 114,000 families ruined.

### WARS AMONG KNIGHTS AND LORDS

Another source of bloodshed was the curse of local wars among the knights and the feudal lords, which brought all Europe into a state of chaos. This total lack of security dealt a deadly blow at agriculture, industry, and commerce. Almost everywhere means of existence were habitually lacking. A fearful famine for many years desolated France and most of the western kingdoms. Entire cities were depopulated and fell in ruins. Then came the crusades. Thousands of people, hoping thereby to escape their troubles, took the cross. But this only made matters worse, and increased the horrors of famine.

These great expeditions, organized at the direct instigation of the popes for wresting Jerusalem from the Turks, lasted nearly two hundred years, involving the death of seven millions of men, women, and children. "The crusades," says Milman, "if we could calculate the incalculable waste of human life from first to last (a waste without achieving any human result), and all the human misery which is implied in that loss of life, may seem the most wonderful frenzy which ever possessed mankind."

The base motives held out to the crusaders were a new and fertile source of

demoralization. To the crusaders, the church offered a complete remission of sins and of all penance. "The riches of your enemies," said Pope Urban II at the council of Clermont, "will be yours; you shall plunder their treasures."

Men of all classes and ranks left their families and their country. Lords sold their castles and lands for a pittance. Corrupt and greedy adventurers, sinners who sought for an easy way of salvation, criminals hunted by human courts and assured of impunity, took the cross with enthusiasm.

Disorder, plunder, and immorality marked the march of the crusaders to the Holy Land. Thousands and hundreds of thousands were starved or massacred by the populations through whose lands they were passing, and by the Turks themselves. The spirit they exhibited when they were victorious is best seen at the conquest of Jerusalem under the leadership of the respectable Godefroy of Bouillon in 1099. Says Milman, the renowned author of "History of Latin Christianity":

### UNSPEAKABLE BARBARITIES

"No barbarian, no infidel, no Saracen, ever perpetrated such wanton and cold-blooded atrocities of cruelty as the wearers of the cross of Christ (who, it is said, had fallen on their knees and burst into a pious hymn at the first view of the holy city), on the capture of that city. Murder was mercy, rape tenderness, simple plunder the mere assertion of the conqueror's right. Children were seized by the legs, some of them plucked from their mothers' breasts and dashed against the walls, or whirled from the battlements. Others were obliged to leap from the walls; some tortured, roasted by slow fires. They ripped up prisoners to see if they had swallowed gold. Of 70,000 Saracens there were not left enough to bury the dead; poor Christians were hired to perform the office. Every one surprised in the temple was slaughtered, till the reek from the dead bodies drove away the slayers. The Jews were burned alive in their synagogue."—Volume 4, book 7, chapter 6, paragraph 28.

"Death" and "the grave" were let loose on the world, "to kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth." The French historian Michelet, in his history of France, gives us a description of the desolations caused by famine and pestilence over various parts of Europe, between the tenth and the twelfth century:

### THE SEASONS BROKEN UP

"It seemed that the order of the seasons was broken up and that the elements followed new laws. A terrible pest desolated the Aquitaine (center of France); the flesh of the people seemed struck by fire; it loosened from the bones and fell into decomposition. These unfortunates swarmed the roads leading to places of pilgrimage, besieged the churches, particularly St. Martin at Limoges, jamming the doors and piling themselves up in the interior. The stench which surrounded the church could not deter them. Most of the southern bishops came, bringing with them the relics of their churches. The mul-

titude increased, the infection also, and they died on the relics of the saints.

"It was worse yet a few years later. Famine desolated the world, beginning with the Orient, and taking in Greece, Italy, France, and England. A measure of wheat, says a contemporary, rose up to sixty sols of gold. The rich became thin and pale, the poor ate the roots of the forests; many—a horrible thing to say—went as far as to devour human flesh. Upon the roads, the strong apprehended the weak, tore them to pieces, roasted them, and ate them. Some would present to children an egg or a fruit, and thus drew them aside to devour them. This delirium went so far that the beast was safer than man. As if it had become now an established custom to eat human flesh, a man dared to offer it for sale on the market at Tournus. He did not deny, and was burned; another man went in the night to devour this same flesh, and was also burned.

"In the forest of Macon, near the church of St. Jean Castanevo, a wretch had built a hut in which he nightly slaughtered those who asked for hospitality. A man perceiving bones there, escaped safely from the place. Upon research, forty-eight skulls of men, women, and children were found. The pangs of hunger were so awful that many dug

chalk from the earth and mixed it with flour."

"The fourth part of the earth," as foretold, was desolated by famine and pestilence. One point still needed to be fulfilled: "and by the wild beasts of the earth." Michelet continues: "Another calamity happened: wolves, attracted by the multitude of unburied corpses, began to attack men. Then those who feared God dug graves to bury their dead; the son could be seen drawing the father, the brother his brother, the mother her son, when they saw them ready to die; and often the survivor, despairing for his life, threw himself in after them."

These awful scourges were not entirely, or perhaps at all, the direct judgments of God. One cause was the prevalent notion, encouraged by the church, that filthiness was next to holiness. This showed itself in a universal disregard of hygiene.

Thus with appalling accuracy does the history of the Middle Ages show us "Death" and "Hades" stalking through "the fourth part of the earth," "to kill with sword, and with famine, and with death, and by the wild beasts of the earth." Well may a voice in the next seal exclaim, "How long, O Master, the holy and true?"

that throw light on this question. "He [Christ] came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:11-13. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." 1 Peter 1:23.

Let us notice these scriptures in the order given here. In the first, we see that all depends on receiving Christ. To those who receive Him, special power is given, so that they become "sons of God." Of such it is said that they are born of God. The second states that men must be born of water and the Spirit or they cannot enter the kingdom of God. The last one says we must be born of an incorruptible seed, and it tells us that that seed is "the word of God, which liveth and abideth forever."

Now Christ is called "the Word of God," and it said of Him, that "as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:26. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." 1 Corinthians 15:45-49.

#### POWER TO SAVE

Thus we see that it is by receiving Christ, the living Word, that man is born again and becomes a son of God. But it is through faith in the written Word that man accepts of the living Word. "The gospel of Christ"—the written Word—"is the power of God unto salvation to every one that believeth." Romans 1:16. We are saved by faith: but "faith cometh by hearing, and hearing by the word of God." Romans 10:17. Christ is called "the Seed"; and in His parable of the sower, He speaks of the written Word as "the seed." So it is that the written word of God received by faith in the human heart is like receiving a living seed, which will spring up and bear fruit "after its kind," making men partakers of the divine nature.

The written Word is a revelation of the living Word. The same characteristics are found in them both. "That was the true Light, which lighteth every man that cometh into the world," says John of the living Word. John 1:9. "Thy word is a lamp unto my feet, and a light

(Continued on page 15)

## How to See Christ

BY W. C. HANKINS

"THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:1-3.

Although a ruler of the Jews, Nicodemus was somewhat mystified by the Saviour's answer. "How can a man be born when he is old?" was his question. And that is the question to-day. How shall we preach Christ in relation to the new birth?

#### "AFTER HIS KIND"

The first birth follows certain prescribed laws of God. One very important law laid down in the Bible is the law of heredity. As each living thing was created, whether grain, fruit, fish, fowl, beast, or cattle, God ordained that each should bring forth "after his kind." This statement is reiterated nine times in the first chapter of Genesis, and holds good to the present day. When men desire wheat, they never sow barley; nor do they expect to pick grapes from thistles. As long as the earth shall last, living things will bring forth "after their kind."

It is no wonder that evolutionists do their best to discredit the teachings of the first chapter of Genesis. As long as men believe in Genesis, they can never accept the absurd teachings of evolution. On the other hand, a belief in the

teachings of the first chapter of Genesis is necessary in order to have a saving faith in Christ.

Before a man can come to Christ for salvation, he must believe that he is a sinner. In Romans 5:12-19, Paul plainly teaches that mankind has inherited a sinful nature from Adam. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned," is only one of many statements made in this chapter which show that this whole question of sin is to be understood in the light of heredity—Adam's sin was transmitted to his posterity.

