

Signs of the Times

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AN UNHEEDED SIGN

By H. W. CARR

WHAT shall be the sign of Thy coming, and of the end of the world?" asked the disciples of their Lord (Matthew 24:3), as their confused understanding partially grasped the oft repeated instruction concerning His departure and return. His direct answer seems intended more for this generation than for the disciples. "Many false prophets shall rise, and shall deceive many," He said. Verse 11. These false prophets, it seems, would announce something pertaining to the end of the world, that would "deceive many." The people would really believe this iniquitous teaching, and because of it, would not understand the nature of the all-important event of the end of the world. They would be expecting conditions associated with His coming which would tend to carelessness and a loss of real love for the truth; and the Saviour declares that when those who profess to believe in His coming shall be in this condition, it is to be a sign of the end of the world.

"And for this cause God shall send them strong delusion, that they should believe a lie," and this "because they received not the love of the truth, that they might be saved." 2 Thessalonians 2:10, 11. Those who endure the influence of such association, and escape their deceptions and backslidings to the end, "shall be saved."

Many are proclaiming the coming of the Lord, and the ushering in of the reign of the King of peace. One of the most generally accepted theories is that the literal seed of Abraham will be gathered at Jerusalem, and that Jesus will rule over them there, and from that place the subduing influences of peace will extend until the world is at rest. This, it is claimed, is His promised coming.

Others announce that the world will be converted by the triumphs of the gospel as dispensed throughout the world by the united efforts of the Christian churches, and that this will bring about the end of the world. A widely advertised idea is that He has come already, and that the resurrection began thirty-five years ago and is now in progress. Others claim that He has appeared at séances and in secret chambers; while still others point to the desert, and say, "Behold Him there."

These advocates of His coming point to the signs in the heavens and in the earth, which are so familiar to all, as evidences of the correctness of their teaching. They seem to be quite agreed in the thought that men and women will continue on the earth during His reign, in very much the same physical condition as now, subject to pain and death, only that wars shall cease and Christ will be King.

These and similar teachings from widely recognized Bible students quiet the aroused minds of the people. Many who profess to love His appearing have not transferred their treasures from this present world, which may consist of possessions and worldly ambitions for them-

selves and their dear ones. The dream of the realization of cherished hopes clouds their understanding so that they do not receive the love of the truth as it is in Jesus.

They are led on, some almost unconsciously, to believe that after all, they may be permitted to realize peace and happiness in this present world condition. Thus engaged in self-gratification, and occupied with the cares of this life, their minds are in a condition to accept of these world-wide teachings. This is declared by our Lord to be the snare or trap set by the enemy of our souls. Luke 21:34, 35.

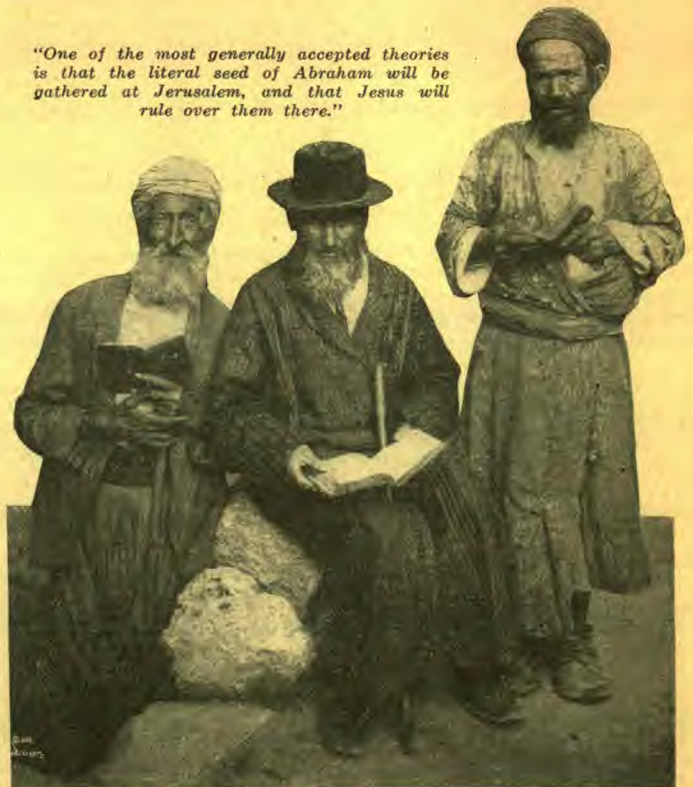
They "knew not until the Flood came, and took them all away," Jesus said. "So shall also the coming of the Son of man be." All who were out of the ark perished at the time of the Flood, and all unregenerated sinners will perish at the glorious appearing of Christ. This is what the people who "received not the love of the truth" are unwilling to accept, and hence they grasp at doctrines more in keeping with their condition of mind.

In speaking of those who "received not the love of the truth," Paul said,

"Whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming." 2 Thessalonians 2:8.

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"One of the most generally accepted theories is that the literal seed of Abraham will be gathered at Jerusalem, and that Jesus will rule over them there."



A Text and a Thought for Each Day in the Week

SUNDAY.—Malachi 3: 10. "Prove God now! Enter into His plan, and challenge Him to fulfill His promise."

MONDAY.—Matthew 6: 8. He knows, and He cares.

TUESDAY.—Psalm 118: 8. "The middle verse in the Bible: a central truth."

WEDNESDAY.—Isaiah 41: 10. "Fear and dismay are high points of atheism."

THURSDAY.—Matthew 11: 29. "Our Lord's first 'I am.' It gives the only description of His heart."

FRIDAY.—Luke 9: 9. "Herod's desire was fulfilled later—and he mocked Him!"

SABBATH.—Hebrews 10: 37. Dean Alford's translation: "Yet a very, very little while, and the Coming One shall come, and will not tarry."

ERNEST LLOYD.

The Question of Growth

WHEN a child is born into this world, the first thing it does is to breathe. If it fails to breathe, it cannot live. If it begins to breathe and then ceases, life goes out.

When a child is born into the kingdom of God—"born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever"—about the first thing he does is to pray. "Prayer is the breath of the soul." If the child of God does not pray, he dies spiritually. If he begins to pray, perhaps intermittently, and then ceases, spiritual life goes out.

When the infant is born into this world, it must have sufficient pure milk for nourishment, and must have it at regular intervals, in order that it may grow in stature and gain in strength. If it has no *desire* for milk, it will be sickly, and is likely to die.

When a child is born into the kingdom of God, he must have spiritual nourishment; and in order to maintain spiritual health, he must have his food regularly. If the child of God does not "*desire* the sincere milk of the Word," his spiritual fathers and mothers should be alarmed. They should do all in their power to create an appetite for spiritual food, without which the child must pine away and die.

Fathers, mothers, and children have Jesus as an example in prayer and study of God's word. In order for us to cultivate the spirit of prayer, we must be particular as to what we feed the mind upon. Cheap reading alienates the mind and the spirit from God and holy things. Men, women, and children who read novels, and the funny part of the Sunday newspapers, "the devil's supplement," will have little relish for prayer, or for meditation on the deep and wonderful things of God.

On the other hand, a careful study of God's word will cause a man to rise from the lowest depths of sin and degradation, to become one of the sons of God, and an associate of holy angels.

Are there any reborn people to-day who take only short spiritual breaths? How about the prayer life in this time

of restlessness and hurry? Is there not a great need of resurrection power in the church of God to-day? Thank God, His word has lost none of its power. Heaven is full of blessing, and God is just as willing as ever to bestow it in rich measure. Why, then, is there such a dearth of the old-time movements of the Spirit throughout Christendom? A move "back to the Bible," back to the closet of prayer, will reveal the secret spring that moves not only heaven, but men.

H. S. ANDERSON.

What God Cannot Do

THERE is one thing that God cannot do, and that is to give us a character apart from our choice and coöperation. He could speak the word, and our vile and weakly bodies would throw off every trace of sickness or deformity, and pulsate with a new and perfect life and vigor; but character is something that we must hammer and forge on the anvil of God's truth.

Outward surroundings will not keep any true Christian from developing a pure character. One of the greatest characters was formed in ancient Egypt, amid vice and heathenism and luxury. This man became God's chosen instrument for a mighty work. Another wonderful character was formed in a log cabin and the backwoods. He was used for a similar work,—to lead a race out of slavery, and give men a chance to exercise the faculties God had bestowed upon them.

But the greatest character of all characters and ages—the character which delivered the whole human race out of slavery of the worst kind, and that is the slavery of sin, and to the devil—was formed down in Nazareth.

When one heard of Jesus the Pure coming from that wicked city, he exclaimed, "Can any good thing come out of Nazareth?" It is the environment within that affects one's character. The world, despite the Utopian's dream, is constantly and rapidly growing more corrupt; but in these last days, when sin and vice and crime will reach the absolute limit, God is going to bring out a people who have developed the strongest and purest characters, not in seclusion, not in a world of beauty and peace and virtue, but in a hotbed of war and hate and lust and misery. Truly it will be said in that day, "What hath God wrought!"

A. E. HAGEN.

The Question Is Settled

SOME time ago, a man arose in a meeting and said he wanted to debate the Sabbath question. The minister replied: "The Lord says, 'The seventh day is the Sabbath of the Lord thy God.' What do you say about it?" The debater sat down. There was nothing more to say, seeing the Lord God of hosts had settled the question centuries before, when He spoke His law from the burning top of Sinai, and traced it with His own finger on stone. The question is indeed settled. "The seventh day is the Sabbath." Exodus 20: 8-11. G. B. THOMPSON.

Recorded Fulfillment

EVEN the casual observer can recognize in the events of these strenuous times the remarkable fulfillment of Bible prophecies. A startling view of modern conditions is given in a few statistics recorded in the *Literary Digest* of December 15.

There are now 22,696 millionaires—an increase of 8,000 over the total number of last year. Ten of these have an annual income of \$5,000,000 or more. In 1913, 44 persons paid taxes on million-dollar incomes. In 1914, the number was increased to 60; in 1915, to 120; while in 1916, there were 376 persons whose income every year amounted to more than \$1,000,000. In 1913, 135 persons had an annual income of over \$500,000 each; and by 1916, this number was increased to 582.

The apostle James, in the fifth chapter of his interesting book, describes the heaping together of treasure in the last days. Nineteen hundred years ago, the apostle pictured conditions to exist just before the coming of Christ. To-day these prophecies are fulfilled in a way that surprises even the students of the Bible. Read the prophecy. Then read these figures. They speak for themselves. The coming of the Lord is near. Are you preparing for that great event?

VARNER J. JOHNS.

Sowing Our Destiny

"BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is true at all times and everywhere. It is as true of things spiritual as of things natural.

