

Signs of the Times

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The "One Big Union" Idea

By HORACE G. FRANKS

WE are living in a generation of unions and confederacies. Nations, churches, capitalists, workers,—all are associating themselves together, believing in the old proverb that "unity is strength." A few years' experience of trade-unions has produced, in the minds of many labor leaders, dreams of what could be done if the workers of the world were united in *one big union*; hence the birth of the O. B. U. in the labor world.

In the political realm, we see, yet with hope mingled with trepidation, the birth of the League of Nations, the "one big union" of international politics.

In the religious sphere, we see the multitudinous schemes for the fusion of all denominations into one Christian church, a move which is naught but the outworking of that same idea, and which will probably result in "one big union" of all Christendom. In America there is the "World Conference of

Faith and Order"; in England there is the joint committee of the Established Church (appointed by the archbishops of Canterbury and York) meeting with the representatives of the Free Church Council in the interests of reunion; while in Australia there is the much discussed "United Church of Australia," which will be a gathering together of the Methodist, Presbyterian, and Congregational denominations, a union which in Canada has already reached the point of accomplishment.

In addition to these great avenues leading to the One Big Church Union, we call to mind the memorial of about eighteen months ago, signed by some hundred American representatives of the Congregational, Episcopal, Presbyterian, Methodist, Baptist, Lutheran, Moravian, and Quaker churches, and laid before the House of Bishops of the Episcopal Church.

One of the latest moves was the mission of leading Episcopalian bishops from America to Rome for the purpose of con-



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The large cities of the world have new and difficult problems to solve since the signing of peace and the demobilizing of the armies. Men who have formerly served their country on the battle fields, fearless of personal danger, are quick to resent the jurisdiction of the civil authorities if they feel that these are molesting or detaining their former comrades. The photograph shows discharged British soldiers and sailors forcing the mounted police of London to flee during an attack precipitated just outside of Westminster Abbey. The riot followed a meeting of soldiers and sailors that was held in Hyde Park, where it was represented to them that certain of their number had been unlawfully detained. Large bodies of men used to excitement and unemployed present a problem for Europe that is taxing the policies of the statesmen of the Old World.

ferring with, and if possible securing the cooperation of, the Vatican in a World Conference of Churches, the object of which is, it is generally believed, to secure a union of the Episcopal, Greek, and Roman Catholic churches.

Church leaders are feeling that denominationalism is ruining the religion of Christianity, and that the church must retreat from the careless methods of attack, and must fall back on a "Hindenburg" line and "organize itself into a body powerful for defense."

EMPEROR ZENO ESSAYS FEDERATION

Before logically tracing the ultimate result of the working of this O. B. U. of religion, let me pen a historical word picture of a similar doctrinal peace treaty. I refer to the Henoticon of 482 A. D. In that year, says Dean Milman in his history, "the emperor Zeno beheld with commiseration and dismay his distracted empire; he determined, if possible, to assuage the animosities and reconcile the hostile factions." The result of his effort thus to appease the strife was the issue of his famous Henoticon, or Edict of Union, which was composed, it is believed, by the bishop of Constantinople. It aimed not at the reconciliation of the conflicting opinions, but hoped, by avoiding all expressions offensive to all parties, or as Gieseler puts it, "by reducing the points at issue to more general principles," to allow them to meet together in Christian amity.

The immediate effects of the edict seemed to encourage the hope of success; but, says the historian, "it was only a transient lull of peace." The effort to combine the churches into one harmonious confederacy resulted in an increase, instead of a decrease, of factions, and a greater gulf than ever was created between the Greek and Roman Catholic churches. And it was a gulf that ran red with blood. Constantinople witnessed a fierce, wild fray, in which the hurling of stones took the place of the hurling of anathemas, curses, and excommunications. Two black-cowled armies watched each other for months, finally commencing a battle as a result of which the throne and life of the emperor himself were in peril.

Throughout Christendom, the same wild struggle was seen. Bishops were deposed, either peacefully or by force; and the streets of cities, even the aisles and altars of churches, were stained with Christian blood.

To sum up in a few words, the issue of that first great edict of church union worked itself out in the first great religious war in Christendom, all the contending armies having as their war cry, "Religious orthodoxy."

WILL HISTORY REPEAT?

A modern Henoticon is being formulated, and will doubtless contain all the skill, adroitness, and spirit of reconciliation that marked the edict of the emperor

Zeno. It will certainly omit theological difficulties, and deal only with general principles; it will be subtle to evade subtleties, and indeterminate to escape extermination. But it will contain, wrapped up in its many clauses, the little germ that causes riots, dissensions, and religious warfare; for among a list of "the main attractions of the scheme," we read that "it will enable the church [that is, the new O. B. U. Church] to speak with a united and powerful voice in our legislative bodies."

This new World Undenominational and Pandenominational Church plans to seize the reins of government, and compel the state to place in its statute books laws that are agreeable to the church's social policy. - This new O. B. U. will seek to



intimidate "loyalists to conscience," will seek to compel men to be religious, instead of inviting them to accept the gospel of Christ.

When the church is able to commence "concerted direct action," and compel the passing and enforcement of laws, including those for obligatory Sunday observance, there will come again all the persecution which followed in the trail of Zeno's ancient Henoticon. But there will be on this earth individuals who will stand firm for God, His Word, and His seventh-day Sabbath; and to them is the promise, "He that overcometh, and keepeth My works unto the end, . . . I will give him the morning star." Revelation 2: 26-28.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, and the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God: and I will write upon him My new name." Revelation 3: 12.

"God with Us"

"THEY shall call His name Emmanuel, which being interpreted is, God with us." Matthew 1: 23.

The plan of redemption was not an afterthought. This we learn from Romans 16: 25. God foresaw sin's existence, and made provision to meet the terrible emergency.

Exercise of force is contrary to the principles of God's government. God desires only the service of love, and love cannot be awakened and won by force. Only by love is love awakened. To know God is to love Him.

The earth was dark through misapprehension of God, and only He who knew the height and depth of the love of God could make it known.

As between Lucifer and Christ, the contrast is sharply drawn in the study of two scriptures. The one said in his heart: "I will exalt my throne above the stars of God: . . . I will be like the Most High." Isaiah 14: 13, 14. Of the other, we read that though He was equal with God, yet He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men;" and His whole life, even in His humbling Himself, and becoming "obedient unto death, even the death of the cross" (Philippians 2: 6-8), was to man a visible expression of the love of God.