In sinning, Adam became mortal. According to the divine law announced at creation, he should bring forth "after his kind." He had become a corrupted seed. He was already in a dying condition. He brought forth children tainted with sin and subject to death. No amount of cultivation could change the nature of that seed; the only hope lay in changing the seed itself. This hope was fulfilled in the coming of Christ,—the second Adam,—who was "the Seed of the woman," "the Seed of Abraham," "the Seed of David," and, as the Son of God, was to beget others in His own likeness, so that they too should be sons of God and heirs of His eternal kingdom.

#### HOW BORN AGAIN?

But "How can a man be born when he is old?" asked Nicodemus; and that is the question which interests us even yet. What causes a man to be born again? Let us read several important scriptures

## Mountain Peaks in Two Great Lives

BY CHARLES G. BELLAH

*Baccalaureate sermon delivered before the graduating class of Clinton Seminary, Missouri.*

"IT came to pass, . . . that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, *if* thou see me when I am taken from thee, it shall be so unto thee; but *if not*, it shall not be so." 2 Kings 2:9, 10.

Here is a bit of a most touching farewell conversation between two of God's greatest men. There is no other record like it in all the Bible. Soon a fiery chariot would intervene between the two; and God would take one to Himself, and send the other to the perishing children of men.

He was to say to Elisha, "Onward"; and to Elijah, "Upward." The life work of the latter was ending; that of the former was about to begin. As one joyfully let slip from his hands the heavy tools of earth, they were eagerly caught up by the other.

Ten years prior to the farewell journey recorded in 2 Kings 2, Elijah had been told to go and anoint Elisha in his stead. Faithful to his commission, the rugged old prophet of Carmel, passing hurriedly by where the young son of Shaphat was quietly plowing with his oxen, had cast his mantle of sheepskin upon his shoulders. Quickly going back to the highway, he would soon have been out of sight.

### MOMENTOUS MENTAL STRUGGLE

To Elisha, this was a moment of terrible import. Elijah was well on his way, and would soon be gone forever. The divinely proffered responsibility must be accepted or rejected immediately. Undoubtedly the definite call of God, and the delusive lure of the world, clamored mightily for supremacy in the heart of the young plowboy. The upward pull of one, and the downward tug of the other, must have grown intense as he gazed first at the retreating form of the aged prophet, then at his own beautiful possessions.

Elisha owned the field where he was plowing, and the men ahead of him were his own hired servants. The name of his home town was significant,—Abel-meholah, which means, "the meadow of the dance." Hence we may conclude that his possessions were not only profitable, but pleasant and attractive.

Only for a moment, however, did he hesitate. Like Paul, immediately he "conferred not with flesh and blood." Quickly the decision was made. He would follow at any cost to self.

He understood the simple call, and well knew what it meant. The casting of the mantle upon his shoulders signified that he was henceforth to be the *mantle-kind*, or *mantle-kin*, of Elijah, to share the joys and sorrows of his spiritual father. Just so, young people, God

has asked you to be the *mantle-kind* of Jesus.

Leaving the patient oxen standing in the furrow, he ran quickly after Elijah, and made the simple, human request, "Let me, I pray thee, kiss my father and my mother, and then I will follow thee." Upon getting the reply, "Go back again: for what have I done to thee?" he ran hastily back over the fresh-turned sod, unyoked his faithful oxen, slew them, and with a fire kindled from the yoke, the plow, and the goad, made a feast for the people, then hurried on after Elijah. Thus he plainly indicated that he had forever abandoned all secular pursuits. He had literally taken his hand off the plow, never to put it back.

### DECISIVE MOMENTS

Like Elisha, you will be called upon again and again to make decisions in a moment of time over questions pregnant with fearful responsibilities. Often you

the reins will be pulled either to the right or to the left. Then we greatly need, and may confidently expect, immediate help from Elisha's God, the wonderful, wonderful Counselor.

"Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side,  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that light."

Elijah's manner was not such as would naturally appeal very strongly to Elisha. Elijah was a true nomad of the desert. The deep clefts of Cherith, the wild shrubs of the desert, the dark cave at Horeb, the top of Mount Carmel, were the favorite haunts of the prophet of God.

If he went into the city at all, it was but to deliver a message from God; and then he would hasten back to his simple, romantic life in the wilds. His shaggy hair and heavy mantle of sheepskin were characteristic of his rugged, nomadic life. Yet he clearly towered high above all others, the one man of his age, and always cleft his way through the surge of lesser men. By heroic exploits and deeds of superhuman might, he fought single-handed against the awful tide of idolatry and sin. He was a man of fire, earthquake, and whirlwind.

### UNITING STRENGTH AND TENDERNESS

On the other hand, Elisha was a man of the cities, although possessing a country farm. He was accustomed to public life, dwelling largely in the towns. While Elijah was much like John, who went before Christ, Elisha had more of the nature of Christ, who followed. His life was characterized by a refinement and a tender sweetness that was not found in the rugged life of his spiritual father. As with Peter and John, Luther and Melancthon, God saw fit to unite strength and tenderness in carrying forward His work in the earth.

But little is said of Elisha from the time of his call in "the meadow of the dance" till the translation experience ten years later. Evidently he was well known by his faithfulness to Elijah; for when, after he had succeeded him, Jehoshaphat asked if there was not a prophet of the Lord, a servant of one of Israel's kings replied, "Here is Elisha the son of Shaphat, which poured water on the hands of Elijah."

As a faithful servant of God's servant, he was true to his Heaven-appointed trust. And the very fact that he "was plowing with twelve yoke of oxen before him, and he with the twelfth," was evidence of his humility. Ordinarily a Hebrew would have been taking the lead, instead of bringing up the rear.

Thus the spirit of humility has always characterized the true Christian. One



"Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof."

will be brought to the division of the road, facing the alluring finger boards of time, one pointing to the world, and the other to duty and allegiance to God. The wheels of heaven's progress hurry us quickly onward; and in a twinkling,

of the best ways of standing up before God, is to get down before Him. When the disciples launched out and *let down*, they succeeded. One of the last acts of the blessed Master was to gird Himself and serve His disciples; and He said of Himself that He came not to be ministered unto, but to minister.

The cup of cold water held to the lips of the perishing, the gentle pressure of the Christian hand for the discouraged, the simple prayer of faith for the trembling soul about to cross over the dead line experience, will indeed make one an able minister of Him who continually went about doing good.

#### HIS SEVERE TEST

Probably the severest test of all on Elisha's constancy of purpose came on that farewell journey, just before the translation. Elijah earnestly requested him to remain at Gilgal, Bethel, and Jericho, while he went on. But each time came a respectful yet decided refusal. To the thrice repeated plea, "Tarry here, I pray thee," came the determined reply, "As the Lord liveth, and as thy soul liveth, I will not leave thee." And each time, "*they two went on.*" Elijah might as well have tried to uproot a cedar of Lebanon, or to stir Mount Carmel from its massive base. Neither Gilgal, with its panoramic scenery, nor Bethel, with its angel-haunted dream, nor Jericho, the border town, was able to attract or hold him. "*And they two went on.*"

My dear young people, as you seek to labor for the Master, fearful will be the temptation at times to give up, and retire from active service; but remember that we are too imminently near the translation of the righteous for that.

#### A WAY ALWAYS OPEN

When the way in front and in the rear, to the right and to the left, is all hedged up, bear in mind that the way to heaven is always clear. If the outlook seems discouraging, thank God that the outlook is ever bright and glorious. Just keep on trying. Perhaps the very last key on the ring will open the lock.

"He that endureth to the end shall be saved."

"There is only one thing should concern us,—  
To find just the task that is ours,  
And then, having found it, to do it,  
With all of our God-given powers."

All great men have desperately fought their way to every success. Titian worked on "The Lord's Supper" almost daily for seven years. Gibbon was twenty years writing "The Decline and Fall of the Roman Empire." Gray labored untiringly for seven years in composing that masterpiece of his, "Elegy in a Country Churchyard." It took Noah one hundred and twenty years to build the ark and warn the world of the impending doom. Caleb and Joshua remained in the wilderness forty years after they were ready to enter the promised land. David was king a long time before he ascended the throne. So the promise is to us, "In due season we shall reap, if we faint not."