Every thought, every word, and every act, good or bad, is a seed we are sowing, the harvest of which we shall surely reap. From the thoughts we sow, we reap our acts; from the acts we sow, we reap our habits; from the habits we sow, we reap our character; and from the character we sow, we reap our eternal destiny—either eternal life or eternal death. "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

R. R. BREITIGAM.

THE Lord will make no search of the church record books. The books of heaven record with fearful accuracy the life of every individual. These will furnish information from which the Lord will make up His list. Is your name written in the Lamb's book of life, or merely in the church register?

R. F. FARLEY.

WHATEVER may have been your past experience, however discouraging your present circumstances, if you will come to Jesus just as you are, weak, helpless, and despairing, our compassionate Saviour will meet you a great way off, and will throw about you His arms of love and His robe of righteousness.

MRS. E. G. WHITE.

Read but Not Preached

BY W. F. STRAY

THE Christian church exists by virtue of faith in Jesus of Nazareth as the Son of God, accepting the testimony of the writers of the New Testament to that doctrine. This testimony of the disciples of Jesus is based upon the fulfillment of the prophecies of the Old Testament concerning the coming of the Messiah. Very frequently they write of events in the life of Jesus, saying, "That it might be fulfilled which was spoken by the prophet." And it is written of the church, "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." Ephesians 2: 20.

The prophets closed with Malachi nearly half a millennium before Christ. Hence all that the disciples had of the prophets was their recorded prophecies, and all we now have of both prophets and apostles is their writings. Consequently the church is built upon the writings of prophets and apostles, the Bible.

It is said of the apostles before their baptism by the Holy Spirit at Pentecost, that they were "fools, and slow of heart to believe all that the prophets have spoken." Luke 24: 25. People need the enlightenment of the Holy Spirit to be able to see the fulfillment of prophecy.

AN EASY WAY TO UNBELIEF

To take a prophecy which evidently applies, and dissect it, refusing to believe that it applies, is an easy way to unbelief in all revelation. This is why those first disciples were unable to believe in the resurrection of Jesus, and why the disciples in these last days do not believe and understand the prophecies which apply to our time and the second coming of Jesus.

As an example: Peter, before Pentecost, could not see the resurrection of Jesus in the sixteenth psalm, doubtless thinking it applied to David himself; but after the baptism of the Spirit, in his sermon at Pentecost, he based his declaration that Jesus was raised from the grave, on that very scripture, and declared himself, with others, witnesses of its fulfillment, all with such convincing power, that thousands were converted, and baptized in public confession of belief in the resurrection of Christ.

Yet with these same scriptures, and demonstrations of the resurrection of the dead, such as the resurrection of Lazarus, and of Jesus, there was a portion of the Jewish church which denied and continued to deny the resurrection of the dead; and Jesus said of the Sadducees, "Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22: 29.

UNDERSTANDING OPENED

After the clear evidence of His resurrection, as He associated with them from time to time, opening to their under-

standing the Scriptures, the disciples began to look at the prophecies as they had never done before. As they approached the time of the outpouring of the Spirit, they searched the Scriptures, and they applied portions of the forty-first and the sixtieth psalm to Judas, although his name was not mentioned in those psalms. See Acts 1. The Ethiopian eunuch was perplexed as he read Isaiah 53; and he



RESURRECTION OF LAZARUS

asked, "Of whom speaketh the prophet this? of himself, or of some other man?" Acts 8: 34. Philip, filled with the Spirit, was able to begin at the same scripture, and preach to him Jesus, although the Messiah was not directly mentioned in the chapter, and the ancient Jewish critic, together with the modern Christian critic, might say it applied to some other man, and refuse to believe that it was written concerning Jesus of Nazareth.

Reading the seventh of Isaiah, a man might easily conclude that it all applied to the time of Ahaz; yet the inspired writers of the New Testament apply the fourteenth verse to the birth of Jesus: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." No virgin conceived and bore a son, and called his name Immanuel, in fulfillment of that prophecy, until "the fullness of the time was come," and "God sent forth His Son, made of a woman." Galatians 4: 4. In other words, single detached statements of prophecy were easily passed over, until a band of men led by the Holy Spirit searched the Scriptures, to find prophecies which might apply to the advent of Christ, and then saw that hidden away in the writings of the prophets, yet in plain sight, was the most full and com-

plete prediction of the events centering in the birth, life, ministry, death, and resurrection of Jesus Christ. There was an accumulation of prophecy which was overwhelming in evidence, because the time had come; they were at the focal point, and were now able to say, "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." Acts 3: 24.

BLIND GUIDES

Yet the trusted religious leaders of the people resolutely refused to believe that these prophecies applied to their day, and thus the church was divided, the main body being described in Acts 13: 27: "For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets which are read every Sabbath day, they have fulfilled them in condemning Him."

The smaller number, separated from the others by their faith in the fulfillment of these prophecies in their day, are described in Acts 28: 22, 23: "As concerning this sect, we know that everywhere it is spoken against. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening."

Is it not possible that we have come to another "fullness of time," where all prophecy may focus, and the great body of the church pass on unmindful of the times, unable to read the signs, while a comparatively small number may be heralding the fulfillment of prophecy, as did those early disciples?

"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

Deceivers and Protection

SOME of the greatest deceptions that have ever been palmed off on a people in the name of religion are being experienced in these last days. (2 John 7; 1 Timothy 4: 1.)

While we are warned not to be deceived by any means, there are many people who are groping in darkness in regard to the truth for this time.

"False prophets" are one of the signs of decaying religious beliefs. Yet Jesus says, "Behold, I have told you before," and that if possible, they would deceive the very elect.

The only sure protection from the deceivers of to-day is the word of God. "If ye continue in My word, . . . ye shall know the truth," says Jesus (John 8: 31, 32); while the psalmist has told us, "His truth shall be thy shield and buckler." Psalm 91: 4.

Christ, when meeting temptations in the wilderness, used the word of God as a shield. (Matthew 4: 3-11.) The psalmist says, "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119: 11. J. F. PIPER.

Deceptive Peace Doctrines

BY E. K. SLADE

THE opinion is surprisingly common that the nations are soon to emerge from this heart-rending war into an epoch of peace and prosperity more desirable than has ever been known in the past. Prominent writers and lecturers have declared that through war, the nations are purging themselves for a better and truer existence. There appeared in a recent editorial in the *Chicago Herald*, under the title "The World After the War," these words:

"What sort of a world are we going to live in after the war? Already there are signs and portents of what lies before us and our children. They are found in what governments are doing, in what men are thinking and saying in the trenches and out of them, in the plainly discoverable stream of political tendency, in human nature itself. We are witnessing the preparation for what may be termed 'new heavens and a new earth.'

"War is the dreadful antechamber through which the peoples are to enter 'new heavens and a new earth.' Long centuries ago Isaiah saw the vision of the time when of men it might be said, 'They shall not build, and another inhabit; they shall not plant, and another eat.'

"The men in the trenches, the men and women in all conditions of life, too, are thinking of what is to be when the war is ended—of what must be. Only last week Lloyd-George in the House of Commons declared that 'we are laying the foundation of a bridge that will carry us into a new world.'

WE MAY UNDERSTAND

Though we do not need to deal with the purposes and ideals prompting the great warring forces in this world conflict, let us seriously consider the question, "Have we grounds for hoping that war will bring about so great a reformation as to purge the nations for peace?" It is true of men and of nations, that one may be fighting for a good and noble principle, and another for a selfish and unjust end; but will bringing the unrighteous antagonist to his knees by a crushing defeat open the way for the perfect and permanent peace promised for the new earth?

In such a time as this, in the midst of anxiety, doubt, and darkness, there is a means by which we may "understand." The Word teaches clearly the cause of war and the conditions necessary for peace. It holds out no promise of world peace in these latter days, until the kingdom of God is fully established in the earth. The general conception that the nations of earth are to undergo a transformation which will fit them for the reign of Christ, has no foundation in the Scriptures. This fundamental error opens the way for many false notions; and among them is this theory that general peace is sure to come in the near future, and that this unprecedented war will purge the nations and pave the way for world-wide and lasting tranquillity.

Only through the gospel are men prepared for perfect peace. The change required is a radical one. A reformation is not sufficient. By the "washing of regeneration, and renewing of the Holy Ghost," men are to be prepared for citizenship in God's kingdom. The new man is prepared for the new heavens and the new earth only by the transformation wrought by divine creative power, and not through human efforts. A nation of men is dependent upon the same power, and the transformation must be complete.

HOW MISGUIDED

This misunderstanding about the nature of the promised kingdom leads to the perversion of many scriptures. Psalm 46: 9, which declares, "He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire," is taken to tell of conditions that will exist in the earthly nations, notwithstanding the many Bible proofs and world-wide evidences that they grow more wicked and worldlike as time continues, and that when "the day of the Lord cometh," all nations will be involved in what John declares to be "the battle of that great day of God Almighty."

The fundamental error that Christ is to become this world's king, leads to the conclusion that all mankind are to be converted, and all nations are to be purified, even, if need be, by this awful war. The declaration, "Ask of Me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," is construed to mean that the whole world is to be converted, and peace and righteousness are to reign supreme.

There is to be a time when righteousness will fill the earth, but there is no promise that that condition will exist in the present world. The ninth verse of the second psalm clearly states, in the following words, what disposition will be made of "the heathen" and "the uttermost parts of the earth": "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

DISSOLVED BY FIRE

It is clearly stated, in 2 Peter 3: 10-13, when and how the world is to be purified and prepared for the reign of Christ and the kingdom of peace and righteousness: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Never-

theless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Not only are we informed that the old world is to be purified by fire, and a new heaven and earth are to follow, but it is clearly stated that this is to take place at "the coming of the day of the Lord." His reign of righteousness begins then. That will be the time for the reign of peace, and the Prince of peace is preparing His kingdom now. His subjects are gathered from all nations, and prepared and purified through the gospel; and by this means only is it possible for the promised reign of peace to take place.

SURE OF DISAPPOINTMENT

The belief that perfection is to be worked out of the great world war has no Scriptural foundation. He who cherishes such a hope does so without Bible grounds, and is bound to be disappointed. This great cataclysm of war about to deluge all nations is one of the last and most prominent waymarks indicating the approach of "the day of the Lord."

As in the days of Noah, the masses will indulge in a false hope. Regardless of the gloomy aspect, and the ever increasing wickedness, and war and woe in the earth, a strange and misleading optimism seems to look beyond the storm clouds, and see an epoch of prosperity and peace. The way has been prepared for such a deception as this in this vital hour, by fundamental errors relative to the nature of man, and the time, place, and nature of the kingdom for which Christ taught us to pray. The way for that kingdom and the world of peace is soon to be prepared. The nations cannot be purged by war; but the world is soon to be purged by fire, and prepared for the reign of righteousness, and "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever," Daniel 7: 18.