To Lucifer, in his efforts to turn a universe to rebellion, consequences were nothing. All the powers of his master mind were set to debase God, and at the same time to exalt himself—the age-long course of sin.

Christ, in His efforts to save men, humbled Himself; and at the same time, in everything He said and did, He exalted God. His exaltation of God was in His revelation of God's great love, which was seen in Him as God's greatest gift to a sin-stricken race.

As one of us, Christ was God revealing Himself to men. "In all things . . . made like unto His brethren," becoming flesh, suffering "being tempted," "God was in Christ, reconciling the world unto Himself." Hebrews 2: 17, 18; 2 Corinthians 5: 19.

Christ was Emmanuel—God with us, one of us; given not only for us, but to us. Centuries before Christ was born into this world, yet speaking of it as an accomplished fact, which surely it was so far as the purpose and love of God were concerned, the prophet wrote, "Unto us a child is born, unto us a son is given." Isaiah 9: 6. And the story is further told: "But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Galatians 4: 4, 5. "For it became Him, for whom are all things, and by whom are all things, in bringing many sons

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The LEAGUERS' LAST STAND

By
CARLYLE B. HAYNES

NOT only are many persons in the political world placing their hopes in the League of Nations, but it is also freighted with the hopes of many in the professed church of Christ. In an address in Washington, D. C., on September 24, 1918, which I attended, the Right Reverend Charles Gore, bishop of Oxford, touring this country under the auspices of the Federal Council of Churches, said:

"In the last analysis, a league of nations is the hope of the world because if the nations do not form some sort of compact, another war will come which will break down civilization entirely."

According to the leaders of the Protestant churches of America who spoke at this same meeting, the highest duty of the church to-day is to work zealously for, and throw all its influence on the side of, the great federation of the world which they believe will be accomplished in the League of Nations. To support this federation, they believe, will be to aid in establishing universal and lasting peace on earth. And to establish and maintain universal peace is to prepare the way for the coming of the Prince of peace, Jesus Christ. And the coming of Christ will mean the setting up of the kingdom of God. And that, to these religious leaders, means the beginning of a temporal millennium.

CHRISTIAN UNITY BY LEGISLATION

Hence, according to the reasoning of these leaders, to be working in a political, religious, or social way, for the establishment of a world league, is to fulfill the very purpose of the church, the salvation of the world and the establish-



ment of God's kingdom among men. World salvation is now looked for as a consequence of the creation of a new political structure. Therefore for religion and government to unite should not be considered unusual or surprising, inasmuch as they seek identical objects.

Indeed, the objects for which the League of Nations is to be organized are thought to be so identical with the objects of the church universal, that more than three thousand Protestant ministers in America have enrolled in the organization called The League to Enforce Peace, of which Ex-president Taft is president, pledging themselves to preach at least one sermon a week advocating the League of Nations. This announcement has just been officially made by the League to Enforce Peace.

LEAGUE OF RELIGIOUS DEMOCRACIES

The operations of the League of Nations, however, according to the Protestant leaders who spoke at the Washington meeting just referred to, must be safeguarded, in order to assure an outcome satisfactory to the Christian religion, by making all its forms democratic. It must be a league of democratic nations, a world democracy.

Nor is this all. These democracies must be Christian democracies. The league must be a Christian League, a

"Unemployment is increasing. Bread lines are prophesied. Between the alley and the avenue a great chasm yawns. . . . Man's attempt to enforce the Golden Rule through systems and organizations has failed."

Leaders at the altar and bench, despairing of other means, unite for a universal, overpowering combine of Christian democracies, despite history's warnings against union of church and state.

league of Christian nations, or a Christian World Federation. It must be religious, and that religion must be the Christian religion. The controlling, directing influence of the entire structure must be the religion of Jesus Christ, as interpreted, of course, by its chief spokesmen.

As the lord bishop of Oxford, Charles Gore, again said, after describing President Wilson as "the prophet of the League of Nations":

"I see hope in democracy, but I am not satisfied with the part the church has played. I am persuaded that the best immediate way of promoting religious unity in our country is for the fragments of the Christian church to act together on the moral and social questions of the day. Surely the Christian church would welcome the project of the League of Nations and organize itself in vigorous unanimity to press it. The proposal comes not from wild idealists, but from practical statesmen, including President Wilson, Lloyd George, Viscount Grey, Mr. Asquith, and Mr. Balfour."

As Dr. Arthur T. Guttery, president of the Free Churches of England and Wales, who toured America with Bishop Gore, discussing the question as to whether the recent war meant the failure of Christianity, said: "This war means that Christianity has failed? Just the opposite. It means that everything else has failed."

"CHRIST OR CHAOS?"

On this point that Christianity has not failed because it has not been tried, and hence is the only thing which ought now to be tried, inasmuch as everything else has been tried and failed, there appeared in the issue of the New York Times of



March 22, in the form of a half-page advertisement, under the heading "Christ or Chaos?" an appeal by the Presbyterian Church for a fund of \$40,000,000. This appeal contained the following striking statement:

"Labor and Capital, once at each other's throats, are now both threatened by the Bolsheviki. Socialism awaits its day of opportunity. Unemployment is

increasing. Bread lines are prophesied. Between the alley and the avenue a great chasm yawns. Nation is still set against nation. The principles and practices of governments are in the crucible.

"Science, culture, politics, law, finance, education, sociology, and the armed forces of the world have proven themselves inadequate to meet the world's needs—no

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immersed in a sea of hatred, until the unmentionable atrocities in Belgium, Serbia, and Armenia darkened the pages of modern history with a blackness that can never be effaced.

This great war preëminently stands forth as a herald of the soon coming Saviour. The same Jesus of Nazareth who spoke the Olivet message, said also, through John the revelator, "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." A war of nations is evidently referred to as a precursor of the eventful day of judgment, of reward to the saints, and destruction to them who prefer the god of destruction to the God of righteousness. Some day the cup of hatred, already filled to overflowing, will be dashed in pieces. Already unmistakable evidence is accumulating which bears unerring testimony to the fact that the eventful day is near at hand.