"Be firm. One constant element of luck  
Is genuine, solid old Teutonic pluck.  
Stick to your aim. The mongrel's hold will slip,  
But only crowsbars loose the bulldog's grip;  
Small though he looks, the jaw that never yields,  
Drags down the bellowing monarch of the fields."

Both at Bethel and at Jericho, the sons of the prophets from the schools

came to Elisha, and said, "Knowest thou that the Lord will take away thy master from thy head to-day?" Each time he calmly replied, "Yea, I know it; hold ye your peace." He well knew what was to take place, and was not to be deterred from his purpose. As Elijah's mantle-kind, he would abide faithful till the translation. Anyway, this was not to be a topic for idle conversation; the last precious moments on earth with the prophet were too sacred.

The students seemed to be rather skeptical about the translation; for after this event had taken place, they sent a delegation of fifty strong men to seek Elijah, thinking that perhaps the Spirit of the Lord had cast him upon some high mountain or in the valley.

#### ASK WHAT

Now the two men came to the Jordan, that stream representing death and the Judgment, and which separated Egypt from Canaan, bondage from freedom. The record says, "*And they two stood by Jordan.*" How significant that expression, and how often repeated! "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither." Even the cold, turbid waters of the hastening Jordan could not separate him from his devoted mantle-kind.

In the words of our text, the burning question is now hurled straight at the undaunted son of Shaphat, "Ask what I shall do for thee, before I be taken away from thee." This broad question flung open a very wide door to the aspiring youth. One is somewhat surprised that Elijah should offer to supply anything the younger man should ask. But the old seer well knew his man, and he also knew his God. He knew that what the one should ask, the other would not fail to supply. The same question had been put to Solomon that dream-night in Gibeon, when God said, "Ask what I shall give thee." And when the divine interrogation comes to us, as come it will, may we, like Mary of old, choose the better part.

We almost hold our breath as we wait for the quick, decided reply of Elijah's mantle-kind. Elisha did not ask for wealth, worldly fame, or power; neither did he ask that he might return and enjoy the temporal advantages to which he had bidden good-by a decade before. Ten years had passed swiftly, as loving service had made them short. He confidently said, "I pray thee, let a double portion of thy spirit be upon me"—not twice the spiritual power of his superior; but he wanted to be regarded as his eldest son, an heir to his spirit, and a successor to his work. (Deuteronomy 21: 17.) To us it seems almost like presumption. The young lad he had found plowing in the field back at Abel-meholah, in "the meadow of the dance," was now asking ample reward for his ten years of faithful service. He would not be disappointed. He *must* have that for which his soul longed.

#### DESIRED POWER

Elisha would not shrink from Elijah's work if he might have Elijah's power. He did not pray for tasks equal to his powers, but for power equal to the task before him. So we must have the same burning desire to receive great things

from God, and to do great things for God. "Ye receive little, because ye ask for little," is from heaven's authority.

We need not expect very much of the Holy Spirit when we are content to perform only the ordinary things of life, eating, drinking, putting on and off the clothing, *et cetera*. But when, in the fear of God, we fearlessly undertake superhuman tasks, then heaven's abiding strength is made perfect in our human weakness.

How eagerly Elisha must have hung upon the reply of Elijah! The old prophet of Carmel seemed taken aback at the tremendous request. Yet with what satisfaction he must have looked upon the faith of his spiritual son! "Thou hast asked a hard thing," he said. But he knew that Elisha was a young man who would gladly do hard things. Like his faithful oxen back in "the meadow of the dance," he was willing to cast his life in the uneven furrow of the world's great need, or to be offered up as a blessed sacrifice to God.

#### HANGS ON "IF"

Elijah stated the conditions thus: "*Nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.*" That word "if" is a little word, but the measure of all Elisha's life was summed up in it. "If," and he should have a double portion of his spirit; "*if not,*" he should not have.

How encouraging must have been the one word "nevertheless"! "Although this is an extraordinary request, Elisha, it shall be granted, but on one condition." He could hardly have suggested a better criterion of the spiritual condition of the young aspirant. In other words, he meant this: "Elisha, if you continue as you have, unflinchingly, perseveringly, and never turn back till the translation, your request shall be granted. But if you become discouraged and surrender, you will forever remain unblest."

If we would have spiritual power, we must pay the purchase price. Many people would be good Samaritans, blessing humanity, if it were not for the cost of the oil, the wine, and an inn. James and John must drink of the cup, and be baptized with the baptism, if they would sit on the right and the left of their Lord in His kingdom. Peter must leave all for Christ, if he would share all with Christ. He must quit catching cold-blooded fish for money, if he would catch warm-blooded men for mansions. The throes of painful travail accompanies the birth of spiritual children into the kingdom.

Notice that Holy Writ has penned no reply of Elisha to the conditions stated by Elijah. None is needed, for his life spells out a mighty answer. So you, dear youth, will be called to answer the great call of the undone, not always with words, but ever with a life of unselfish service. There will be times when you cannot talk; it would be sacrilegious to attempt to do so. Like Moses at the burning bush, you will be standing on holy ground. Then the instruction, "Be still, and know that I am God," will be vital and indispensable.

After repeating the statement, "They still went on," the sacred historian adds

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# EDITORIAL



A. O. TAIT

EDITORS

L. E. FROM

## WITH GOD OR TRADITION



THE Philadelphia *Public Ledger* of January 16, in a news column, says, "Satisfaction reigned at the headquarters of the Philadelphia Sabbath Association yesterday when an official message was received from Adjutant General John S. Johnston, of the War Department, at Washington, that the army will 'observe the sabbath day,' in so far as that observance will not conflict with military duty."

Upon the same theme, the *Washington Post* of January 22 says: "Observance of the sabbath by all men in military and naval service was directed by President Wilson in a statement issued last night at the White House. All Sunday labor, he asked, be reduced to the measure of strict necessity."

The *Post* quotes the order from the president as saying that "such an observance of Sunday is dictated by the best tradition of our people and by the convictions of all who look to divine Providence for guidance and protection."

Times of great calamities and of national and international peril are days in which the people seem to turn more strongly than they are wont to do, to the exercises and ceremonials of religion. It is affirmed in the dispatches setting forth this order from the president, that General Washington, Lincoln, also President McKinley, issued similar instruction to the army and navy. Without question, as suggested in the foregoing words of President Wilson, "such an observance of Sunday is dictated by the best tradition of our people," and also the "convictions" of many of the people are to the effect that Sunday observance and the best of morality are very closely interlocked.

But as Christians, we should not ask for "the best tradition of our people," neither should we ask for the "convictions" of the men and women of this nation, or of any other country; but the appeal should be direct to the word of God itself. God's word, in one single voice, from Genesis to Revelation, says that "the seventh day is the Sabbath of the Lord thy God." There is not the slightest indication, anywhere in the divine book, that any other day than the seventh should be observed as the Sabbath. When we assume, because of tradition or human conviction, or any other finite influence, to place an institution instead of the direct command of the Almighty, we take upon ourselves a very grave responsibility. There is drawing on a great conflict between the genuine Sabbath of the Bible and the sabbath of human appointment and tradition. As has been frequently pointed out in the columns of this journal for the last forty years, we shall yet reach a time when we shall be called to take our stand under the pains and penalties of imprisonment and the confiscation of property; and even the death decree itself will finally hang over our heads.

Under these conditions, shall we stand loyal to Jehovah, and adhere to the strict teaching of His word, or shall we follow that which is based upon tradition and mere human devisings? Has it ever occurred to the reader that the following most sublime and at the same time most all-inspiring prophecy will apply in this connection?

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without

mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 9-12.

Observe that the foregoing quotation calls not only for the patience of the saints, but also for the keeping of the commandments of God, on the part of those who have the faith of Jesus. If we stand against the mighty power that will demand worship in the form of the beast, his image, and his mark, is it not clear that the faith of Jesus, which involves the keeping of the commandments of God, is the only thing that will enable us to stand in these supremely trying times?