Satan's Human Helpers

SATAN'S work in the earth would not amount to much if it were not for his millions—yes, hundreds of millions—of human helpers.

How may we know that we are not among his valued helpers and doomed to share his fate? The easiest and surest way to recognize a tree and to estimate its value is by examining its fruit. The best way, if not the only one, to distinguish between God's helpers and Satan's, is by noting the quantity and quality of fruit borne.

Those who do nothing for God are helping Satan; for "he that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." Matthew 12: 30.

It has been well said that "the devil has no more remorseless instrument of torture at his hand than the tongue of the gossip, the backbiter, or the slanderer."

There are many things one can do for Satan, from doing nothing for God to doing everything possible against Him, and His word and work in the earth.

B. P. FOOTE.

Locating the Judgment Day

BY ALBERT MARION DART

"THE times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 30, 31.

That there is a final day of Judgment appointed by God for the human family is generally accepted. The above scripture confirms the fact that the doctrine is of divine origin; and the Saviour recognized a Judgment day, and that it is the time of a closing work for the human family, when He said that the fate of Sodom and Gomorrah in the day of Judgment would be more tolerable than that of certain people and cities of His day.

The fact that the Judgment is pointed out in connection with the cleansing of the sanctuary was noted in our last study; and we also observed that there are both a worldly and a heavenly sanctuary, and that the former, with its divine services, is a figure, pattern, type, of the latter.

The last day in the year's round of service in the earthly sanctuary was the day of atonement; and the Hebrews even now solemnly speak of that day as "the day of judgment."

AN ANGEL EXPLAINS

The angel calls the attention of the prophet to the cleansing of the heavenly sanctuary, in Daniel 8:14, where he says, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It has already been noted that in prophetic time, a day stands for a year; so 2,300 years from a certain time would reach to the cleansing of the sanctuary, or the day of Judgment for all who have professed Christ.



It is evident that until we can find the starting point of those years, we shall not be able to locate the time of their termination.

When Daniel had the vision of the eighth chapter, Gabriel was instructed to "make this man to understand the vision." Daniel 8:16. In the twenty-seventh verse, the prophet states that he "fainted, and was sick certain days; . . . and I was astonished at the vision, but none understood it." Now that portion of the vision relating to the ram, the he-goat, and the little horn, was explained by the angel; therefore when Daniel says that he "was astonished at the vision, but none understood it," he must have reference to the portion concerning the two thousand and three hundred days. The marginal rendering of verse 14 is, "Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." The day, in God's reckoning, consists of the evening and the morning. "The evening and the morning were the first day." Genesis 1:5.

LIGHT THROUGH PRAYER

In verse 26, the angel declared, "The vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days." Then follows the statement that the prophet fainted and none understood the vision. The angel was commanded to make Daniel understand the vision; and angels "do His commandments, hearkening unto the voice of His word." So we may expect that what was not explained with the close of the eighth chapter will be explained later.

That the mind of the prophet, recovering from his sickness, is on the time question of the vision of the eighth chapter, is seen from the way the ninth chapter opens. He alludes to the seven years' captivity spoken of by the prophet Jeremiah, and says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes." Verse 3. This wonderful prayer is evidently for light concerning the two thousand and three hundred days; for at the conclusion of the prayer, he says: "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, . . . yea, whiles I was speaking in prayer, even the man Gabriel [Note it now], whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation, . . . and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth [to bring the light sought for], and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Verses 20-23.

SEVENTY WEEKS CUT OFF

Clearly, then, the angel here begins the explanation of the two thousand and



"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, . . . even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."

three hundred days left unexplained in the eighth chapter.

He begins by stating that "seventy weeks are determined upon thy people and upon thy holy city." The word "determined" means literally to "cut off."

The first seventy weeks, four hundred and ninety years (a day for a year), are cut off from the two thousand and three hundred. This must be so; for the angel came to explain that part of the vision mentioned in the eighth chapter which was not explained in that chapter; and the two thousand and three hundred days is the only period of time mentioned in the eighth chapter.

These seventy weeks begin with "the going forth of the commandment to restore and to build Jerusalem." Verse 25. What was the date when this commandment went forth? This is an important question, for that date is the starting point of the seventy weeks; and since these are cut off from the two thousand and three hundred days, it is, of course, the beginning of the two thousand and three hundred days.

The decrees of three kings are connected with this work; and it is plain that the combined decrees of the three, under the direction of the God of Israel, constitute the decree from which we are to reckon. The language of Ezra 6:14 is especially helpful at this point: "The elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia."

WHERE THE DAYS BEGIN

The decree of Artaxerxes went forth in the year 457 B.C. Ezra "came to Jerusalem in the fifth month, which was in the seventh year of Artaxerxes the king." Ezra 7:8. Now since we have the starting point, we can easily find

the termination of the two thousand and three hundred days.

Let it be remembered that the decree did not go forth till the fifth month of 457 B. C. This, being Jewish reckoning, would bring the date to the fall of the year; for the Jewish year began with what corresponds to the last of our March or the first of April. Two thousand and three hundred years from the fall of 457 B. C. would reach to the fall of 1844 A. D. This date, then, marks the time when our High Priest, Jesus Christ, commenced the work in the heavenly sanctuary corresponding to the day of atonement in the worldly sanctuary—the one day, of the year's round of service, known as "the day of judgment."

Now let us notice the other dates mentioned by the angel in connection with the two thousand and three hundred days, and see how fully this date, 1844, is confirmed.

MILEPOSTS BY THE WAY

"Seven weeks, and threescore and two weeks" from 457 B. C. would reach "unto the Messiah the Prince." This is sixty-nine weeks, which is equal to four hundred and eighty-three days, or so many years prophetically. Four hundred and eighty-three years from the fall of 457 B. C. would reach to the fall of 27 A. D., the time of Christ's baptism and His anointing by the Holy Spirit. "Messiah" means "anointed." See John 1:41, margin. We read that "God anointed Jesus of Nazareth with the Holy Ghost and with power." Acts 10:38. How fully what was called for at the end of the sixty-nine weeks was met!

One week more of the seventy weeks allotted to the Jews remains. "And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease." Daniel 9:27. This statement of prophecy calls for the death of Christ in the middle of the last week of the seventy. Sacrifices typical of the death of Christ had been offered since sin entered the world; and as they were to continue, of necessity, until type met antitype, the only way in which they could "cease" would be for Christ to die. Did He die in the middle of the week, and thus fulfill the prophecy?

The week is equal to seven years. The Gospels indicate that Jesus attended four Passover feasts after His baptism, and that His ministry was three and one half years. He was baptized in the fall of 27 A. D. Since the Passover was always held in the spring, the first Passover after His baptism would be in the spring of 28, one half year after His baptism; the second, in the spring of 29; the third, in the spring of 30; and the fourth, at which He was crucified, in the spring of 31, just three and a half years from His baptism, or "in the midst of the week," as the prophecy says.

WHEN THE JUDGMENT BEGAN

For three and a half years more, the disciples carried a special message to the Jewish nation. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn

to the gentiles." Acts 13:46. Then was completed the seventy weeks cut off for the Jews, and the gospel went to the gentiles in A. D. 34. There are 1,810 years of the 2,300 left, which, added to 34, makes 1,844. Thus with 457 B. C. for a starting point, the following points are foretold, and history records their exact fulfillment:

The baptism and anointing of Christ; the time of His crucifixion; and the time

the Jews as a nation would be rejected and the gospel go to the gentiles; and from that point on, the remaining number of the 2,300 days reaches to 1844. Surely none but the correct starting point could meet every specification of the prophecy.

Now we face the solemn fact that the Judgment of the last day began in 1844. The subject will receive further consideration next week.

The Chances of the Future

BY D. F. WEATHERLY

"DON'T worry, sir, about your sin.

You will have a more favorable time, under more favorable surroundings, to turn from sin. Satan will be bound a thousand years. That will give you plenty of time to reform. Plunge on in sin and degradation, satisfy lust at any cost, lie, steal, murder, rob the poor, deceive, lavish wealth to satisfy selfish desires, turn a deaf ear to the cry of the poor for food and clothing. Go on with the tide. You can mend your ways in the future." This is the gospel some would teach, but it is not the gospel of the Bible.

The whole tendency of some modern teachers would lead men to look forward to a more convenient season in which to repent and be Christians. Many quotations might be cited from the writings of such, to show their teaching of a second probation during the millennium; but for lack of space, we give but two:

"Another difference in the two trials is the *more favorable surroundings* of the next age as compared with this, in that then society, governments, etc., will be *more favorable to righteousness*."—"Scripture Studies," volume 1, page 153. "Many erroneously suppose that when Christ's millennial kingdom is inaugurated every one will be pleased with its ruling. But not so. Its regulations will be far more exacting than those of any previous government, and the liberties of the people will be restricted to a degree that will be galling indeed to many now clamoring for an increase of liberty. Liberty to defraud others in food or drink, or in any way to corrupt good manners, will be totally denied to all. Liberty or lease to do wrong of any sort will not be granted to any."—*Id.*, page 302.

PLANNED FOR SIN

Who, we ask, could conceive of a doctrine better fitted to lead men to live a life of sin, hoping for a time when the surroundings will be more favorable, when they will be forced to do right because liberty to do wrong will not be granted?

If God ever intended to force man to do right against his will and nature by taking away his liberty to do wrong, why did He not do this before He suffered His only-begotten Son to leave the courts above, take upon Himself man's sinful flesh, come to this earth, live a life of keenest trials, and at last suffer the ignominious death of the cross as a criminal? If, after all, God will force man to do right, then the cross was in-

deed a woeful tragedy. Away with such folly!

We read, "Where the Spirit of the Lord is, there is liberty." 2 Corinthians 3:17. God never forced any man's will. "Whosoever will, let him take the water of life freely." Revelation 22:17. "How often would I have gathered thy children together, . . . and ye *would not!*" Matthew 23:37. He would have gathered the antediluvians and the Sodomites, but they *would not*. Genesis 6:3. "Ho, every one that thirsteth, *come ye to the waters.*" Isaiah 55:1. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, *let him come.*" John 7:37.

How different is the teaching of the Bible on this second chance theory from what is taught in "Scripture Studies"! Hear the great apostle to the gentiles make his earnest plea for a speedy preparation to meet God: "To-day if ye will hear His voice, harden not your hearts." Hebrews 4:7. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Corinthians 6:2. Hear his warning against even the thought of procrastination: "How shall we escape, if we *neglect* so great salvation?"