These are days of anxiety and extreme unrest, socially and nationally. Amid the dreary desolation of the past and the uncertainty of the future, men long for some substantial hope that will give them unquestionable authority for future peace. The utopian dreamer is ever present, with his tinsel theories; but his dreams ever prove but fantastical mirages. Amid all the perplexity of earth, there is but one sure foundation for future hope. The inspired Word of God brings a message of cheer. Tribulation, tyranny, sorrow, suffering, and death are the results of the curse of sin; but out of a world chaos, God will build a world kingdom of righteousness. Political intrigues will avail but little. A league of nations is the best humanly devised plan; but laudable as it is, such a league will not insure against all future war. The abolition of all evil, through the destruction of those who prefer iniquity rather than righteousness, is a fundamental necessity.

The fair universe of God has been marred too long already by the plague of sin. The glorious day will soon be ushered in, as Jesus Christ Himself comes as the Prince of peace, to banish forever the midnight gloom that has enshrouded the earth. And the inseparable companions of war, which are skeletoned famine and leering pestilence, receive the same destruction. Their doom is just as certain as was the doom of European autocracy. Only the God of heaven can blot out evil and its hideous train of followers. Tribulation is inevitable in a world of sin, but tribulation is impossible in a world of righteousness.

EVOLUTION DOWNWARD

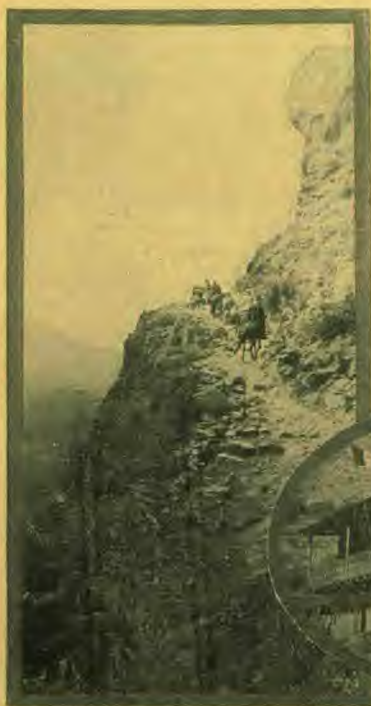
"And because iniquity shall be multiplied, the love of the many shall wax cold." Many pleasing theological theories cleverly elaborate on the advance of the human race in the principles of righteousness. But evolutionary theories are not Bible truths. Cold facts overthrow the fanciful speculations on the uplift of the race. Even the casual observer, if honest, realizes that the world

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HARBINGERS of the MESSIAH

"Permanent peace can never come until the Prince of peace establishes the eternal kingdom, where righteousness holds sway."

By VARNER J. JOHNS



The advance of missions is nothing less than phenomenal. Thousands of Indians in the mountain districts of Peru, freed from their pagan superstition and their debasing habits, are living to-day "saved by grace," their lives conformed to the divine standard of a perfect law. In the oval is shown a mission station in Peru, while at its left is a stretch of mountain trail over the Andes.

"Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail.

"Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for My name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray.

"And because iniquity shall be multiplied, the love of the many shall wax cold. But he that endureth to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matthew 24: 4-14, A. R. V.

THE springtime of eternity brings supreme happiness to those who have been redeemed from the chilling and blighting effects of the winter reign of sin. Self-denial precedes the joy of victory. The cross of Calvary makes possible the crown of immortality. The sunlight of God's presence follows the darkness of tribulation. The message from Olivet opens with a tribulation section. Tribulation must come as the result of the control of sin in a darkened plague spot of a rebellious world. And tribulations have continued with ever increasing prevalence through medieval and modern days.

In studying Bible prophecies, it is well to remember that many of them have a double application. So we find in verses 4 to 20 of the scripture above quoted, a primary reference to events up to and including A. D. 70. But secondarily they refer to the end of the world, of which the destruction of Jerusalem was a type.

WHERE EMPERORS FAIL

"Nation shall rise against nation," said Jesus; and history confirms the prophecy. Permanent peace has ever been sought, but never found. A Cæsar, with

the iron hand of despotism and cruelty, or a Napoleon, with farsighted genius for military conquest, or a kaiser, likewise ambitious for preëminence, may attempt to establish world dominion; but deep-seated racial hatred is the result. Sacred treaties may guarantee eternal friendship; but those sacred documents, though sealed with the oaths of the mightiest men of earth, prove but wastebasket material in time of crisis. Royal families may form intricate intermarriages, until the rulers of the world are all akin; but deadly family feuds supersede the promised peace. Permanent peace can never come until the Prince of peace establishes the eternal kingdom where righteousness holds sway.

A realization of the control of sin, paramount as it is, in affairs of this world, brings a realization of the hopelessness of peace guarantees as long as hatred, envy, and jealousy control individuals and nations. Combine the wars of ten centuries, and their turbulency cannot equal the destructiveness of the war that has passed into history as "the great world war." A few years ago many leading men declared that war was an impossibility. But the world was



Soil Analysis of the Medieval Church

Favorable Conditions for Growth of Specious Errors

By J. A. L. DERBY

TO those not familiar with the history of the Sabbath, it seems that the change from the seventh day to the first must have at least apostolic sanction, else the audacity of the act is incredible. I am speaking, of course, of Protestants. Catholics do not claim any Biblical evidence for the change. To them, the substitution of Sunday for the Sabbath is purely and solely an ecclesiastical act. By Protestants, however, whose rule is, "The Bible and the Bible only, as the ultimate authority in faith and practice," the right of the church to alter a law of God is not admitted. Consequently, when they find themselves accepting as cardinal some usage not found in the Scriptures, it is hard for them to believe that the custom, especially one so nearly universal as Sunday observance, arose from sheer meddling with the divine law.

HERESIES OF APOSTOLIC AGE

It will occur to any one, that for so impious an act to be committed, there must have been either a general apostasy in the church at that time, or some dominating power or authority that could enforce its decrees on the church, this power being itself either apostate or antichristian. This, then, will be the first direction of investigation: Did the change of the Sabbath come about at a time of apostasy or by the usurpation of an antichristian power?