Let each one ask himself: Am I keeping the commandment of God in observing Sunday? How can I, when the commandment so plainly says that the seventh day is the Sabbath? The supreme issue is approaching with tremendous rapidity. To stand with God in that time means everlasting life. To stand on tradition and mere human convictions involves eternal death. Wisdom should dictate the course we shall follow. We may have been sincere and honest in our observance of Sunday; but are our sincerity and honesty the supreme test by which we are to be judged? Let us examine the commandments anew, and be sure that we are on the side of God and His divine book in all our practices. Truth can never cease to be truth, though all men should forsake it. Error,

even if it be hoary with age, can never become truth. Custom without truth is but antiquity of error.



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Germans conceal a "pill box" in the walls of a ruined church. This concrete lookout post was hidden between the walls of this ruined church at Monchy. The bombardment shattered the walls and revealed it.

## TO KNOW THE FUTURE

THE ability to foretell future events is one of the great challenges that the God of the Bible throws out to all false gods and false systems of religion. Says the prophet, "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure." Isaiah 46: 9, 10.

Note the challenge in this sublime prophecy. "There is none like Me," says our God, who is able to declare the end from the beginning, and from the ancient times to foretell the things that are not yet done. And upon this point of prophecy and its purpose, the Master says, "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13: 19.

The purpose of prophecy, then, is to strengthen faith. "I tell you before it come," says the Lord, so that "when it is come to pass, ye may believe that I am He." There are men professing Christianity, yea, even some who are standing in the pulpit, who, through ignorance or indifference, or from some other reason, will tell us that the prophecies are not worth studying, and that they cannot be understood.

But how clear are the words of the divine Book upon this question! Prophecy is given for a definite purpose, and it should be studied, and it may be understood, through careful perusal, and the seeking of the divine Spirit for guidance.

# The Two Laws of the Bible

BY O. A. JOHNSON

MANY eminent theologians have held that the Bible recognizes the existence of two distinct laws. The first is the Ten Commandments, generally called "the moral law," which is of universal and perpetual obligation; the other, the ritual or ceremonial law, was typical, hence only temporary, and ended at the crucifixion of Christ.

Coleman, in his book on "Ancient Christianity Exemplified," page 303, says as follows: "The fathers in the church unitedly agreed in regarding this [the Decalogue] as essentially a summary of the Old Testament, and obligatory upon Christians." Concerning the ceremonial law, he says, on page 327, "The Jewish converts considered the abrogation of the ceremonial law to relate only to their exemption from burdensome rites, and continued to observe the Sabbath as holy."

The following scriptures will clearly sustain the doctrine of the two laws.

## TWO LAWS—LAW OF GOD AND LAW OF MOSES

1. Does the inspired word of God recognize more than one law?

"Neither have we obeyed the voice of the Lord our God, to walk in His laws [plural—at least two], which He set before us by His servants the prophets." Daniel 9: 10.

2. How can we know that Daniel meant only two laws?

"Yea, all Israel have transgressed Thy [God's] law, even by departing, that they might not obey Thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him." Daniel 9: 11.

NOTE.—These verses prove that there were two laws, one the law of God, the other the law of Moses.

## LAW OF GOD

3. Which law was spoken by God Himself?

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, even ten commandments." Deuteronomy 4: 12, 13.

4. Who wrote the Ten Commandments? and upon what were they written?

"He [God] wrote upon the tables the words of the covenant, the Ten Commandments." "And He gave unto Moses . . . two tables of testimony, tables of stone, written with the finger of God." Exodus 34: 28; 31: 18.

5. Where were these tables of stone preserved?

"I turned myself and came down from the mount, and put the tables in the ark which I had made; and there they be, as the Lord commanded me." Deuteronomy 10: 5.

6. Are the Ten Commandments, by themselves or separate from everything else, ever called "the law"?

"The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law [Revised Version, "the law"; Hebrew, *hattorah*, "the law"] and commandments which I have written; that thou mayest teach them." Exodus 24: 12.

7. What did God say to Israel about changing the law?

"What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Deuteronomy 12: 32.

8. What did Jesus say about its unchangeable character and perpetuity?

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 17, 18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

9. Is there in this law anything about burnt offerings or sacrifices?

"I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices: but this thing commanded I them, saying, Obey My voice [God's voice spoke the Ten Commandments], and I will be your God, and ye shall be My people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Jeremiah 7: 22, 23.

10. What does God's law say about the Sabbath?

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Exodus 20: 8-10.

11. What is the believer's relation to the law under the new covenant?

"This shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people." Jeremiah 31: 33. "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Corinthians 3: 3.

12. What is one evidence that a person is converted and the law is written in his heart?

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12. "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

NOTE.—The first four commandments reveal our duty to God, and the last six reveal our duty to

one another; and as these duties are always the same in all ages, it therefore follows that the Ten Commandments must be of universal and perpetual obligation.

## LAW OF MOSES

13. What scriptures prove that God gave Israel a law by Moses?

"Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings 21: 8. See also Nehemiah 8: 14.

14. Who wrote this law? and where was it preserved?

"It came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, . . . Take this book of the law, and put it in [or by] the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." Deuteronomy 31: 24-26.

15. What ordinances did the law of Moses relate to?

"Which stood only in meats and drinks ["meat offering and drink offering"], and divers washings, and carnal ordinances [margin, "rites or ceremonies"], imposed on them until the time of reformation." Hebrews 9: 10. "The law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered." Hebrews 10: 1, 2.

16. Is there anything in the law of Moses concerning feasts and Sabbaths?

"Three times thou shalt keep a feast unto Me in the year." Exodus 23: 14.

NOTE.—In Leviticus 23, we find seven annual rest days or sabbaths. See verses 7, 8, 15-21, 24, 27, 32, 39.

17. Did these annual feasts and sabbaths include the Sabbath of the Lord, the seventh day?

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, . . . beside the Sabbaths of the Lord." Leviticus 23: 37, 38.

18. For what purpose were these annual feasts and annual sabbaths ordained?

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt offering, and a meat offering, a sacrifice, and drink offerings, everything upon his day." Leviticus 23: 37.

19. For what did God often reprove Israel?

"Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward. . . . Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah." Isaiah 1: 4, 10. "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto

My words, nor to My law, but rejected it." Jeremiah 6: 19.

20. While the Lord reproves Israel through these prophets for rejecting and transgressing His law, what does He at the same time say Israel performed faithfully?

"To what purpose is the multitude of your sacrifices unto Me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats." Isaiah 1: 11. "To what purpose cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt offerings are not acceptable, nor your sacrifices sweet unto Me." Jeremiah 6: 20.

NOTE.—The fact that God reproves Israel for rejecting and transgressing His law, while they faithfully performed the duties ordained by the law of Moses,—rejecting and violating one law, and faithfully observing the other,—proves most conclusively the existence of two laws under the old dispensation. There is no evading this conclusion with these four last quoted texts before us.

21. When did the law relating to these ceremonies and annual feasts cease?

"Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Let no man therefore judge you in meat, or in drink [meat offerings or drink offerings], or in respect of an holy day [feast day], or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." Colossians 2: 14-17.

22. Why was this law of Moses, or ceremonial law, given?

"Wherefore then serveth the law? It was added because of transgressions, till the Seed [Christ] should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Galatians 3: 19.

NOTE.—While the moral law relates to moral duties, the law of Moses related to the sacrificial system. It told how a sinner could be reconciled to God by means of sin offerings, which typified the great sin offering, Jesus Christ. Had the moral law never been transgressed, the ritual law of sacrifice would never have been necessary.

#### CONCLUSION

The foregoing proves clearly that there were two laws. One was the Decalogue, spoken and written by God, and preserved in the ark. This law relates to our duties to God and to our fellow men, hence it must be universal and perpetual in its obligations. This law is written in the hearts of those who live under and enjoy the new covenant blessings, and it will ever be observed by every true saint of God.