FOR TO-DAY

Are we not to understand that these words were written for us to-day?—Most certainly. In a parable, the Saviour cites the folly of a certain man who was planning what he would do in the future; but God said, "Thou fool, *this night* thy soul shall be required of thee." Luke 12:19, 20. Some of the first words used by our Lord in His public ministry were, "Repent: for the kingdom of heaven is *at hand.*" Matthew 4:17. When the apostle Paul prayed thrice that an obstacle be removed, his answer from God was, "My grace is sufficient for thee." 2 Corinthians 12:7-9.

God's grace proved to be sufficient when outward circumstances pulled the aged apostle's head across the block. What led John the Baptist to the block, Peter to the cross, Daniel to the den of lions, the Hebrew young men through the fiery furnace, the Reformers through torture?—It was the grace of God, which is given to every man "*to-day.*"

Seek Him while He may be found, call on Him while He is near. Accept the gospel of God, which "is the power of God unto salvation," *to-day*; to-morrow is not yours. (James 4:14-16.) To-morrow may never come to you. He is able to save to the uttermost to-day.

Oriental Gospel Hunger

Literature the Need of the Hour



Our evangelist,
Li Fah Kung

Our first press
in China

BY
JOHN E. FULTON



EDUCATION has made great progress in all parts of the East; and on that account, literacy is rapidly rising. This opens the way more and more for the use of the printed page, and considerable activity is manifested in supplying the demand. But the sad part is that books of infidel authors, such as Ingersoll and Voltaire, are being circulated in the various languages of Asia. An alarming increase also in works of fiction in some countries tells of the unfavorable influence at work in the realm of literature.

Some leading missionaries complain that for some reason, missionary societies on both sides of the Atlantic have failed thus far to appreciate the power of the printing press. This is certainly unfortunate when we remember the activity of the enemy of the cross along the same line.

It was keen, heaven-born foresight on the part of William Carey, who, realizing the power of literature, became the pioneer in establishing the press in India. The same can be said for John Morrison in China, who labored so untiringly in order that Christian literature might be possible in that heathen land.

In India, at the time of Carey's death, the entire Scriptures or portions of them had been translated into forty languages or dialects. What a prodigious task! And besides the word of God, many small books and leaflets upon religious subjects were from time to time issued from the mission press. It really passed comprehension what God did through Carey and his companions in those early days.

THE STREAM OF LITERATURE

In India to-day, about fifty-five publishing houses have been established at important centers of population and influence, and are printing about one hundred and sixty newspapers and magazines, besides many thousands of books, papers, and tracts, all under Christian management, and for the extension of the cause of Christ. Over four million copies of leaflets, books, and periodicals for evangelistic and educational work

are issued in India annually. A similar work is done for China.

Of the importance of this line of missionary effort, the Rev. John P. Jones, missionary in South India, says:

"The power of the printed page as a Christian messenger in India is second to none at present; and its influence will multiply mightily as the years increase. Missions and individual missionaries should enter more fully into this work. None needs increasing more than this, and none has larger hopes of preëminence in the work of India's redemption. Missionary societies also should devote more men than in the past to the creation of a strong Christian literature."—"India's Problem," page 254.

To the importance of this line of effort, Seventh-day Adventists are awakening. Earnest effort has been given to the establishment of publishing centers in the Asiatic Division Conference. In Australia, there are two such printing houses, one producing about \$100,000 annually in English subscription books, the other turning out papers, tracts, and books in Fijian, Tahitian, Tongan, and other South Pacific island languages. There are also publishing houses in India, the Philippines, Japan, Korea, and China. In Shanghai, a Chinese *Signs of the Times* magazine is published

Our present publishing house at Shanghai, one of the numerous agencies seeking to supply one of the demands of the hour, and the place where the Chinese "Signs of the Times" is published.



monthly, and it is said to have a larger paid subscription than all the other religious papers of China combined. Besides this magazine, the house is also issuing religious and medical books, and Chinese colporteurs are canvassing for these and the papers on a subscription basis, and great good is being accomplished.

IDOLATERS AND ROBBERS CONVERTED

Many to-day testify to the saving influence of these publications on their hearts. Men only recently in the darkness of heathenism and bowing to idols, and some who were even robbers, are now rejoicing in a Saviour's love. Instead of breaking into houses to destroy or steal, as they formerly did, they are now using their influence to save men's lives. Some are active colporteurs and evangelists, who a few years ago were without hope and far from God.

This work is rapidly extending. Native colporteurs are working as far north as northern Manchuria, near the Siberian border; also two thousand miles up the Yangtze valley, near the border of Tibet; and away west in the province of Yunnan, which borders on Burma.

A little over a year ago, two Chinese colporteurs went to the southern part of the Chekiang province to canvass for the Chinese *Signs of the Times*. They were successful. Many subscriptions were taken. But it was not only for the money they canvassed, for they spent much time in explaining the Bible to those in whose hearts an interest was awakened. In the city where they were laboring and in the surrounding country, the seed was scattered in the printed page.

As a result of their work, some began to obey the message outlined in the papers. Others were awakened. Soon these colporteurs had to leave for other territory, for they were dependent upon their paper sales for support. But the interest lived and grew. The native believers began to congregate in the city to talk over the new-found message. Then they wrote for an evangelistic worker to come to instruct them. As it was difficult to release men from pressing work in other localities, months went by with no visit made to them. At last, a native evangelist went to ascertain the interest, and his report was very favorable.

Nearly a year from the time this work started, three English-speaking minis-



ters visited the place, of whom the writer was one. We were all deeply impressed with the genuineness of the interest. Three congregations were meeting on the Sabbath in different parts of the city.

ABLAZE OVER THE MESSAGE

After a most interesting time on our first Sabbath there, we decided to hold meetings daily through the week following. As we were holding one of our first meetings, a delegation of forty men came in from the country villages, requesting us to visit them also, and telling of the desire of many there to know of the doctrine. Some were already obedient to all they knew of the message. One of our number went to

investigate, and found the situation as represented, and reported a deeper interest than in the city.

The country is ablaze over the message, and many are earnestly beseeching teachers to come to them. Many experiences could be written telling of the interests created by our papers and books. Calls are constantly made by our readers for preaching in their villages. With great emphasis can the statement and invitation from Jesus concerning prayer be repeated:

"The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matthew 9:37, 38.

A New and Powerful Medicine

BY GEORGE TEASDALE

SEVERAL years ago, an acquaintance of mine made an important little discovery in connection with his business. To-day, as a result, he is in very comfortable circumstances.

Encouraged by his success, I also investigated, and made a discovery that yields me regularly very satisfactory dividends, altogether out of proportion to the investments. For some time, I have had it in mind to tell this secret to my young friends, and old ones too; for it is far too good to keep. I claim no monopoly over it.

This new discovery I call a medicine. Some fastidious people say it is neither new nor a medicine. But neither was America really new when discovered by Columbus; it was as old as the rest of the world, and people lived here centuries before he found it. The English language is very flexible. "Medicine" is the word that best describes my discovery, so medicine I call it. A very powerful one it is, too; its remedial properties are nothing less than magical.

The medicine is more allopathic than homeopathic, although probably it is neither; more correctly it may be termed a herbal remedy. Although the range of its efficacy is marvelous, yet I do not claim for it the cure-all properties of some advertised nostrums. There is, however, scarcely any human ailment or suffering that it will not ameliorate, and many troubles it cures completely and immediately.

TRIED IT ON MY ENEMIES

One day I read in an old book, from which I really obtained the secret, that a dose or two would rid one of one's worst enemies. This was just what I wanted. I tried it on a few of mine. The medicine was not successful in every case, still the results were highly satisfactory. Several of my most troublesome enemies succumbed immediately, and I assure you I was glad to get rid of them. No one ever suspected me of having any sinister designs against them; even their friends and relatives are well disposed toward me. Some others on whom I tried a few doses of the medicine seem to have more virility;

but I can see they are sickening a little, and maybe they will drop off suddenly. Let us hope so.

Sometimes I think my medicine is not as good in quality as it should be, and I'm afraid I lack discretion in applying it. But I continually make experiments with a view to improving both. The aforementioned old book gives numerous hints about its administration, and also some excellent information anent its production and manufacture. When well prepared, the medicine may be said to resemble in many ways rich sweet milk, and it is readily taken by the patient, or victim, as the case may be. I like it myself, and accept with avidity all that I can get from either friend or foe. Properly speaking, the remedy is not an animal product, but is of a vegetable nature. To produce the plant to perfection, one must intelligently and persistently cultivate it. After a few years, when it has taken deep root, it will grow and flourish without much thought or attention, becoming acclimated, as it were.

The herb—more correctly it should be called a tree, I suppose, as herbs die periodically, whereas this is perennial—the herb cannot be bought; every one must produce it for himself. Neither does it ever go to seed; so if you are lacking every vestige of the plant, it will be necessary for you to propagate it. This can be done from other plants of the same species. Most people, however, have some scraggy little shoots growing here and there. These shoots are poor samples of the plant, being neither valued nor cultivated. People do not know the fortune there is in the herb.

THE NEW DISCOVERY

Much care and attention should be given not only to the quantity produced, but also to the quality. Although it is rather "a shy bearer," as horticulturists say, yet it is very profitable; and as a side line, it yields excellent results. Its culture can be very successfully carried on in connection with almost any trade, profession, or calling. Even the angels, I am led to understand, delight in the use of this remarkable product; and

heaven itself is redolent with its fragrance. Its production and administration are most highly commended by our Lord Himself. Indeed, He gave us the very best example of its use that the universe has ever seen. We know, from experience, that He delights in it; for we read, "How excellent is Thy loving-kindness, O God!" The law of kindness is my new discovery. It is a very wonderful medicine; it kills as well as cures in one operation.

In saying all this, I have not overestimated the value of kindness; it cannot be overestimated. To any one who appreciates its merits, and who intelligently exercises the quality when opportunity affords, kindness yields an excellent dividend of peace, love, and godlikeness. Loving-kindness is Jehovah's first and prime quality.

Human kindness is the quintessence of Christianity. There are all sorts of faiths, orthodox and heretic, protesting and conforming, plain and complicated, ritualistic, and crude. If at any time you are perplexed, and want to know what really is right, it is a good plan simply to try to make somebody happy, just be kind—be kind to everybody, especially to your enemies.

WHEN TO USE IT

Some people are kind at Christmas time, or on other special occasions. Others cultivate a good supply of post-mortem kindness; they console the bereaved, extol the departed, and bedeck the graves of the dead with flowers. What a pity that we cannot take the Christmas feeling of kindness, and butter it thick on both sides and all over the dry year. Watch jealously for every opportunity to be kind. Your reward will be great in this world, and it will be beyond computation in the world to come.