No great research will be necessary along this line to make evident not only that general apostasy in the church preceded and accompanied the adoption of the Sun-day, but that the apostles had distinctly foretold such a decline, and had warned against it, and prophets had pointed out particularly that a change would be attempted in the law of God. Indeed, the falling away from the purity of the faith began in the apostolic church, and was resisted by the apostles themselves. Concerning this tendency, the apostle Paul wrote to the Thessalonians (2 Thessalonians 2:7), telling them that the iniquitous thing was already working mysteriously in their day. Let the seeker for truth read that second chapter carefully. Along with this, he should study attentively the final message left by the apostle with the Ephesian elders. "Take heed therefore unto yourselves," was his solemn admonition, "and to all the flock, over the which the Holy Ghost hath made you overseers, to

feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30.

These scriptures, especially the one in the letter to the Thessalonians, are the basis on which Protestant and Catholic churches alike have expected an antichrist. Every specification of these prophetic utterances has long since been fulfilled.

But the apostles were not the first to whom the coming of the antichrist and his attack on the law of Jehovah were revealed. With the texts just given we

should place the vision of Daniel, recorded centuries earlier, concerning the pretentious, arrogant, and sacrilegious power that was to "think to change times and the law." (Daniel 7:25, R. V.) Having perused these divine utterances closely, let us note their clear teaching:

a. An apostate and essentially antichristian influence was to arise.

b. It was to arise in the church and among the church leaders, and was to work with great subtlety—"the mystery of iniquity" Paul calls it.

c. The mainspring of this power was to be self-exaltation.

d. This power was to assume to change the law of God.

That a startling fall from the perfection of the body of doctrine delivered to the apostles, began in their own time, is not only recorded in secular history, as we have stated, but is shown by the faithful account of the New Testament itself—divisions, lawsuits among brethren, drunkenness at the Lord's Supper, incest, false teaching, such as that the resurrection was past, disfellowshipping the apostles, a general carelessness. (See 1 Corinthians 3:3; 5:1; 6:6; 11:21; 3 John 9; Revelation 2:4, 5.) It is unnecessary to amplify on these emphatic inspired statements. So much for moral decay in the apostolic age.

PIOUS IMPOSTURES

We shall make but brief reference also to the period immediately following the apostolic age and extending to the Council of Nice, A. D. 325. Quotations from typical church writers of the time, and from a few standard church historians, will be sufficient. Both the style and the doctrine of the leading churchmen of that period are distinctly inferior to the style and doctrine of the writers of the New Testament, and church historians find ample and unimpeachable evidence of a general declension of practice going hand in hand with this deterioration of style and teaching. Some of the main characteristics of the style of their compositions will assume large importance later on. It should be here stated, however, that all competent Protestant critics admit the extreme difficulty of determining which of the early writings are not either spurious or interpolations. This fact will astonish those who have always thought that the moral standards inherited by the church of the postapostolic age were maintained in their purity.



"The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire."

But besides the introduction of heathen practices and the perversion of Christian doctrine, which we have already mentioned, we have another evidence of the rapid decline. Of the religious writings, mostly in the form of letters, purporting to come from eminent leaders in the church of the second century, a large amount is now admitted by authorities both Catholic and Protestant to be fraudulent. Pious imposture is thus stamped on the age as one of its most characteristic features. Nevertheless, abundant evidence is not lacking that many of the books now rejected as rank forgeries had great influence on the early church, some of them being regarded as even inspired.

Another feature which much impresses one who reads the religious literature and history of the church of the period we are discussing, is the all but uniform dearth of mature judgment and discrimination on the part of both writers and readers.

Take, for example, of the several productions attributed to Clement of Rome, the one epistle now regarded as genuine in the main. This, his epistle to the Corinthians, is accepted as one of the earliest extant Christian documents. Of him, Professor Terry says: "A few of his quotations seem ill adapted to his purpose. . . Rahab's scarlet thread is said to indicate 'that redemption should flow through the blood of the Lord to all them that believe and hope in God.' The fable of the phoenix is cited as a veritable fact to illustrate the doctrine of the resurrection."

In characterizing the style and matter of another Clement, one of the earliest church fathers, Farrar, in his "History of Interpretation," says of Clement of Alexandria: "His attitude toward the inspired writings is that of his age. [Italics ours.] He makes room for legends even in the New Testament story. His quotations are loose and paraphrastic, and are sometimes attributed to a wrong author. He quotes verses which have no existence. He refers to apocryphal writings as though they were inspired. He attributes the book of Wisdom to Solomon, and the book of Baruch to Jeremiah. He quotes even the 'Revelation' and 'Preaching' of Peter, as well as the 'Epistle of Barnabas' and the 'Teaching of the Twelve Apostles,' as having Scriptural authority. He believes in the miraculous inspiration of the Septuagint, the sibyl, and Hystaspes, and he calls Plato 'all but an evangelical prophet.'"

Doubtless it was in view of such facts as these, that Dr. Adam Clarke, the famous Biblical commentator, says of the so-called Christian fathers: "There is not a truth in the most orthodox creed, that cannot be proved by their authority, nor a heresy that has disgraced the Romish Church, that may not challenge them as its abettors. In points of doctrine their authority is, with me, nothing."

Legend, fable, misquotation, invention of texts, acceptance of spurious and apocryphal books as inspired, quoting books which have no existence, ranking heathen philosophers on a par with the prophets of God, believing that it is lawful to do evil that good may abound,—there you have in part a view of the soil

in which Sunday as a Christian institution took root. We say "in part," for other aspects, which we shall exhibit later, will make these look insignificant.

On the early appearance of the spirit of self-exaltation in the church, we have already quoted from the apostle John.



Burning as a Furnace

By LUCAS A. REED

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up." "They that feared the Lord . . . shall be Mine. . . . in that day when I make up My jewels." Malachi 4: 1; 3: 16, 17.

BEHOLD, then, the day that shall burn as an oven,

Shall burn with the blast of the wrath of the Lord;

The earth shall be torn by the might of His fury,

The hosts of rebellion be slain by His sword—

The day of His judgment foretold through the ages,

The strange day of vengeance, the day of His ire,

When sin and all sinners forever are ended,
The dross and the slag are consumed in the fire.

The gold and the silver, the gems and the jewels,

Shall shine in the light of His favoring grace.

The ransomed of earth shall that day be exalted,

And strengthened to look on His glorious face.

That day of dire vengeance and fire consuming

Shall burn but the dross and the refuse away.