The other law was given by Moses, who wrote it in a book preserved by or on the outside of the ark. This law was made necessary by sin, hence was added because of transgression. Through its sacrifices, which typified Christ, it taught faith in a Saviour to come, and consequently ended at His crucifixion. This law is therefore no longer binding on Christians.

During the Christian dispensation, through memorial ordinances, namely, baptism and the Lord's Supper, we show our faith in a Saviour that has come.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

# Getting Ready to Live

## II—Mrs. Lane's Eyes Are Opened and Her Heart Is Touched

BY MARY ALICE HARE LOPER

THE next morning, after Mr. Lane had gone to his office in the city, Mrs. Lane debated in her mind the propriety of fulfilling her promise to study her Bible. She feared that if she should really study the chapters he had suggested, she might find something she would not want to believe.

She realized that a great change had come to her husband, and again she had many misgivings as to what their social standing would be should their friends find it out. She thought how she might excuse their absence from dances and card parties because of pressure for time, but she feared that soon or later the real truth would come to light. Having promised, however, to read Matthew 24, Acts 2, 2 Timothy 3, James 5, and 2

ation began about ten o'clock in the morning, and continued till the middle of the next night, but with difference of degree and duration in different places. For several days previous, the wind had been variable, but chiefly from the southwest and the northeast. The true cause of this remarkable phenomenon is not known."—Edition of 1869, under the head of "Explanatory and Pronouncing Vocabulary of Noted Names."

She was struck with the thought that scientists had been unable to ascribe any natural cause for the strange phenomena which seemed so easy to understand from the standpoint of prophecy. She wondered that none of them had found the truth, but she was compelled inwardly to acknowledge that she her-



"She recalled having once read a description of the 'dark day,' in an old edition of Webster's dictionary."

Peter 3, she felt that she must be true to her promise.

Mrs. Lane tried to convince herself that her husband was greatly deluded. Yet she feared that after all, the coming of Christ might be near; and in some way, a strange uneasiness took possession of her usually restful mind.

Realizing that a voluntary refusal on her part to know the truth would never excuse her for not being ready for Christ's coming, she took up her long neglected Bible and began to read.

In reading Matthew 24, she recalled having once read a description of the "dark day," in an old edition of Webster's dictionary, which also stated that the moon was darkened the following night. The book having descended to her as an heirloom, she brought it from its seclusion on the top shelf of the library, and read again the same description, with more than idle curiosity:

"The dark day, May 19, 1780;—so called on account of a remarkable darkness on that day, extending over all New England. In some places, persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscur-

self had been just as remiss in the study of the Bible.

She marveled at the many points of prophecy in this chapter which show that the end of all things is at hand. As she read of "wars and rumors of wars," and that "nation shall rise against nation, and kingdom against kingdom," she saw that present conditions exactly fulfill the prophecy. She tried to persuade herself that the end might be thousands of years in the future; but the solemn warning, "This generation shall not pass, till all these things be fulfilled," seemed unmistakably to prove that "the end of all things is at hand."

With troubled heart she turned to Acts 2, and read the beautiful description of the ascension, and how the sorrowing apostles, lingering about the sacred spot whence their Saviour had departed, and gazing up into heaven as He receded, were assured by heavenly messengers that He would return in the same visible manner. She had always thought that the prophecy of Christ's coming was fulfilled to every individual at death, but this plain statement she felt she must accept as truth.

The description of the wickedness of the last days, given in 2 Timothy 3, she was forced to admit was strikingly in harmony with present conditions. She

paused to assure herself that she was not really dreaming, for it all seemed so marvelous. And her surprise became greater as she continued to read.

The conflict between capital and labor as foretold in James 5 appealed to her irresistibly because of a troublous experience she had had while seeking transportation during a strike of carmen in a great city. Never had she imagined that such conditions had been foretold in the Bible as signs of the end of the world. But as she continued her study, she became convinced that the application must be made at this very time in which we live.

In reading 2 Peter 3, she felt condemned as being one of those who are saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of," *et cetera*. She was overwhelmed with the thought that her very feelings of resentment toward the truth were aiding in the fulfillment of the prophetic Word. She knew that with such feelings, she could never enter heaven; that she had come to a point in her life where she would have to change her habits and practices, and prepare to meet her Lord, if she was to meet Him in peace.

Never before had she had such a struggle with herself; but on bended knee she promised her Saviour that she would obey the Scriptures, and that henceforth she would seek to warn others of the nearness of the end, and of the hope which it is the privilege of every one to share, of a home in the "new earth, wherein dwelleth righteousness." This decision brought to her such peace of mind as she had never known, a peace which was heaven-born, and which included cheerful service in seeking to save others.

When Mr. Lane returned that evening, his wife's salutation was truly gratifying.

"Homer," she said, "I became so interested in studying those chapters, that I have done scarcely anything else all day."

"Well, Martha," he replied, "how do you feel now about card-playing and dancing?"

"Oh, Homer," she said, "how blind we have been to eternal interests to permit the frivolities of life to rob us of the hope of heaven! We surely have no time for such things, now that we find ourselves, as you say, 'on the very threshold of eternity.' I cannot see why we were so negligent of our duty to study the Bible."

"It was because, Martha, we were just like thousands of other people—so taken up with selfish pleasures that we did not take time to think of eternal things."

"Yes; and to think I was so wicked as to resent anything along that line, simply because I had neglected to study the Bible!"

"There is a beautiful text, Martha, in 1 Thessalonians 5:4: 'But ye, brethren, are not in darkness, that that day should overtake you as a thief.' I am so glad we are no longer in the dark—that we are looking for 'that day.' Those who love the appearing of Jesus, who really get ready for that event, are the only ones who will meet Him in peace when He comes. I am very thankful some one

was kind enough to call our attention to the importance of the study of the Bible, and that it has become a supreme satisfaction to us. This is the first time we have ever known what true happiness is, the happiness that will last to all eternity."

"That is true, Homer; and may we continue our study of the blessed Book until this life shall end!"

"Yes, Martha; and may we so train our children that we may be an unbroken family when Christ shall appear!"

## The Little Horn of Daniel's Vision

BY ALBERT MARION DART

THAT the little horn of Daniel 7 represents the papacy, was brought out in the preceding article of this series.

Let us remember that four universal kingdoms, Babylon, Medo-Persia, Grecia, and Rome, are to be considered in this article, and that history in advance is given from the days of Babylon to the second advent of Christ and the establishment of His kingdom.

The glorious privilege of knowing where we are in the stream of time, is ours to enjoy in the study of this prophecy. May we study it with humble, grateful hearts!

The character ascribed in prophecy to the little horn is, of course, the character of the power that fulfills the prophecy. There will therefore be need to speak plainly concerning the character and aims of the papacy. But this will be done with only the kindest feelings toward the people who hold to the doctrines of Catholicism, yet with a firm conviction that the papal system is one opposed to the plan of salvation,—a dishonor to the Christ who has redeemed us.

With such convictions, what can we do but give faithful warning of the nature of the system, by "rightly dividing the Word of truth," and setting it forth in its divine attractiveness?

That the false system must be compared with the true, goes without saying. Certainly we would put forth the same efforts to deliver Catholics from a false doctrine, that we would any one else.

It should not appear that we are opposed to Catholics because we oppose their doctrines, any more than that we are opposed to the people who frequent saloons because we are opposed to the saloons. There are many honest Christians in the Catholic communion; but while we confidently believe this, we are forced to confess that they are better than their creed.

The dangers that should be pointed out in this study were discerned by the apostle Paul, and he "ceased not to warn every one night and day with tears." Acts 20:31.

"GREAT WORDS AGAINST THE MOST HIGH"

Of the little horn, the angel said, "He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

It is but fitting and fair that the claims of the papacy should be considered in this connection.

"I claim to be the supreme judge and director of the consciences of men,—of the peasant that tills the field, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am the sole, last supreme judge of what is right and wrong."—Dr. Manning, speaking as for the pope, in a sermon preached in the pro-cathedral at Kingston, October 9, 1864. Are these not "great words against the Most High"?