Caution: Every good medicine has its cheap imitations, which are said to be just as effective as, or more pleasant to take than, or not nearly so disagreeable to administer as, the genuine article. Satan has a counterfeit for the quality of kindness, and some people mistake his counterfeit for the real thing. They exercise spasmodically a tactless liberality, or a gushing effusiveness, or a superficial sympathy, which may have the appearance of kindness, but which are no more like the true quality than polished pewter is like burnished silver. This counterfeit is of no real value to either the giver or the receiver.

Kindness may not cost much, yet it accomplishes great good; it brings great blessings, and is rich in future promises. The milk of human kindness is a very powerful medicine.

"Be ye clean." Clean vessels should be employed in which to serve clean food. An unclean dish detracts from the food served in it, no matter how desirable the food itself may be. When Joseph was called before Pharaoh, he shaved himself and changed his raiment. Neatness without extravagance should be our aim. Appearance may not always indicate what men are, but men will be judged by their appearance. For the sake of the truth which we desire to convey to men, we should always look our best.

D. H. KRESS.



EDITORIAL

A. O. TAIT

EDITORS

L. E. FROM



WHY SUCH FEARS AND PERPLEXITIES?

AS you meet men these days, you find them greatly perplexed in regard to the turn that possibly may be taken by world events. One day, it is reported that both Austria and Germany are breaking to pieces beneath their internal dissensions and strifes. The next day, we hear that they are gathering their forces again stronger than ever, and are about to deliver a terrific blow on some portion of the battle line. Then we get the report that Germany has made a peace with Russia, and that the great Russian nation is counted out of the struggle. Next the dispatches report, as for instance on February 16, that the Japanese nation is about to enter the conflict in a more definite way, in order to strike at the chaos in Russia and bring about a stable government. Any such move on the part of Japan, it would appear, would bring China into the field also to assist the great struggle. Later the reports come that the peace between Germany and Russia is again overthrown and they are renewing the conflict.

When everything apparently is sailing along nicely with our plans in this nation, suddenly we are menaced by a strike of a hundred thousand men or more, with the possibility of its greatly spreading. Then comes the perplexity to know what would be the result in case such a menace should be projected into our war preparation.

Such perplexities will increase more and more; for we have the words of the Saviour Himself, to the effect that just before He comes, there will be such "perplexity" and "distress of nations" that men's hearts will be "failing them for fear" while they are "looking after those things which are coming on the earth." The Lord's words in the twenty-first chapter of Luke, as well as elsewhere in the divine Book, should be closely studied in these times.

HATREDS AND KILLINGS

A SHORT time ago, we called attention to a leading editorial in a Washington paper, which undertook to tell a prominent New York clergyman his duty in this time of world crisis. That editor urgently placed upon the minister the responsibility of inculcating the doctrine of hatred. He was told again and again to "preach hate." In other words, the duty of the minister, as seen through the eyes of the Washington editor, was to preach the gospel of hatred instead of the gospel of love. Or, expressing it in another form, he would have us turn from the God of love, the God who "so loved the world, that He gave His only-begotten Son," and worship at the shrine of the god of war and hate.

In the same tenor with the teaching of the Washington editor in a leading article in the February issue of the *North American Review*. The article is headed, "We Kill to Save." Mr. Harvey's pen is capable of vivid and trenchant portrayal, and some of his most striking paragraphs are the following:

"Our duty is to kill Germans. To the killing of Germans we must bend all our energies. We must think in terms of German dead, killed by rifles in American hands, by bombs thrown by American youths, by shells fired by American gunners. The more Germans we kill, the fewer American graves there will be in France; the more Germans we kill, the less

danger to our wives and daughters; the more Germans we kill, the sooner we shall welcome home our gallant lads. Nothing else now counts. There is no thought other than this, no activity apart from the duty forced upon us by Germany. The most highly civilized nations are united as they never were before, actuated by the same impulse. In England, France, and Italy, among the English-speaking peoples of the New World, under the Southern Cross, and on the torrid plains, they like us see their duty clear. It is, we repeat, to kill Germans.

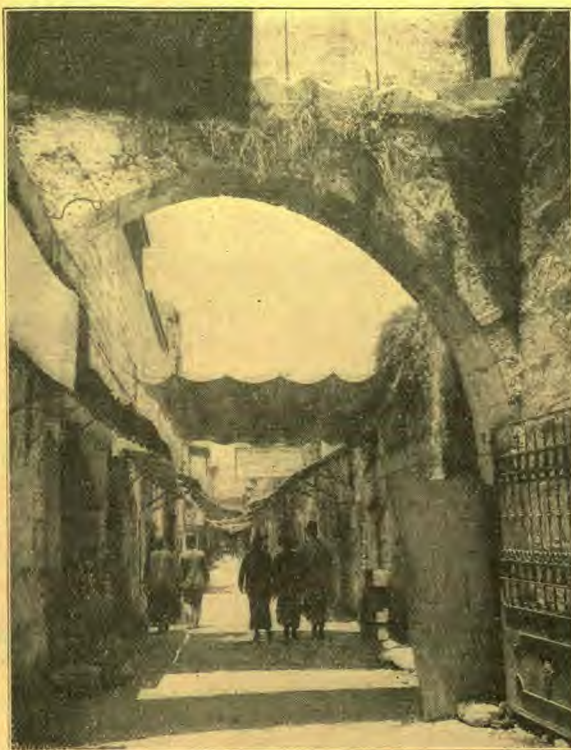
"We have no apologies to make, no excuses to offer, no regret for having unclothed the masquerade of its toric and put the case in stark and naked words. Doubtless we shall offend the overnice sensibilities of those well meaning but unbalanced persons who waste their sympathies over the sufferings of the lobster as his complexion turns from dirty blue into delicate pink while they are unmoved by the knowledge of the misery and distress of the poor and unfortunate. We hope so. We are endeavoring to arouse the millions of easy-going, complacent Americans, unctuously flattering themselves they are good Christians because they feel no hate, to whom the war has as yet no meaning, to a realization of what this war means, not only to them but also to their men; that it is the lives of their men against the lives of Germans."

No one for a moment will deny the fact that the business of war is to kill and to destroy. As Isaiah expresses it, "Every battle of the warrior is with confused noise, and garments rolled in blood." Isaiah 9:5. But while recognizing the gruesome duties of war, is it necessary to inculcate a spirit of hatred? Is it necessary, as Mr. Harvey would suggest, that even "good Christians" should be regarded as at fault "because they feel no hate"?

The conditions of this time are filling the world with hatred. We have reached the time foretold by the prophets, when the nations are angry; but Christian people must not allow themselves to be carried along by this world avalanche of hatred. They must continually point men and women to the God of love, and to the haven that He has prepared for all who will serve Him.

Men and women should be asked to do their duty honestly and faithfully in this awful time; and chief among the duties of the hour is to love, and not hate. Because leaders in the Old World nations have drawn their peoples into this bloody war, is no occasion for teaching that the rank and file should hate each other. Upon this question, let the Word speak its clear utterances: "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." 1 John 2: 9, 10.

SOME men claiming to act under the spell of scientific investigators are recommending almost every kind of animal flesh, from the whale and the horse on through to the Belgian hare and even the Albanian muskrat, as articles of diet to help the world in these stringent times. But it is well to know that we are not under the necessity of resorting to any of the questionable flesh meats that are recommended. The good fruits, the grains, the potato, and other vegetables, furnish an abundant dietary; and these things from the vegetable kingdom are much more wholesome than any article of food in the way of animal flesh, not to mention such creatures as the muskrat.



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CHRISTIAN STREET, JERUSALEM, PALESTINE



PULPIT ECHOES

Learning a Great Secret

BY MEADE MACGUIRE

Sermon preached at Mountain View, California, and stenographically reported for the
SIGNS OF THE TIMES.

I HAVE been thankful indeed to hear some say that the way is growing clearer—the way of the victorious life. I am convinced that there is a secret about it, and that one who does not know that secret will have a hard time, while the one who learns the secret will have entered into another world. The Christian life will be a life of joy.

It is the studied plan of the enemy to get people to believe that serving the god of this world is easy, but serving the Lord Jesus Christ is difficult and well-nigh impossible. We have even heard church members say that the most difficult thing ever undertaken by human beings is to be a true Christian. How false and misleading such assertions are! The Master Himself says, "My yoke is easy." It is *not* hard. It is easy. Do not listen to the voice of the enemy, but believe your Friend.

FINDS THE SECRET

We cannot deny that many conscientious church members do not find supreme joy in the Christian life. Their experience is a matter of conviction and duty rather than delight. But some day, one of these Christians who has long been "holding on," as is expressed, without joyous contentment and satisfaction, learns the wonderful secret. He sees that he has been holding on to Christ with one hand and self with the other. But now all is changed, and he searches in vain for language to express the amazing transformation and transition that has taken place within his heart.

Whosoever "willeth to do His will," whosoever hungers and thirsts, whosoever presses his petition to the throne of grace and refuses to be denied, shall surely be admitted into the secret place of the Most High, and learn the secret of a joyous, whole-hearted, victorious Christian life, with the road growing simpler and brighter and more delightful each day.

FOUND "IN HIM"

In the first chapter of Ephesians is found the expression "in Christ"; and it is found, with slight variations, twelve times in the first thirteen verses of this chapter. Let us read the thirteen verses thoughtfully, noticing the significance of those words:

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

"Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things [margin] in Christ:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love:

"Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will,

"To the praise of the glory of His grace, wherein He hath made us accepted in the beloved.

"In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace;

"Wherein He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself:

"That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him:

"In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will:

"That we should be to the praise of His glory, who first trusted in Christ.



"Suppose God should impart a great degree of faith to some poor, weak man. What would be the result?—Why, the man would go around tearing mountains to pieces, and overthrowing everything that did not suit him."

"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise."

Does it mean anything to read that "in Christ" we are blessed, chosen, accepted, redeemed, united, heirs, and sealed by the Holy Spirit? Why, dear friends, whatever we possess of spiritual things, we have in Christ, or we do not have it at all. All this we may have heard many times, and yet not have grasped the reality of it in our personal experience.

PEACE LIKE A RIVER

Let us read a few texts showing further how fully the Bible teaches that everything we possess is ours "in Him." One thing for which we all long very much in these terrible days is peace. There are many Christians who do not know much about peace, who are continually under a strain, and are possessed with the restless, rushing, hurry spirit of the world. Oh, for peace that flows like a river, that keeps our hearts and minds through Christ Jesus!

The Saviour says to us in John 16: 33, "These things I have spoken unto you, that in Me ye might have peace." There is only one place in the world where real peace, perfect peace, may be found, and that is in Christ.

THE WAY OF VICTORY

Another thing we long for and desire more than almost anything else is victory. Our heavenly Father has made full provision for this in the same way. 2 Corinthians 2: 14: "Now thanks be unto God, which always causeth us to triumph in Christ." Also John 16: 33: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." What force is there to this statement unless it means that in Him we have victory—unless it means: "I have overcome the world. In Me is everlasting victory for you; therefore be of good cheer"?