The true and the good shall endure the refining

That burns as an oven in that dreadful day.



Scarcely had the last of the apostles closed his eyes in death, when this prophecy began more strikingly to be fulfilled.

The extent to which this had developed within a few years after the apostolic oversight had ceased, is well shown by the "Epistles of Ignatius." There are fifteen of these, eight of which are now acknowledged to be frauds. Even of Ignatius himself, little is known beyond the fact that he was elder (bishop, the

hierarchists will have it) at Antioch in Syria, and was martyred at Rome about fifteen years after the death of the apostle John. But whether he wrote or not the epistles which go by his name, the antiquity of some of them seems to be well established. From his epistle to the Ephesians, regarded by some critics as unquestionably genuine, we learn how far the exaltation of the bishops had proceeded in his day.

The Methodist authority Terry, whom we have quoted before, in the "History of Biblical Interpretation," which closes his volume on Biblical hermeneutics, speaks of Ignatius as follows: "The writer appears peculiarly anxious that those to whom he wrote should honor and obey their bishop and the presbytery. For he says to the Ephesians, 'Your justly renowned presbytery, worthy of God, is fitted as exactly to the bishop as the strings are to the harp.' He argues further that 'we ought to receive every one whom the master of the house sends to be over his household, as we would do him that sent him. It is manifest, therefore, that we should look upon the bishop even as we look upon the Lord Himself.' He says, in another place, that Jesus Christ was 'both the Son of man and the Son of God, to the end that we obey the bishop and the presbytery with an undivided mind, breaking one and the same bread, which is the medicine of immortality, and the antidote to prevent us from dying.'"

"Equally strong statements are found in his other letters. The student of this exaltation of the hierarchy would do well to notice that the distinction between presbyter and bishop, assumed by Ignatius as a difference between divinely instituted orders in the church, is not recognized in the New Testament.

Thus the apostasy from God and the elevation of prelacy went on together. The latter movement finally resulted in the supremacy of the bishop of Rome, the pope; the outcome of the former tendency is expressed with undeniable accuracy by the famous historian Gibbon. He says: "It must be ingeniously confessed, that the ministers of the Catholic Church imitated the profane models which they were impatient to destroy. The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire: but the victors themselves were insensibly subdued by the arts of their vanquished rivals."—"Decline and Fall of the Roman empire," volume 3, chapter 98, paragraph 16.

Chronologically this issue preceded the other by more than a century. It was not till 538 A. D. that the strife among the bishops for preëminence culminated in the decree of the emperor Justinian making the bishop of Rome head of all the churches and corrector of heretics.

The more direct bearings of the principles discussed herein, together with other factors of equal importance in the change of the Sabbath, but less frequently noted, will be developed in subsequent articles.

The Incarnation of Love

WE are to inquire concerning a Man who has changed the face of society, written His name across the record of states, and altered the constitution of governments. He claims to be divine. His followers believe Him to be divine. Some dispute this claim. Since the claims of this Man have become a problem almost as great as that of creation itself, let us consider the subject.

One thing is certain,—no other name ever rose so high as this name. The very eminence of His success challenges serious inquiry. If He is only human, those who aspire to fame would profit in imitating His beliefs and practices. If He is divine, calling upon that name would produce to-day the same results that were produced when others called out His name beseechingly during His walk on earth. In fact, if He is divine, what He did during His days on earth is but a little section, if you please, of what He was doing before His incarnation, and of what He is able to do since His ascension.

A DIVINE OPTIMIST

Though divinity has a personality, it has also omnipresence. If the personality of divinity came down to walk a little while with us in human flesh, it thereby lost none of its characteristics. The promise of the Scriptures was that His name should be great. Whatever we may think of this Man, we must admit that this promise is fulfilled.

As we attempt to inquire into the divinity of Christ, what standard have we to guide us? How much experience have we had with other manifestations of divinity, that we feel competent to ascend at once the judgment seat and pass upon the claims of Jesus? We have had just about as much experience in that line as we have had in creating ourselves. Our attitude, then, toward this subject must be one of faith in and reliance upon the responses of our being to an influence which can awaken such responses as can no other.

We believe that in Jesus alone we find such an influence. He said He came to restore hope where there was no hope, to bring life where there was death; and He said, "Go . . . speak . . . to the people all the words of this life." The fact that He is able to-day to inspire His followers as no other leader of the human race has been able to inspire them, is a first step toward the proof that His claim to divinity is true. The human race looked forward to just such a leader as He.

Missionaries from the land of China tell us that the backwardness of the sleeping Chinese empire is due to a lack of inspiration in the breasts of the people. On the great Yangtze River, they have seen the boatmen on their rafts, with their sails set. If favorable circum-



The divinity of Christ, if it stands in anything alone, stands in the fact that He is love. His whole life was a manifestation of love. No outward glory, no dazzling waves of splendor, no manifestations of prodigious power, no evidences of external greatness, can ever equal His interior greatness,—the matchless worth of His character.

stances arose, the yellow oarsmen manifested no particular anxiety to take advantage of the contributing circumstances. In this they stand in marked contrast to the follower of Christ, who seems to know when he is on vantage ground, and seems determined to use that vantage ground to make further advancement. On the other hand, if obstacles beset the Chinese raft, our Oriental brother was not alarmed; he took opposition phlegmatically, and waited until destiny should do what he might have done had there been within him an inspiring force. How different this is from the Christian, whose courage rises with danger! Under such circumstances as those, the Christian shows that he is driven by a force outside himself. He is under the divine influence of Christ.

Jesus Christ came to restore that which was lost. He restores to man not only

Its Divinity Proved Authentic

By

BENJAMIN G. WILKINSON

health, but peace; for sin has robbed the human race of both. The record of Adam and Eve after they had sinned is, that both "knew that they were naked"; and in consequence of this knowledge, the record further says, they were afraid. They did not desire any longer to be in God's presence. The guilt of misdoing oppressed them. It is one of the claims of Christ that He came to take away this guilt, and set men free. It is useless to base the claims for the divinity of Christ wholly upon His power to work miracles. To give the soul relief from sin is a greater miracle than the healing of the body. Any religion, therefore, which attempts to prove its divine origin by acts of healing, while denying the existence of sin and its consequences, comes not from God.