Note the following found in the edition of the "Prompta Bibliotheca" published at Rome in 1890, article "Papa":

"The pope is, as it were, God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been intrusted by Almighty God direction not only of the earthly but also of the heavenly kingdom.

"The pope is of so great authority and power that he can modify, explain, or interpret even divine laws."

Much more of the same nature might be cited; but surely this fulfills the statement of Inspiration that he would "speak great words against the Most High."

"WEAR OUT THE SAINTS"

The assumptions above cited indicate a radical departure from the true humility which should characterize the man of God; and persecution would be expected from the source of such claims. That the papacy has made a record in this respect needs only an allusion.

During the twelve hundred and sixty years of her supremacy, millions of souls perished because they refused to acknowledge the pope as the "supreme judge and director of the consciences of men," but dared to worship God according to the dictates of their own consciences. Yes, that persecution of the saints which prophecy ascribes to the little horn is fully met by the papacy.

THINK TO CHANGE THE LAW OF GOD

"And he . . . shall think to change times and laws." It is God that he would speak great words against, and the saints of God that he would wear out; and it is of course the times and the laws of God that he would think to change.

God reckons time from evening to evening. Rome changed the plan, so that now the reckoning is from midnight to midnight.

As to changing the law, reference to some of the Catholic catechisms will

show that the second commandment in the Decalogue, forbidding image worship, has been expunged, and the tenth divided to make up the ten. It is but fair to state that in this they claim no violence to the law; for, say they, the second commandment is included in the first. So there must be further change; for the prophecy states that he would "think" to change it.

The change foretold is found in the fourth commandment. Hear the claims of the papacy in reference to that:

"The Catholic Church changed the day from Saturday to Sunday. . . . The Christian sabbath is therefore to this day the acknowledged offspring of the Catholic Church, . . . without a word of remonstrance from the Protestant world."—*Catholic Mirror*, September 23, 1893.

Here we find that the papacy has *thought* to make a change in the divine law; and this is in accord with her claims to "modify, explain, or interpret even divine laws."

Hear this: "You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday."—"Faith of Our Fathers," by Cardinal Gibbons, page 111.

The truthfulness of this statement may be found by searching the Scriptures on the Sabbath question; but we are none the less shocked by the assertion when it is taken in connection with the claim that "the Catholic Church changed the day from Saturday to Sunday."

Note what is comprehended in the admission: There is no warrant in the Bible for the sanctification of Sunday, and the Scriptures enforce the religious observance of Saturday.

We are asked, then, to turn from the Scriptures in the matter of Sabbath observance, to the traditions of the Catholic Church. And this demand is made with the frank admission, on their part, that to comply is to turn from the Scriptures.

"God blessed the seventh day, and sanctified it." To sanctify is to set apart for a holy use. Then God tells us to remember to keep holy the seventh day.

Unsanctified man could not keep a sanctified day; so Sabbath keeping involves man's sanctification. Man could not be sanctified without being made free from sin, and this can be accomplished only through Christ. Paul speaks of "them that are sanctified in Christ Jesus" (1 Corinthians 1:2); and after calling attention to the once sinful condition of the people, he says, "But ye are sanctified, but ye are justified in the name of the Lord Jesus." 1 Corinthians 6:11.

So the very fact that the Sabbath, the seventh day, was sanctified and given to man (Mark 2:27), carries with it the fact of man's redemption through Christ, and is a memorial of God's creative and redemptive power. "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12.

Ponder well before you turn from this hallowed day to one which confessedly

has not "a single line" of Scripture to warrant its sanctification.

#### THE TWO CREATIONS

The Sabbath is a sign of creation, and so is Sunday. "The Catholic Church, of its own infallible authority, *created* Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic*, February 9, 1893.

We are asked to turn from the seventh-day Sabbath, God's creation, to the first-day sabbath, man's creation; and for freedom from sin, we are asked to acknowledge a man-made priesthood in place of a Heaven-ordained priesthood. "Such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Hebrews 7:26.

Surely the papacy fulfills the prediction, "He shall . . . think to change times and laws."

"And they shall be given into his hand until a time and times and the dividing of time." By comparing this statement with Revelation 12:6, 14, where the papal power is foretold, we see that the time indicated is twelve hundred sixty days. In symbolic prophecy, a day stands for a year. (See Numbers 14:34 and Ezekiel 4:6.) Thus the twelve hundred sixty years of papal supremacy is pointed out. But that the papacy will continue beyond the termination of the twelve hundred sixty years, is evident from Daniel 7:26, 27, which connects it with the Judgment and the establishment of the kingdom of God.

The law of the kingdom of God is, in the very nature of things, unchangeable. Thus we are warned against a power that would "think to change" it. Let us heed the warning; for the kingdom is given to those who "serve and obey" the Most High.

### The Plan for Eternal Peace

(Continued from page 1)

precede world peace; since Jesus has most definitely stated, in advance, that only a "few," a "little flock," will ever become truly converted (Matthew 7:13, 14 and Luke 12:32); since all past human experience has completely demonstrated the truth of Isaiah 57:19-21, that "there is no peace, saith my God, to the wicked"; and since the present generation is duplicating, on a huge scale, "the days of Noah," when violence filled the earth,—it ought to be self-evident to any thinking person, that the golden dream of a universal, lasting peace in this sin-cursed earth will be as disappointing to man as a mirage.

A famous cartoonist once pictured the national rulers of this world all lined up together, singing the song of "universal peace"; but a second and rear view showed these same military songsters all armed to the teeth with swords, knives, pistols, and bombs, and with one hand on their weapons. These same nations to-day have both hands on their weapons, while the pacifist songsters have been elbowed into the wings, to make full way for the staging of world-wide preparedness. All separate peace terms are decried; for it is to be a lasting peace, or none at all, with war to the hilt. Which will it be?

In the illustrated supplement of the

*London News* of March 8, 1913, was pictured the long entrenched German infantry, under the heading, "An Ever-Growing, Peace-Ensuring Force: the German Army." That same army in real action is to-day regarded in a far different light. The spiked helmet is caricatured as anything but peace-ensuring.

Bitter animosities and intense hatred have already sown such seeds in this world war, that sober men of the world are sorely distressed as they look into the future and think of the inevitable reaping soon to follow. In the countries of the allies, everything connected with the German name is most bitterly denounced; and in the countries of the central powers, everything connected with the names of the allies is likewise unforgivingly berated. What power is there in man that can possibly cause to sink into forgetfulness the present intense feelings and threats?

An old Persian king, urgent for revenge, had his servant nurse his desire to "get even," with the daily uttered slogan, "Remember the Athenians." True to Daniel 11:2, Persia stirred up all against the realm of Grecia. In more recent times, such cries as "Remember the Alamo" and "Remember the Maine" have been followed by lively action. The awful havoc wrought in Belgium, Servia, Poland, France, England, Armenia, Syria, Palestine, Africa, and China, and the question of indemnity for destruction by sea, land, and air, are sure to cause such moves of "getting even" by armed nations, as will make the present war look like a mere skirmish. Men may talk and plan for disarmament and lasting peace, but such will never come in this world. Why build upon false hopes?

#### THE AWAKENING NATIONS

Centuries before Jesus told the disciples of "wars and rumors of wars," with "famine" and "perplexity," the prophet Joel wrote of the military preparedness that would characterize the last days of this world's history. Joel 3:9-16. The present waking up of nations, weak and strong, with a turning of plowshares into swords, and farm machinery into guns, makes the daily press but a commentary on Bible prophecy. The very power that bombarded the noted Rheims cathedral is now turning into cannon the brass bells of Hamburg's churches.

In 1875, the *San Francisco Chronicle* of January 30 said: "All Europe is at present one vast camp. The nations are arming from the British Channel to the Ural Mountains, from the Mediterranean to the Baltic, as if with a prophetic understanding that a terrible and portentous crisis is at hand. . . . The foundries are casting colossal cannon, compared with which those heretofore used in warfare are but children's toys."