Another, in expressing his greatest need, might say: "Oh that I had more faith! I am so full of doubt and unbelief!" Again we turn to the precious Book, and find that this need is fully provided for "in Him": "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Timothy 3: 15. Also in 1 Timothy 3: 13, Paul speaks of a class who have "great boldness in the faith which is in Christ Jesus."

Still another may find his heart cold, selfish, unresponsive, and devoid of that tender love without which life is barren and the cross hard to bear. But the God of love has anticipated this, our

greatest need, and has furnished an infinite supply "in Him." "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." 1 Timothy 1: 14.

Now it may be that some of you do not see just where this is leading; but try to keep it all in mind, and we shall soon see what it means.

SANCTIFIED AND PRESERVED

How often we feel deeply our helplessness and our need of wisdom that we may know how to fulfill God's will! How often we long for purity of heart, for the righteousness which He alone possesses! How often we have nearly given up in despair because we felt that sanctification was beyond our reach! Yet the teaching is clear and simple in this as in all else:

"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 1 Corinthians 1: 30; 2 Corinthians 5: 21.

Then there is the question of keeping from sin. We long to know the secret of being kept from falling, from continually yielding to our besetting sins. Let us read in the first verse of Jude, words addressed "to them that are sanctified by God the Father, and preserved in Jesus Christ."

Had you noticed that striking expression, "preserved in Jesus Christ"? We sometimes preserve things in salt or in oil or in alcohol. Left to themselves, they would decay,—spoil, and be destroyed; but when submerged in the preservative, they cannot deteriorate or decay, but are kept sweet and good. Oh, how perfectly we shall be kept from falling if we are "preserved in Jesus Christ"! And then He can present us "faultless before the presence of His glory with exceeding joy." Verse 24.

The key to the true meaning of all this is brought out forcefully in the fifth chapter of 1 John. But let me first ask you a question: Have you life in yourself? Are you able to live on and on as long as you choose? No, you realize that you have no life in yourself. Long ago your heavenly Father knew that you were a poor, lost sinner, doomed to go down into death and perish forever. But He loved you, and could not bear to think of your being destroyed. He wanted you to live, to be with Him, to share with Him the glories and joys of the eternal future.

WOULD AVERT ETERNAL MISERY

But we are sinful by nature; and had He given us eternal life, we would have continued to sin, and so would have lived miserable, unhappy lives through all eternity. But God could not do that. He would not be a good and loving Father if He kept poor sinners living on in misery and wretchedness forever. But He loved us so much that He was willing to make an infinite sacrifice in order to make eternal life possible for us. The plan is stated simply in 1 John 5: 11, 12:

"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."

Let this Bible in my left hand represent Christ, and this slip of paper in my right hand represent eternal life. Here is eternal life for a man, and God wants to give it to this man right here before me. God wants this man to be with Him through all eternity. But He dare not just pass over eternal life, for the poor man has no power to keep from sin. So He says, "I will put eternal life for him right here in My Son"—much as I put this paper into this Bible. Now as I hold out to you this Bible containing this paper, so God holds out to you His Son, and in Christ is eternal life for you. Oh, will you take it now? Notice, the scripture does not say, "And this is the record, that God will give to us

and see but little result. How we long for power! And we seem to think that God should put the power in us so that we can accomplish what we will. But God cannot do that. He loves us too much, and He knows that we have no wisdom to guide us in the use of divine power. So He says, "I will give you power—all the power of heaven and earth, in Jesus." It is perfectly safe there. Having Him, the power is all there, and He will keep you from making a wrong use of it. Paul knew the reality of all this when he said, "I can do all things through Christ which strengtheneth me."

Let us never forget that God does not impart His divine attributes apart from Himself. He gives them all to you and me "in Christ." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ." God has not withheld anything, but it is all "in Christ."

JUST TAKE IT

While we have been wishing and longing and praying for God to give us faith and power and victory and righteousness and peace and joy, He has been saying all the time: "Here it is, My child. All that I have to give I have already freely given you 'in Christ.'" Let us simply take it, and it will bring all the fullness of the blessed Jesus into our lives.

Have we not been depending upon what Christ said or did instead of taking Christ Himself? What we need is the person of Jesus. We have been holding Him off at arm's length, saying, "Jesus, give me faith, give me light, give me power, give me righteousness;" and He replies, "My child, open the door and let Me come in, and you will have all that I have of these things." Let us thank God for this precious truth, the most precious thing in the world.

When Christ is off at arm's length, and we are conscious of a lack of power, we may just reach out our arms and draw Jesus to us, and say, "Jesus, I know that in having You, I have all the power I need." When conscious of a lack of faith, we may say, "Jesus, having You, I have all faith, so that I can remove mountains." When conscious of the need of a new peace flowing into our hearts, we may say: "Jesus, come in anew. I take You for my peace." And when the enemy comes with mighty temptation, those terrible weaknesses that have brought us down into the dust so many times, we may say: "Jesus, You are my victory. Having You, I shall not fear." For has He not said, "Be of good cheer; I have overcome the world"? Can we not take Him that way? Can we not reach out our arms and say, "Jesus, come in and take possession of my life"?

THE GREAT MYSTERY

Do we believe that we have eternal life in Christ?—Yes. Well, as truly as we have eternal life in Him, we have peace and joy and victory and righteousness, and all the rest that He is, if we will only accept it. Paul tells about a great mystery "hid from ages and from generations," which is, "Christ in you, the hope of glory." When you respond to His invitation, you give yourself to Him. He then comes in to take pos-

The King Is Coming

THE King is coming! Traced upon the sky,
Inscribed upon the earth in blood and agony,
Engraved on history's page long years, a prophecy

Unfailing proves His advent now draws nigh;
For the sun in the sky has been darkened,
And the moon has withheld her light,
And like unripe figs in a windstorm,
The beauteous stars of the night
Have been cast to the earth; yet few hearkened,
Or construed the message aright.

The King is coming! Storms by land and sea,
Disasters great that fill men's hearts with fear,
And rising tides of woe, all tell that we are near
The glorious morning of eternity;
For dark war clouds envelop the nations,
And the evil one vents his spite,
As to hatred and rapine and murder
The legions of darkness incite.
But men mark not the plain indications,
And they will not turn to the light.

The King is coming! He, the Prince of peace,
Whose advent all these dreadful portents have
made known.
He comes in heavenly majesty to claim His own,
And give from strife and sin a blest release.
He is coming to banish all sadness—
Let the ransomed awake and sing!
He is coming to end all the evil,
And joys everlasting to bring.
Oh, then gird on thy garments of gladness,
Fair Zion, to welcome thy King!

EDITH STARBUCK.

eternal life," but, "God hath given"—not, "He that hath the Son will have life," but, "hath life." Is it not perfectly plain how we get eternal life, and get it now?

FAITH AND POWER

The great secret is that we get every other good thing in precisely the same way. For years, I longed for things promised in the Bible. I prayed again and again that the Lord would give me faith. It seemed as though I expected that He would just break off a piece of His great store of faith and hand it to me. But God does not do that. It would be contrary to His nature. Suppose God should impart a great degree of faith to some poor, weak man. What would be the result?—Why, the man would go around tearing mountains to pieces, and overthrowing everything that did not suit him. God says: "My child, I want you to have faith—all that you need and can use; but I can safely give it to you only 'in Christ.' Take Him, and you have all the faith there is."

How many times we pray for power! We toil and work and struggle along,

session of His property. The great secret about which we are talking to-night is that when Christ is in us, all He has is ours.

Isn't that enough to make any one happy? If we open our hearts and take

the person of Jesus, and yield wholly to Him, we have in Him all that God can give us. Let us thank God that He has provided so abundantly all that we need to live joyous, victorious Christian lives "in Him."

MEMORIALS

By O. A. JOHNSON

A MEMORIAL is "anything intended to preserve the memory of a person, an occurrence, or the like; something which serves to keep something else in remembrance; a monument."—Webster.

We find several memorials spoken of in the Bible. "The God of Abraham" said, "This is My name forever, and this is My memorial unto all generations." Exodus 3:15. Of the victory of Israel over Amalek in Rephidim, the Lord said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua." Exodus 17:14. The twelve stones taken out of Jordan when Israel passed over it as on dry land were to set up "for a memorial unto the children of Israel forever." Joshua 4:1-7. While there are other memorials mentioned in the Bible, the above examples will illustrate the meaning and use of the word.

Now there are several very important events spoken of in the Bible, such as creation, the exodus of Israel, and the redemption through Christ, which are of paramount interest to humanity; and of these great events, God has instituted appropriate memorials.

MEMORIAL OF CREATION

1. What does inspiration say of God's wonderful works?

"He [God] hath made His wonderful works to be remembered." Psalm 111:4.

2. What are we commanded to remember?

"Remember the Sabbath day, to keep it holy." Exodus 20:8.

3. Why are we to remember the Sabbath day?

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

4. Why then was the Sabbath instituted?

It was instituted in memory of creation—a memorial of the wonderful work of creation.

NOTE.—The following by Alexander Campbell on the Sabbath as a universal memorial of creation is in full harmony with the teaching of the Bible on this subject:

"Heaven left not this fact, the basis of a thousand volumes, to be gathered from abstract reasonings, vitiated traditions, ingenious analogies, or plausible conjectures, but from a monumental institution, which was as universal as the annals of time, as the birth of nations, and as the languages spoken by mortals, an institution, to which, notwithstanding its demand not only on the seventh part of all time, but of the seventh day in uninterrupted succession, was celebrated from creation to the Deluge, during the Deluge, and after the Deluge till the giving of the law; and which, when transcribed by the finger of God from the tablets

of memory to the tables of marble, begins with the very word 'Remember,' the only word which is legitimately inscribed in every land and language upon every sort of monumental record, natural, religious, moral, or political. The humblest pillar that rises in honor of the dead has either 'in memory of' inscribed in fact or by circumstances upon its front; and so reads the fourth precept of the everlasting ten—

"Remember that in six days God created the heavens and the earth, the sea, and all that in them is, and rested on the seventh: wherefore, remember the seventh day to sanctify and hallow it."—"Popular Lectures and Addresses," pages 283, 284.

5. Since the Sabbath is a memorial of creation, what would be proper for contemplation on the Sabbath day?

His wonderful works. Psalm 111:4.

6. What would the faithful observance of creation's memorial save man from?

From idolatry. Had the Sabbath been observed as a day of worship of the Creator, man would never have gone into idolatry.

7. How long will the memorial day of creation continue?

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that . . . from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66:22, 23.