When there was laid before Christ a man on a bed, sick of palsy, Jesus brought down the wrath of certain of the Pharisees by saying to the sick of the palsy, "Son, thy sins be forgiven thee." Some of the scribes took up the challenge. Immediately they said, "Who can forgive sins but God only?" To-day the name of Christ gives relief from sin as much as it did in the days of the sick of the palsy. It is awful for a man to be compelled to live with his own guilt. It is like compelling a prince to live in an inclosure allotted to unclean animals. The most convincing claims of Christ rest more thoroughly and more permanently upon His ability to give relief from sin, than on His power to give relief from disease. Nevertheless, we know and can testify that Christ does heal the sick.

Christ came in answer to the expectancy of the human race. Never was any other being so long and so thoroughly announced as He. We can produce quotations from Roman historians who claim that throughout the world, just prior to the birth of Christ, there was general expectancy of the coming of a person who would tear down the existing order of things, and cast humanity in a new mold. Let us consider some of the predictions concerning Him in the Holy Writings.

PROPHECY'S MOST WONDERFUL FULFILLMENT

1. The original promise in Eden predicted the coming of the Saviour of man from sin. He was to be the Seed of the woman, and would destroy the head of the serpent. He was to offer Himself up in behalf of the whole human race. Therefore Jesus called Himself "the Son of man."

2. The promise made to Abraham in Genesis 12:3 was later renewed to Isaac and Jacob. "If the first promise showed that the Christ who was to come was to be human, the promise made to Abraham

and to his followers declared *the nation* to which the Messiah would belong—He was to be a Jew.

3. Later God narrowed down this prediction even to declaring the *tribe* in which the promised Redeemer should appear. "For it is evident," says Paul, "that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning the priesthood." In this change of priesthood, connected so marvelously with the offering that Christ made of Himself, the apostle Paul sees abundant evidences of His divinity.

4. The divine forecasts became so precise as to give us even the *time*. None can study the seventy weeks, that great prophecy given in the last four verses of the ninth chapter of the book of Daniel, without being obliged to acknowledge that divine precision marked the very year of Christ's birth. This is that great prophecy upon which so eminent a thinker as Sir Isaac Newton said he would be willing to stake the very existence of Christianity.

5. And as if to make assurance doubly sure, seven centuries before the time, the

prophet Micah declared to us the honored place where the Messiah should be born. We read that when the babe appeared in Bethlehem of Judea, seven hundred years later, the whole city of Jerusalem was stirred, the Roman king was exceedingly troubled, and wise men came from the East to attest to this great event.

DIVINITY OF LOVE

Miracles and prophecies are evidences, but they are not the only ones. The divinity of Christ, if it stands in anything

(Continued on page 12)

The MIND of JESUS

By
WILLIAM P. PEARCE

WHEN Queen Anne expressed her disappointment at the diminutive stature of Isaac Watts, the hymnologist rhythmically retorted:

*"Could I in stature reach the pole,
And mete the ocean with a span,
I'd still be measured by my soul;
The mind's the measure of the man."*

Mind has been defined as "that force which through organization of nerve matter manifests itself in knowing, feeling, and willing." Thought is an emanation of the mind, as radiations are from light and heat.

Jesus was the Master thinker, because His was the Master mind. His mind was creative. John and Paul link Him with God, when they say: "All things were made by Him; and without Him was not anything made that was made." John 1:3. "By Him were all things created, . . . and by Him all things consist." Colossians 1:16, 17.

He formed Orion and the Pleiades, and sprinkled the star dust over the Milky Way. He lifted the Himalayas and the grand old Rockies, and teemed them with wild life. He made the mighty hollows, and poured into them the waters of the Pacific and Atlantic oceans, the Mediterranean and Black seas, and peopled them with the finny tribes. He forged the earth on the anvil of His omnipotence; and whatsoever He placed in it, He called good.

The mind of Jesus was redemptive. The apostle Paul and the philosopher Drummond advocated love as the greatest attribute of God; but love implies thought. There is no thoughtless love, nor loveless thought, in the plan, purpose, and progress of redemption.

A man saved from a wrecked vessel had the unspeakable horror of seeing his savior swept back into the waves and drowned.

The sight dethroned his reason; and ever after, when accosted, he would look with a soft, wistful gaze, and say, "A man died for me once."

That's what Jesus did when He descended from the glory-land of heaven to the shadow-land of earth. He who "thought it not robbery to be equal with God," became a servant, a substitute for the sinner, to "buy back" sin-scarred man to the sinless God.

The mind of Jesus was incentive. Purity was His ideal thought. That's the reason why He put a premium on pure thinking. "Blessed are the pure in heart: for they shall see God." Matthew 5:8.

The word "mind" as used by Paul may be rendered "disposition," without violence to the text. In the last analysis, disposition is mental. Paul urged the Philippians to "think on" whatsoever things were true, honest, just, pure, and lovely. (Philippians 4:8.) Why?—Because as a man "thinketh in his heart, so is he." Character is only thought crystallized.

Paul doubtless taught what he appropriated—the disposition of Christ. (1 Corinthians 2:16.) Indeed, in one form or another, this was the pivotal point in his teaching. To the Romans or the Corinthians, he has little to say about the earthly events in the life of Christ; nothing to say about the miracles; nothing of Christ's teachings in Galilee or His discussions at Jerusalem; nothing of His bringing Lazarus to life, or feeding the multitudes, or walking on the water, or being transfigured. He passed by all, and emphasized the most essential thing in the believer's life—"the mind of Christ."

What Paul experienced, he wants us to experience—"this mind . . . in you . . . in us." What a transformation would take place if every professed disciple of Jesus had His mind, or His disposition! Relationship to God would be dearer, for Jesus was always in communion with His Father. (Continued on page 15)





EDITORIAL



Here Now, but Also Coming Again

WHEN the doctrine of the second coming of Christ is mentioned, there are individuals who arise to say that Christ is here now by His Spirit, and therefore we are not to look for His coming again.

One of the clearest teachings of the Bible is that the children of God have enjoyed the spiritual presence of Christ all through the ages; and not only is this a Bible doctrine, but it is a glorious experience for those who believe and accept it.