Some ten years later, in the *Christian Advocate*, Bishop Foster wrote: "One cannot long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No power can move or even silently grow without disturbing all the rest. . . . Turkey is a prey around which the vultures are gathered."

The present world war, in which, back of all else, the destiny of Turkey and the scramble for the Constantinople wishbone is at stake, is as sure to lead directly to the world's Armageddon, as that night follows the day. Whether the present growing and ever spreading conflict is that "continuing whirlwind," that "grievous whirlwind," which is to finish up the latter days (Jeremiah 30: 23, 24 with Jeremiah 23: 16-20), or whether, between this and that soon coming and far deadlier conflict, there shall be a brief breathing spell, only time can tell. One thing is certain, though: This earth will never be the scene of lasting peace, until the Prince of peace sets up His eternal kingdom upon it. And so it is written, "When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 1-3.

"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. "What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of His people shall betake themselves unto it." Isaiah 14: 32, margin.

The word of God is the only foundation upon which to build. The only safe fortress is the gospel ark. Reader, have you entered it? Are you prepared to meet God?

### Trade-Marks

(Continued from page 4)

Those whose lives have been changed by God's creative power; those who are the product of the Almighty. They are the ones who will stand.

#### WARNING AND PENALTY

This is the end of the parallel on one side. Is there an end to the story on the other side? It is sad to dwell upon, but it is in God's word. We will refer to it briefly. You cannot frighten men into being good. You can frighten some into being hypocrites, but you cannot frighten them into being right at heart.

But here is what God says: "The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Revelation 14: 9-11.

That is the end of that side of the story. The beast chose its trade-mark. It has told us what that mark is; and as before stated, we have no right to dispute it. You know their words—Sunday is the mark of their authority, the proof that they have the power to institute festivals. But God says that if we accept this mark—if we receive the mark of the beast—we "shall drink of

the wine of the wrath of God, which is poured out without mixture into the cup of His indignation."

It is not the intrinsic value of one day over another for which I contend. There are just as many minutes in Sunday as there are in Saturday. There is as much time to worship on the first day as on the seventh. But the question is one of loyalty to God—whether we are on God's side, or whether we are on the side of the counterfeiter.

May God grant that each one who is striving to get into the kingdom will see to it that he is marked with God's trade-mark, and be gathered with the ransomed in the kingdom of His love.

## Mountain Peaks in Two Great Lives

(Continued from page 8)

these words: "and talked." What blessed conversation that must have been! Surely Elisha's heart burned within him as did that of the disciples of Jesus on that glory walk to Emmaus. What sublime themes must have engaged their minds—the closing ministry of Elijah, and the opening of that of Elisha! The Lord was soon to say to one, "Come," and to the other, "Go."

While they talked, "behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder." At last they were separated, after ten long years of mutual, unbroken service. The only thing that could sever the young servant from his beloved master was the translation. This old earth was far too small to divorce their united interests. God had to thrust a chariot of fire and horses of fire between them, and take the man of Carmel to heaven, before he could be torn loose from his chosen mantle-kind.

"And Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof." Since the promise was that Elisha should have a double portion of Elijah's spirit if he saw him go up, this exclamation was indisputable evidence that the requirement had been fully met. As Elijah ascended into heaven, his heavy mantle of fleece fluttered down at the feet of the expectant youth; and as it was eagerly caught up, with it came the heavy burden of personal responsibility.

#### WEPT BUT A MOMENT

"And he saw him no more." Elisha, bereft of his great leader, "took hold of his own clothes, and rent them in two pieces," and wept. But only for a moment. This was no time nor place for tears, but immediate, decided action. Quickly making his way back, he soon stood on the lip of the hurrying Jordan. He smote the waters with the mantle, but it seems that at first they did not recede. His spiritual endowment was thus immediately tested.

But his way lay across Jordan, and the waters must part. Where God's finger points, His hand will make a way. If Elisha hesitated, it was only for an instant. Now he exclaims, "Where is the Lord God of Elijah?" "And when he also had smitten the waters, they parted hither and thither: and Elisha went over."

Though Elijah was gone, Elijah's God still remained. The last act of one, and the first act of the other, was the smiting of the Jordan. "And when the sons of the prophets . . . saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him." Thus ends the interesting account of Elisha's long association with Elijah.

#### THREE PROMINENT EPOCHS

There are three important epochs in the life of Elisha that stand out as distinctly as mountain peaks against a clear sky: first, his experience in the beautiful "meadow of the dance"; second, that in connection with the translation of Elijah; and third, his life of service which followed. The first was his matriculation, if you please, in the school of experience; the second, his graduation; the third, his benefaction towards humanity.

Beginning with his matriculation, he spent ten years in school under one of God's own good teachers. It was a sort of semi-industrial course, most of the time being spent in serving Elijah. He was the only one in his class at graduation. The other students in the schools of the prophets were juniors, sophomores, and freshmen. On commencement day, at the translation of Elijah, he joyfully received his sheepskin diploma.

There was no great change wrought in his experience at that time; he simply continued his life of unselfish ministry for others. He was always a friend of the poor, and faithfully performed even the smallest duties.

He healed the unwholesome waters of Jericho with salt; he made the meager fare of the sons of the prophets at Gilgal palatable, by casting meal into the pot; he satisfied the hunger of one hundred men with twenty loaves of barley; he helped the poor widow pay her debts, and thus saved her sons from being bondsmen; he restored a poor boy's borrowed ax, by casting a twig into the stream; he filled the valley ditches with water, without accompanying wind or rain; he healed Naaman of his leprosy, and restored the widow's son to life.

#### BLESSINGS OF HEAVEN AND EARTH

This is the plowboy who abode till the translation. When he prayed, a whole mountain was immediately filled with horses and chariots of fire, and his own person was enveloped in a halo of warmth and glory. A poor woman laid the cold form of her dead child upon his bed, and life returned. This is the individual who not only saved life while he lived, but after his burial, when the dead body of another man touched his bones, it immediately revived and stood up again.

My young people, your lives, aglow with the fires of devotion, should henceforth stand for hallowed toil for the blessed Master. Rest comes on the other side.

"Heaven is blessed with perfect rest,  
But the blessing of earth is toil."

Probationary time is fast slipping away. Soon the gate of mercy will be forever closed to the unsaved. We are swiftly moving into the fearful storm belt of this old, sin-cursed world; but thank God, there is a blessed calm on the other side. The dark quarantine of the ages is about to be lifted, and the faith-

ful remnant band pronounced free from the baleful ravages of sin.

You are not called to *discover* a solution for the gigantic problems of this generation, but to *apply* the one already provided. Heaven has once and for all time graciously supplied a Saviour, the only correct solution for sin since the flaming sword was first placed at the gate of beautiful Paradise.

May the gracious mantle of the Ascended One flutter down at your feet today, and may you become the blessed mantle-kind of Jesus! You may fully expect an elder son's portion of the Spirit of God, if you abide true till the translation. You may be now facing the testing Jordan of sacrifice and service. Strike it with the newly received mantle of power, and hasten on to victory.

Remember that every day is a commencement, and every hour an examination. May you ever waft the blessed Jesus story to perishing humanity, before sin-crushed men depart to their long, dark resting place; that at last God may send His flaming chariot and bear you safely home to the blissful Yonderland!

### How to See Christ

(Continued from page 6)

unto my path," sings the psalmist of the written Word. Psalm 119:105. "I am the way, the truth, and the life," said Jesus concerning Himself. John 14:6. "Thy word is truth," was His testimony regarding the written Word. John 17:17. These are only a few of the many scriptures that might be cited showing that the same characteristics pertain to both the living and the written Word.

So when a man wishes to find Christ, and obtain that knowledge of Him which will bring him eternal life, he will be sure to obtain what he desires if he seeks Him in His word. "Search the Scriptures," was Christ's admonition to the Jews, "for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Many a child born after the flesh, dies in early infancy, because of improper nourishment. This may also be true of the spiritual babe. Peter admonishes the newly born in Christ, "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 2:1, 2.

Jesus taught the same truth when He said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world." John 6:51. Later, in explaining His meaning to His disciples, He said: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Verse 63.