NOTE.—God's memorial day of creation was established at the close of creation, and will continue as long as heaven and earth exist; and since this earth in its renewed state will exist throughout eternity, therefore the Sabbath will be observed as the memorial of creation by all the saved throughout eternity.

MEMORIAL OF THE EXODUS

National holidays are sometimes appointed to commemorate the birth of some great man, as was Washington's birthday. At times, like holidays are also appointed to keep in memory some great national event, as the fourth of July, which commemorates the signing of the declaration of the American independence.

The one great event which above all others gave birth to the nation of Israel was their deliverance from Egyptian bondage by the power of God on the night between the fourteenth and the fifteenth of Abib, or Nisan, about 1491 B. C. This remarkable divine deliverance gave rise to the great national memorial institution known as—

THE PASSOVER

8. What direction did the Lord give Israel preparatory to their leaving Egypt?

"This month [Abib, corresponding to March and April] shall be unto you the beginning of months: it shall be the

first month of the year. . . . In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. . . . And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening [margin, "between the two evenings," in the afternoon, sometime before sunset]. And they shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it. . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's Passover." Exodus 12:1-11.

9. What did the Lord do on the following night?

"For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Exodus 12:12, 13.

10. What was this day to be for Israel?

"And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance forever." Exodus 12:14.

NOTE.—Observe that this memorial is called a feast and an ordinance.

11. How long was the feast to last, and how were the first and last days of this feast to be observed?

"Seven days shall ye eat unleavened bread. . . . And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done." Exodus 12:15, 16.

NOTE.—The first Passover observed after Israel's departure from Egypt was after they had crossed over Jordan, in Gilgal. Joshua 5:9-12. We find traces of its observance during the time of the kings of Israel. 2 Chronicles 30:5-21; 35:1-18. Christ also observed the Passover just before His crucifixion. Luke 22:1-18.

12. When did the Jewish ordinances, feasts, annual rest days, or sabbaths 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 and drink offerings], or in respect of an holy day [Greek, *heorte*, feast], or of the new moon, or of the sabbath [annual sabbath] days: which are a shadow of things to come; but the body is of Christ." Colossians 2:14, 16, 17.

NOTE.—Since the Passover memorial was an ordinance and a feast, it therefore ceased when all typical ordinances and feasts ceased at the crucifixion of Christ.

REDEMPTION MEMORIALS

Nothing is of greater interest to fallen man than the plan of salvation revealed

(Continued on page 14)

The Future Unrolled

XI—The Sixth Seal and the Marvelous Signs on Earth

BY JEAN VUILLEUMIER

THE fifth of the series of seals given in Revelation 5 to 8, included the period of papal persecutions *before* and *after* the Reformation. The sixth seal embraces the time of the special signs that were to be the forerunners of our Lord's second advent, and also the shaking up of the world immediately prior to this advent. In order to find the approximate time when we are to look for these signs, we must determine the date at which the persecutions ceased.

The last edict of persecution published in France was given by Louis XV in 1724, and reinforced in 1734; but it soon became a dead letter, and we do not hear of any lives being sacrificed for conscience' sake after 1750. In 1749, in Hungary, Bishop Wessprim vainly demanded from the government the destruction of Protestantism in that country. In 1765, Voltaire obtained from the French government the acquittal of Jean Calas, an aged Protestant of Toulouse, who had been falsely accused of a crime and tortured in the most inhuman manner; and in 1787 came the "Edict of Toleration," which Louis XVI signed much against his will, in fact, was forced to sign, says the edict, "by public opinion." But this "toleration" legally accorded by the king had practically existed since 1745 or 1750. Thus the sixth seal must open soon after the year 1750. The first part of it reads thus:

GREAT SIGNS ARE SEEN

"And I saw when He opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind." Revelation 6: 12, 13.

The revelator sees four great signs in the heavens heralding to the world the nearness of the end: 1, a great earthquake; 2, the sun darkened; 3, the moon dyed crimson; 4, the falling of the stars. It is hardly necessary to stop to prove that these signs are to be understood as *literal*. It is a fact that all through the Bible, the figurative style is abandoned when the prophets deal with the terrible events clustering around the coming of Christ and the end of the world. We read in Genesis 1: 14 that the "lights in the firmament of heaven" were designed to "be for signs" as well as "for seasons, and for days and years."

We see also that the judgments upon Egypt and the birth and death of our Lord were marked by literal darkness, by a literal earthquake, and by a literal star. The great closing events of earth's history cannot well be announced by anything less visible and less terrifying than marked our Saviour's humble birth at Bethlehem. Again, the same

signs given in this seal, with the exception of the first one, are all mentioned by Christ in His *literal* prophetic discourse recorded in Matthew 24, Mark 13, and Luke 21.

But the best argument here is the fact that these four signs did appear visibly at the very time and in the exact order specified, and that their meaning was not mistaken by the people who saw them: a great earthquake in 1755; the supernatural darkening of the sun in 1780; the reddening of the moon in the same year; and great showers of falling stars in 1799, 1833, and 1866. These were to appear at a definite time and in a definite order, and they did. Let us then consider them with some detail from the records of the time.

1. THE GREAT EARTHQUAKE

"And I saw, . . . and there was a great earthquake."

"In no part of the volcanic region of southern Europe has so tremendous an

In Perfect Peace

"In perfect peace!" I scan the blessed message
Through tear-dimmed eyes, and spirit sad and weak;

And on my knees I trembling bow before Him,
Make dumb my lips, and ask my God to speak.

And thus He answered: "True, earth's storms
grow fiercer,

And well I know the way seems dark to thee;
But far above the clouds, the sun still shineth,—
And, oh, remember, it is light to Me!"

Then, O my soul, why heedst thou not His counsel?

Why tremble at the lions in the way?
Canst thou not rest thee in the Lord Jehovah,
Nor struggle on in darkness and dismay?

Oh, rest in peace! Dream not of death nor terror,

Dream not of battle fields with carnage red,
Dream not of marshaled hosts prepared for slaughter,
But dream of glorious victory instead.

Yes, dream of Canaan and the sweet hereafter.
The wars of earth shall soon for aye be past;

Then shall thy peace flow even as a river,
And thou shalt rest in Beulah land at last.

MRS. L. D. AVERY-STUTTLE.

earthquake occurred in modern times as that which began on the first of November, 1755, at Lisbon. A sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of that city. In the course of about six minutes, sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet above its ordinary level. The mountains of Arrabida, Estrella, Julio, Marvan, and Cintra, being some of the largest in Portugal, were

impetuously shaken, as it were from their very foundations; and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the subjacent valleys. Flames are related to have issued from these mountains, which are supposed to have been electric; they are also said to have smoked; but vast clouds of dust may have given rise to this appearance.

"The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated on the surface."—Sir Charles Lyell, in "Library of Choice Literature," volume 7, pages 162, 163.

"The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, beating their faces and breasts, crying, 'Misericordia; the world's at an end!' Mothers forgot their children, and ran about loaded with crucified images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin."—Sears' "Wonders of the World," page 200.

"The fears, the sorrow, the cries, and lamentations of the poor inhabitants are unexpressible," says an eyewitness; "every one is begging pardon, and embracing each other, crying: 'Forgive me, friend, brother, sister! O, what will become of us! Neither water nor land will protect us, and the third element, fire, seems now to threaten our total destruction!' as in effect it happened. The conflagration lasted a whole week."—Hunter's "Historical Account of Earthquakes," pages 71-73.

The same year, an English poet, John Biddolf, wrote a poem in which he pointed out the true lesson of the disaster. Here are a few lines of this poem, quoted by W. A. Spicer in the *Review and Herald* of July 1, 1915:

"Lo, what a sudden change! On ruin's brink
The proud turn humble, and the thoughtless think;
Dark, gloomy sadness overclouds the gay,
And hypocrites for once sincerely pray.

Who can with curious eye this globe survey,
And not behold it tottering with decay?
All things created, God's designs fulfill,
And natural causes work His destined will.
And that eternal Word, which cannot lie,
To mortals hath revealed in prophecy
That in these latter days such signs should come,
Preludes and prologues to the general doom.
But not the Son of man can tell that day;
Then, lest it find you sleeping, watch and pray."

2. THE SUN BECAME BLACK

"And the sun became black as sackcloth of hair."

The most striking fulfillment of the second sign took place May 19, 1780. Let a few eyewitnesses tell us the story of the event. "In the month of May, 1780, there was a terrific dark day in New England, when 'all faces seemed to gather blackness,' and the people were filled with fear. There was great distress in the village where Edward Lee

lived, 'men's hearts failing them for fear' that the Judgment Day was at hand; and the neighbors all flocked around the holy man," who "spent the gloomy hours in earnest prayer for the distressed multitude."—"Life of Edward Lee."

"Candles were lighted in many houses. Birds were silent and disappeared. Fowls retired to roost. It was the general opinion that the Day of Judgment was at hand."—President Dwight, in "Connecticut Historical Collections."

"It was midnight darkness at noonday. . . . Thousands of people who could not account for it from natural causes, were greatly terrified; and indeed, it cast a universal gloom on the earth. The frogs and nighthawks began their notes."—Dr. Adams.

On that same day, the Connecticut legislature was in session. It being proposed to adjourn, one of its members, Abraham Davenport, arose and said: "Mr. speaker, it is either the Day of Judgment, or it is not. If it is not, there is no need of adjourning. If it is, I desire to be found doing my duty. I move that candles be brought, and that we proceed to business."

MEN PRAYED

"Hosts of people believed that the end of the world had begun to come; men dropped to their knees to pray in the field; many ran to their neighbors to confess wrongs and ask for forgiveness; multitudes rushed into the meeting-houses in town where they had such, where pious and aged ministers, pleading repentance, interceded with God in their behalf, and everywhere throughout this day of wonder and alarm, the once careless thought of their sins and their Maker."—"History of the Town of Antrim, New Hampshire."

During the decade that followed, several such obscurations of the sun were observed in Europe and Canada, and caused great sensation. We will mention only two of these. In August, 1783, a strange fog spread all over Europe. Great Britain, Sweden, France, Italy, and the neighboring countries were overshadowed by a black vapor. The sun was without brilliancy and looked sinister. The sky took a strange appearance, and even the peaks of the Alps were darkened. General consternation took hold of the people. The churches were filled with frightened multitudes, who devoted themselves to prayer. The astronomers were obliged to quiet down the people by giving them scientific explanations of this strange phenomenon. In Amsterdam, a complete darkness reigned for three hours in the middle of the day, and the great city was as dark as at night. The alarm was profound; and in the general confusion, many accidents occurred. (Dr. Noah Webster, "History of Epidemics," pages 270-274.)