Many do not know or realize that Christ, by His spiritual presence, was with the people in the old dispensation as well as with those in the gospel age. One text from the New Testament Scriptures that will make this point very plain, is as follows:

"I would not, brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual food; and did all drink the same spiritual drink; for they drank of a spiritual rock that followed them: and the rock was Christ." 1 Corinthians 10: 1-4, A. R. V.

Instead of a spiritual rock that followed them, the margin of the King James Version has it, "went with them." The thought of the text is that the invisible leader who stood by the side of Moses to give him his mighty power in his wonderful work in the wilderness, was the Christ Himself, and He "followed" or "went with them," to use His divine influence constantly to lead them to a truer, better life. This spiritual presence of Christ is one of the realities of the gospel that enables the believer to put to the test its literal truth.

But the fact that we may have Christ present with us by His Spirit here and now must not be allowed to eclipse the fact that He has promised also to return the second time, not as a babe in Bethlehem's manger, but in the clouds of heaven, with power and great glory.

The truth in the case is very tersely stated by Dr. James M. Campbell in his recent little volume, "The Second Coming of Christ." He says: "In the book of Revelation our Lord announces Himself as the one 'who was and who is and who is to come' (4: 8). He is the Christ of the past, the Christ of the present, and the Christ of the future; the Christ who came, who is here, and who is yet to come. A complete vision of Christ in relation to time must include these three separate views." If we would have the complete Christ, we must see Him in all His relations with mankind. By faith, we must see Him in the past, we must see Him and know Him in the present, and then we must look forward to His coming again in the clouds of heaven. Anything short of knowing Him in this threefold manner means a failure to understand the Christ that is the central theme of all the Word of God.

When Jesus held that last meeting, as He had appointed, in Galilee with His disciples—a meeting that came just before His ascension to the throne of His Father in heaven—He gave them the great commission and the promise of His continued presence in these soul-charming words: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world." Matthew 28: 19, 20, A. R. V.

Note the promise, "Lo, I am with you always." It is not the statement that He had been with them; it is not the promise that at some future time He would be with them; but it is the divine assurance, "Lo, I am with you always," and the promise reaches "even unto the end of the world."

Then, this promise of His spiritual presence, even to the end of the world, was, according to many other promises in the Bible, to meet its full consummation in the actual presence of Christ at His second coming.

The promises of the Holy Spirit which bring the spiritual presence of Christ are among the richest and choicest treasures in all the Word of God. Read thoughtfully and carefully a scripture that presents a part of the rich treasure of promises concerning the Holy Spirit:

12. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father.

13. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

14. If ye shall ask anything in My name, that will I do.

15. If ye love Me, ye will keep My commandments.

16. And I will pray the Father, and He shall give you another Comforter, that He may be with you forever.

17. Even the Spirit of truth: whom the world cannot receive; for it be- holdeth Him not, neither knoweth Him: ye know Him; for He abideth with you, and shall be in you.

18. I will not leave you desolate: I will come unto you.

19. Yet a little while, and the world beholdeth Me no more; but ye behold Me: because I live, ye shall live also.

20. In that day ye shall know that I am in My Father, and ye in Me, and I in you.

21. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him.

22. Judas (not Iscariot) saith unto Him, Lord, what is come to pass that Thou wilt manifest Thyself unto us, and not unto the world?

23. Jesus answered and said unto him, If a man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him.

24. He that loveth Me not keepeth not My words: the word which ye hear is not Mine, but the Father's who sent Me.

25. These things have I spoken unto you, while yet abiding with you.

26. But the Comforter, even the Holy Spirit, whom the Father will send



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By a vote of 56 to 25, the Senate passed the resolution to submit the woman's suffrage constitutional amendment to the legislatures of the states for ratification. The same resolution was passed by the House. This Federal Amendment is assured of the three fourths vote of the states of the Union, for many of them even now grant full suffrage to the women citizens. Vice President Marshall is shown signing the resolution after its passage by the Senate. Behind him are some of the supporters in the legislative fight.

in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.

27. Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

28. Ye heard how I said to you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

29. And now I have told you before it come to pass, that, when it is come to pass, ye may believe.

John 14: 12-29, A. R. V.

Believing in Christ is the foundation rock upon which we build. Then the Master gives the promise that not only the mighty works done by Him, but even "greater works than these," shall we do; and all this, says the Master, is "because I go unto the Father." The Master, beside His Father upon the great throne of the universe, sends His Spirit to bring the power of the divine presence to His children in this world as they are battling with all the disappointment, the perplexity, the difficulty, and the conflicts of sin. And how precious is the promise that if we ask anything in His name, He will do it!

The fifteenth verse should be carefully noted in passing. It says, "If ye love Me, ye will keep My commandments." And then as we carefully study His commandments, and take hold of the divine power to keep them, He says that He "will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth."

But the Comforter that the Master sends to His children is not seen nor understood by the sinful man of the world. "The

world cannot receive" Him, and the reason for it is that the world "beholdeth Him not, neither knoweth Him." But the follower of Christ may know Him, "for He abideth with you, and shall be in you."

How beautiful is the promise of the eighteenth verse, "I will not leave you desolate"—or, as in the margin, "orphans"; "for I will come unto you." The world will not behold Christ. The world will be asking all sorts of questions concerning Him, and making light of His presence; but to the disciples He says, "Ye behold Me: because I live, ye shall live also."

The twentieth verse informs us that "ye shall know that I am in My Father, and ye in Me, and I in you." This verse is the expression of a living experience that is well understood by the Christian. The Christian is not left to be buffeted about by doubt and by questioning that can find no anchorage, but he learns to know the Lord Jesus Christ and the divine Father. And all this comes into the soul and the life through the influence of the Spirit of God imparted to the believer. He knows the divine Father and the Lord Jesus Christ; because the Master says, I "will manifest Myself unto him." Even one of the disciples could not understand why or how the Lord could manifest Himself to the disciples and not to the world; but this manifestation the Master is talking about is one of an inner experience that is brought into the soul through the influence of the Spirit of God.

And to all such as love Him, the Lord promises for Himself and His Father that "We will come unto him, and make Our abode with him." And to all who through the Spirit have this indwelling presence of the Father and of the Christ, there comes a profound peace—a peace that is beyond all human comprehension, except as it is imparted to the individual by the Spirit of God.

And to those who have this peace there comes the word, "Let not your heart be troubled, neither let it be fearful." How blessed is such a promise as this in these times which are so fearfully trying the souls of men!