So when a man preaches Christ, he must preach His word. From Genesis to Revelation, it all testifies of Him. We cannot take part of it and reject part, and still be preaching Christ.

To the man who thinks he can preach Christ and reject Moses, Christ says: "Had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall

ye believe My words?" John 5:46, 47. To the man who would reject the writings of the prophets, it is written, that "beginning at Moses and all the prophets," Jesus "expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

It also makes a difference what attitude a man takes concerning some truth of the Holy Scriptures. Christ is the truth; the word of God is truth; and a fearful warning against the rejection of truth is uttered in 2 Thessalonians 2:9-13, which tells us that the working of Satan is "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

That last sentence tells the story: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

But why does truth received into the heart bring salvation, while error brings condemnation? Here is the answer: "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3:18. Beholding truth in God's word, we behold Jesus. He is truth. He is the author of all truth. And by beholding, we become changed into His likeness. The Spirit of truth helps us understand the truth of the Word, and works with His God-given creative power to transform us into the likeness of the divine pattern.

But error is not of God. In a scathing rebuke to the Jews for rejecting His words, Jesus said: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44. Truth leads to Jesus; error leads to the father of lies. The Holy Spirit impresses truth on the heart for its sanctification; evil spirits impress error, to lead men into spiritual darkness and eternal death.

How then shall a man "preach Christ"?—Let him preach Him as "the Word of God, which liveth and abideth forever." Let Him preach Him as the incorruptible Seed which springs up and bears fruit unto eternal life, and which, following the law of heredity laid down in Genesis, brings forth "after his kind," thus begetting a new race of men, called the sons of God, who partake of the divine nature of their Progenitor. Let him preach Him as being inseparably connected with the written word of God, so that to accept one is to accept the other. Let him preach Him as the truth of God, which sanctifies the soul, and prepares the heart for the indwelling of the Spirit of truth. Let him preach Him as the only "name under heaven given among men, whereby we must be saved." Acts 4:12.

# Signs of the Times

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In order to meet the increasing demand for nurses, the Loma Linda Nurses' Training School will begin a new course on March 10, 1918.

The privilege of applying for this course is open to earnest Christian young men and women who are over 19 years of age and who have completed 10 grades of regular school work.

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SIGNS OF THE TIMES  
Mountain View, California

## The Import of Calamities

THE following list of some of the leading disasters of the year 1917 recently appeared in metropolitan dailies from coast to coast:

"January 5—Earthquake in Formosa killed 300.

"January 11—Tremendous explosion wrecked Canadian Car and Foundry Company plant at Kingsland, New Jersey.

"January 12—Du Pont Powder Company plant at Haskell, New Jersey, destroyed by explosions.

"January 13—Colliery explosion in Fushun, Manchuria, killed 770.

"January 27—Two million five hundred thousand dollar fire in business district of Pittsburgh, Pennsylvania.

"February 2—Explosion and fire in Chicago tenement killed twenty-five.

"February 3—Thirty killed, 344 hurt, in ship explosion at Archangel.

"February 10—Four million dollar fire in works of Union Switch Company, near Pittsburgh.

"February 12—Great conflagration in the Piræus, Greece, heavy loss of life.

"February 21—British transport Mendi sunk in collision; 625 South African laborers lost.

"March 11—Tornado in east central Indiana killed more than twenty.

"March 23—Thirty-eight persons killed and 200 injured when tornado wrecked suburbs and part of city of New Albany, Indiana.

"April 10—Explosions in ammunition plant of Russia, near Chester, Pennsylvania, killed 112.

"April 27—Explosion in Hastings mine, near Ludlow, Colorado, killed 119 men.

"May 21—Great fire in Atlanta, Georgia; loss \$3,500,000.

"May 25—Thirty lives lost and great damage done by storm in Kansas.

"May 26—Tornadoes in central Illinois killed about 150 and did millions of dollars' worth of damage.

"May 29—Tornadoes in southern Illinois, Kentucky, Tennessee, Alabama, and Arkansas killed many persons.

"June 7—San Salvador, capital of Salvador, and a number of surrounding towns destroyed by volcanic eruption, earthquake, and fire.

"June 30—Water tank fell on whaleback Christopher Columbus at Milwaukee, killing thirteen and hurting many.

"August 4—Mine explosion at Clay, Kentucky, killed thirty-one.

"August 10—British steamer City of Athens, carrying missionaries to Africa, sunk by floating mine; nineteen lost.

"August 18—Large part of Saloniki, Greece, destroyed by fire.

"October 2—Typhoon and flood at Tokyo; many killed.

"October 9—Million dollar fire in Guayaquil, Ecuador.

"October 28—Great floods in Natal, South Africa; thousands drowned.

"October 30—Million dollar fire on B. and O. docks at Baltimore; seven persons killed.

"December 6—Explosion of French ammunition ship in Halifax harbor killed 1,226 and wrecked much of the city and suburbs."

Many are anxiously asking what all these things mean. They are in perplexity and distress because of them. We need clearly to understand that the world is rapidly approaching that place described in the Scriptures as the beginning of the great day of the Lord, when God is slowly but surely withdrawing His protection from the wicked world, and is allowing the forces of darkness to work as they have never worked in the past. We have come to



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Masterful camouflage on a road concealed movements of Italian troops. Sheaves of matting swung over the road for its entire length, and walls of the same erected on either side of the road, perfect the obstruction of view. The photograph gives an excellent idea of how the art of camouflaging has advanced since the beginning of the war.

that time when "the prince of the power of the air" is permitted to cause his power to be felt, and the reason why he is so permitted is because of the wickedness of this generation. We are in that time foretold in the book of Revelation in the following words: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Revelation 12: 12.

With the general conditions of the world in mind, please read and ponder carefully these inspired words:

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness, . . . a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land." Zephaniah 1: 14-18.

## Annual Meeting of Pacific Press

THE Pacific Press Publishing Association held its forty-third annual meeting in Mountain View, January 28, 1918. There was a good attendance of the members, and all were deeply interested in the splendid reports of progress.

Our sales department reported that \$821,638.99 worth of publications were circulated by this house and its branches during 1917. This was an increase of about \$125,000 worth over 1916.

This association publishes fifteen periodicals in foreign languages, and five in the English.

During 1917, a new branch office was established in Cristobal, Canal zone. At present, the Cristobal office is in rented quarters; but active plans look to a building of our own, to be constructed early this year.

In addition to its established branch offices at Portland, Oregon; Calgary, Canada; Brookfield, Illinois; Kansas City, Missouri; and Cristobal, Canal Zone, the association has during recent years invested \$62,415 in publishing plants in China, India, Korea, Japan, the Philippines, and Africa, this sum being supplemented by the Seventh-day Adventist General Conference in establishing good publishing houses in these various countries.

The meeting was one of confidence, good cheer, and harmony. The managers of our book and periodical departments report that the outlook for the circulation of our publications

during 1918 is most encouraging. They believe that we will see the greatest increase this year that has ever marked the history of the institution.

The board of directors was reelected, as follows: C. H. Jones, H. H. Hall, H. G. Childs, M. C. Wilcox, James Cochran, J. L. McElhany, and B. M. Shull. The board met and organized as follows: president and general manager, C. H. Jones; vice president, H. H. Hall; secretary and treasurer, H. G. Childs; manager of the book and foreign departments, H. H. Hall; manager of the periodical department, James Cochran; book editor and principal of evening school, M. C. Wilcox; editors of the SIGNS OF THE TIMES, weekly and magazine, A. O. Tait and L. E. Froom; editor of *Our Little Friend*, U. V. Wilcox. The editors of our fifteen foreign publications, produced at Brookfield, Illinois, are about the same as last year.

The Pacific Press is the largest and most complete religious publishing house west of Chicago.

## Why Argue?

GOD foretells that greed will create mighty perils for the last days. Let us not try to argue with the Almighty, but let us accept the facts as we see them all about us to-day, and recognize in them a most remarkable fulfillment of one of the clear predictions of Jehovah.