MIDNIGHT DARKNESS

On October 9, 1785, there was a great darkness in Canada, while the atmosphere seemed all aglow. On the fifteenth, the obscurity was still deeper, while it was lighter in New England and southern Canada. This singular darkness reached its highest point on the sixteenth, however. At 10 A. M., it was as dark as at midnight. The people

dined by candlelight, and a general fear rested on them.

Speaking of a similar darkness which overspread several parts of France, the *Encyclopedia* (Philadelphia, 1798) says: "It was the prelude of such a tempest as is unexampled in the temperate climates of Europe. Wind, rain, hail, and thunder seemed to contend in impetuosity; but the hail was the great instrument of ruin. . . . The country people, beaten down in the fields on their way to church, amidst this concussion of the elements, concluded that the last day had arrived, and scarcely attempting to extricate themselves, lay despairing and half suffocated amidst the water and the mud, expecting the immediate dissolution of all things."

3. THE MOON BECAME AS BLOOD

"And the whole moon became as blood."

"The darkness of the following night, May 19, 1780, was as unnatural as that of the day had been. 'The darkness of the following evening was probably as gross as has ever been observed since the Almighty fiat gave birth to light. I could not help conceiving at the time that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet.' . . . And whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood."—U. Smith "Thoughts on the Revelation."

Mr. Vuilleumier will continue his study of the sixth seal next week. EDITORS.

An Unheeded Sign

(Continued from page 1)

"Behold, the Lord maketh the earth empty, and maketh it waste. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24: 1, 3.

"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25: 33.

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4: 25, 26.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Revelation 18: 21.

In the parable of the wheat and the tares, the Lord says, "The harvest is the end of the world." Matthew 13: 39.

"The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God." 2 Thessalonians 1: 7, 8.

These and many similar scriptures clearly declare that the coming of Christ

will accomplish the destruction of every unforgiven life and every human industry. When conditions are not realized, the warning message loses its effect, and for it is substituted the false peace-and-safety message, as it was in the days of Noah.

WHO SHALL UNDERSTAND

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5: 4. A crown of righteousness awaits all those who love His appearing. (2 Timothy 4: 8.) "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25: 9. "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12: 10.

STRANGELY UNNATURAL

A strange and unnatural condition is now seen in the world, wrought out by the mystery of iniquity. A religious people, who daily pray, "Thy kingdom come," and recognize the fulfilling signs in heaven and earth as sure evidences of the end of the world, as given by their Lord, yet are deceived as to the nature of His coming. They profess to love His appearing; but their plans, their expectations for the future, deny the real event as foretold by the Master. Their love has waxed cold, and the beautiful promises of the Lord's return have been eclipsed through a lack of watchfulness and the imbibing of false teachings.

This condition, which all may see, and all should recognize, is a sure sign of the end of the world, given by our Lord in answer to the question so anxiously asked by the disciples. Yet during the past half century, the people have become more and more deceived. The love for Bible truths upon this all-important question has almost faded out of the minds of those who believe. There is but one ray of light.

It is for those who endure this condition without losing faith, courage, and love; and Jesus said, "They shall be saved." The conflict between truth and error, between light and darkness, between faith and unbelief, is almost over. "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Memorials

(Continued from page 12)

to us through Christ. And in the death and resurrection of Christ, we reach the climax around which the whole plan of redemption centers; for He died for sinners, the just for the unjust, and was raised from the dead. Romans 5: 6, 8; 1 Peter 3: 18; Romans 4: 25. We are saved from sin by faith in a living Jesus, not in a dead or unresurrected Jesus. In the New Testament, we find two memorials, one of His sufferings and death, and one of His resurrection.

MEMORIAL OF CHRIST'S DEATH

13. How was peace made between man and God?

"And, having made peace through the blood of His cross, by Him to reconcile

all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven." Colossians 1:20.

14. Why did Christ shed His blood?

"This is My blood of the New Testament, which is shed for many for the remission of sins." Matthew 26:28. "The blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

15. What did Jesus institute to commemorate His sufferings and death?

"I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which He was betrayed took bread: and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Corinthians 11:23-25.

16. How long is the Lord's Supper to be kept in remembrance or observed as a memorial of Christ's suffering and death?

"For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Corinthians 11:26.

MEMORIAL OF CHRIST'S RESURRECTION

17. Is faith in the resurrection of Jesus from the dead essential to salvation?

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Romans 10:9.

18. What memorial ordinance has been instituted whereby we may show our faith in Christ's burial and resurrection?

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

19. When will this gospel memorial cease?

When the last converted sinner has been baptized for the remission of sins. Matthew 28:19, 20; Acts 2:38, 39.

SUMMARY

There is not a text in the New Testament teaching or even hinting at the observance of the first day of the week or any other day to commemorate redemption. The only New Testament memorials of redemption are the Lord's Supper and baptism, which will cease to be observed when the gospel work is completed at the close of probation.

While the Passover memorial of the exodus ceased at the crucifixion, the Sabbath memorial of creation will continue to be observed by the saved throughout the ceaseless ages of eternity on the new earth. Isaiah 66:22, 23.



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W. H. Branson, the president of the Southeastern Union Conference, says: "I have read Brother Whitford's two cards, entitled 'The Sabbath of the New Testament' and 'The Second Coming of Christ,' and find them very comprehensive, yet very simple. I believe that these cards will do a great deal of good and should receive a wide circulation. They are of a convenient size to place in a book or a purse, and would thus be handy for ready reference. The outline of these subjects as arranged by Brother Whitford is very convenient."

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"Churchanity" and Christianity

SOME one has made the remark that there is a vast difference between "churchanity" and "Christianity." In many places there is a great turning to the church in these days; but is there also a turning to Christ?

It was the church that crucified Christ; and this fact in itself alone ought to enable any candid mind to see that to belong to the church and to attend church services is one thing, and to be a real Christian, a follower of the Nazarene, is quite another thing.

For instance, a recent issue of the *Catholic Standard and Times* reports that large numbers of Protestant soldiers are attending the mass and other services of the Catholic Church in the army.

Saying masses is no evidence of conversion, any more than going through with any other church ceremonial. The question should be, What of the heart? Are these individuals learning to know the Christ, and to receive into their lives the Christian experiences that will enable them to stand the great tests of the Judgment day?

If the prophecies teach anything clearly, they teach that there is lying just before us the development of the greatest religious despotism the world has ever seen. It will rear its head in the clear light of this twentieth century, and do a work more despotic than anything that was seen during the Dark Ages.

If men merely turn to the church and not to Christ, they will become a part of this great despotism that will do its awful work. If, on the other hand, they turn truly to Christ, they will stand with Him to hold forth the light of life. In face of the tremendous issues of this hour, men should not lightly assume religious obligations.

Forever Fixed

GOD has decreed a time, in connection with His gospel work on earth, when He is to arise in His majesty, and proclaim: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22: 11.

Immediately following the foregoing words, the text continues: "And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12.

How inspiring, how sublime, yet how filled with the deepest and the most inexpressible awe is the thought that all the prophecies of the Bible proclaim in unmistakable tones that we are now standing in the very presence of the fulfillment of the foregoing significant verses! Very soon the day of human probation will be over; very soon the Lord will not only say, "Let him that is holy be holy still," but also He will say, "Let him that is unjust and filthy remain in that condition forever."

Infinitely important, above every other question that may arise to-day, is that of

having it settled that we as individuals are standing in the condition that when the great decree goes forth, we may be found clothed in the righteousness of Christ, and ready for the coming of the blessed Lord.

Dead Boy Visiting Mother

MAURICE MAETERLINCK, said to be one of the greatest literary figures of Belgium, in his book "The Wrack of the Storm," tells the story of a woman whose son was killed on a battle field in France. When Maeterlinck called on this lady, who was an intimate friend of his, he expected to find her stricken with grief; but instead, he found her very happy, as she told him of the visits she was con-

at last to cover a hideous doctrine that will wreck souls? The fact must be continuously impressed upon our minds, that God's word warns us of delusions so cunningly prepared that, if possible, they will deceive the very elect. See Matthew 24: 24.

This friend of Mr. Maeterlinck's speaks of death as a "release," and says that it removes a weight, and that it brings joy. God's word says, "The last enemy that shall be destroyed is death." 1 Corinthians 15: 26.

According to the Book, then, death is not a joy, it is not a relief, but it is an enemy. God's word represents the victorious righteous as exclaiming, at the time of the resurrection, "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 15.

Just as the Word indicates, there is "sting" in death, and not joy. We should be exceedingly careful about accepting doctrines that are so manifestly contradictory to the clear statements of the inspired Book.

ONE of the most fascinating questions for men to study has ever been that of the future state. What of the hereafter? Even away back in the days of Job, before the time of Moses, the question was, "If a man die, shall he live again?" Job 14: 14. God's word is specific in answering this question. God will also give an experience to each individual so that he may know that the question is correctly answered. But in these times, men are turning away from that Word to the foolish experiments of science falsely so called, and thus seeking to give an answer to a question that is nowhere answered satisfactorily outside of the divine Book.

A DISPATCH from The Hague, dated February 11, informs the world that the queen of Holland has issued a decree prohibiting the distributing of any further grains to the distilleries and the breweries. This action is taken in order that these good grains may be preserved for food. How good it would be if the brewers and the distillers would recognize that their work is evil and only evil, and instead of being driven out inch by inch, would throw themselves into the great field of humanity's needs, and join in conserving our foodstuffs rather than manufacturing them into poison!

THE *Scientific American* sounds the warning against running an automobile engine, or any other internal combustion motor, in a "closed garage under any circumstances." These motors, when running, produce a gas that is both odorless and colorless, but at the same time, is very fatal.

AMONG the acts of the Bolshevik government in Russia has been the simplifying of divorce proceedings; and since that action was taken, it is said that 38,000 applications for divorce have been made in Petrograd alone.



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WHITE-HAIRED GRANDMOTHER WITH ALL HER WORLDLY GOODS
FLEES FROM GERMAN FIRE.

This white-haired grandmother with her worldly goods stowed in a wheelbarrow is making her way out of the home of a lifetime, because the Germans driven from a French village turned their guns on the town, endangering the lives of all the inhabitants. She is slowly trudging to her new home, and she doesn't know where that will be. To the left of the photograph, one of the ambulances of the American Field Service is ready to relieve the stricken people as much as possible.

tinually receiving from the spirit of her dead son.

This lady told Mr. Maeterlinck that her son "is more alive than he ever was; he is free and happy. He does just as he likes. He tells me that one cannot imagine what a release death is, what a weight it removes from you, nor the joy which it brings. He comes to see me when I call him. He loves especially to come in the evening; and we chat as we used to do. He has not altered; he is just as he was on the day when he went away, only younger, stronger, handsomer. We have never been happier, or more united, or nearer to one another."

Many people will say that such an experience is "perfectly beautiful." But may not this apparent beauty be found