We are to rejoice because Christ has gone to the Father; we are to rejoice because from the Father He is able to send the mighty Spirit, the third person of the Godhead, who brings with Him to each individual every blessing that Heaven can bestow. The Holy Spirit brings to each individual the presence and the power of the Lord Jesus Christ and of our heavenly Father.

If the Master were here in person in His human form, as He was nineteen hundred years ago, He could be with only one individual or with a limited group of individuals at one time. But through His divine Spirit, no matter where we are in all this wide world, He can come to each one of us with all the fullness of His personal presence and power. It is beyond the ken of a finite mortal to understand how our heavenly Father can do this. But if we will not trouble ourselves with the how of it, but will be content with the blessed fact that it is true, we may enter into a living experience of this truth, and know in our souls the joy of it.

If we will but believe it and receive it, this spiritual presence of Christ which He so abundantly bestows upon us in this time, is for the purpose of fitting us spiritually, mentally, and morally, so that we may stand in His personal presence when He comes again in the clouds of heaven at no distant day. We must not allow ourselves to be confused upon this all-important topic. Jesus desires that we shall learn to recognize and to experience His spiritual presence now; and then when He comes in person, He will immortalize us, so that we may stand in His literal presence, and enjoy that blessedness forever and ever.

Harbingers of the Messiah

(Continued from page 4)

is sliding down the inclined plane of wickedness, and is rapidly nearing the scrap heap below. Men preach good will and equity, but practice selfishness and iniquity. The principles of righteousness still exist, but their influence is limited.

Leaders in religious thought may be classified in two distinct groups. One class expects the kingdom of righteousness to be ushered in through the gateway of politics, religious legislation, and reform leagues. The principles of right doing, they say, will soon be entrenched in the world, altruism will be the rule, love for fellow men will prevail, and the millennium will be established. The other class of religious leaders accept a literal interpretation of Bible prophecy, for they see in world conditions the fulfillment of the Biblical predictions of the direful results of the control of sin and death.

In 2 Timothy 3:1-5, the apostle Paul catalogues eighteen sins to be found in the last days among those who have "a form of godliness." In the same chapter, he says, "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." Even those who profess the name of Christ are unconsciously drawn into the vortex of wickedness, forget their sacred obligations to God, and "wax cold" in their love to their Creator. The man with a supreme confidence in the Bible as a guidebook, knows that the only hope for this world is in the return of Jesus to establish the kingdom whose citizens are "the saints of the Most High."

WITNESSES TO THE WORLD

A realization of the facts as they are, does not lead a faith-filled man to fold his hands and mournfully soliloquize on the awfulness of sin. A thousand times no! A man whose trust is in God and the Word of God, is filled with a desperate earnestness in bringing men to Christ Jesus. His greatest endeavor is to live the Christ life himself, so that through his influence, many others may be brought to a saving knowledge of the message of God. His calling is the highest of all callings, for he is wholeheartedly engaged in a proclamation of the "gospel of the kingdom to men of earth."

"And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." As the Saviour of the world communed with His disciples on the Mount of Olives, these assuring

words came from His lips. From a human standpoint, the outlook was dark indeed. Christ was "despised and rejected of men." Even His closest companions revealed so many defects of character, that apparently the work could never be completed. The gentile lands knew nothing of the Messiah nor of His gospel. In Judea, the ministry of the Son of God was apparently a failure. But Jesus could say with all confidence, "This gospel shall be preached." This was fulfilled before the end of the Jewish nation, in A. D. 70. See Colossians 1:23. It will be fulfilled again before the second advent.

Missionary efforts had made but little progress until a century ago the world suddenly awoke from an age-lasting slumber. The amazing increase of knowledge during the past one hundred years, the printing facilities, the easy methods of travel, have brought the distant lands of earth within speaking distance of this land of progress.

UNPRECEDENTED EFFORTS

The advance of missions is nothing less than phenomenal. The civilized world wondered at the courage of a Livingstone or a Stanley, as they apparently courted death in entering the Dark Continent. A light-filled gospel has now illumined that continent with the light of heaven.

Thousands of Indians in the mountain districts of Peru, freed from their pagan superstition and their debasing habits, are living to-day "saved by grace," their lives conformed to the divine standard of a perfect law.

Head-hunters of the islands of the Pacific, a decade ago feared and avoided by the civilized races, are to-day cleansed from sin, seeking souls instead of heads. From the frozen lands of the north to the beautiful summer lands of the tropics, and from the deadly plague lands of Africa to the desert lands of Arabia, the "gospel of the kingdom" has permeated this dark world of sin. The problems for future advancement are still of great magnitude; but the past progress, remarkable as it is, makes certain the complete triumph of the missionary movement.

The gospel does not convert the entire world. The Word simply goes as a power-filled "witness" to the men of earth. Many are transformed by its power, but only a comparative few in proportion to the millions who reject its message. The world-wide proclamation of the gospel gives convincing testimony to the fact that the blighting régime of sin is almost over. Wickedness brings tribulation; but the gospel of Jesus Christ annihilates evil in the human heart, and illuminates the future with the light of hope. Soon the gospel commission will be completely fulfilled. "And then shall the end come." The tribulation section closes with this message of cheer. The sunlight of "the blessed hope" permeates the darkness of tribulation. The expectation of the people of God is the return of their Saviour.

A CHARACTER formed according to the divine likeness is the only treasure that we can take from this world to the next.

ELLEN G. WHITE.

The Daughter of a Certain Rich Man

THREE weeks passed. Geraldine, now well, and happy in that sweet peace which comes in surrendering all to the Master, came quietly into the room where her father sat reading.

"Papa, I have a great favor to ask of you," she began. "I have been told by friends that the children at the Dexter Orphanage are suffering for want of care, as several of their nurses are very ill of pneumonia. I want to help in some way. May I offer my services until their regular attendants are well?"

"You, daughter, you who have always been so tenderly cherished—you to go and expose yourself to all kinds of disease like a common nurse! Geraldine, daughter, don't you care anything for me?"

"Papa, you have everything to make you comfortable and happy. The orphanage is only four blocks distant, and I can see you nearly every day. I will be very happy if you will give your consent." Then in a whisper, "It is for the Master."

The fond father took the girl's soft hands in his own, and smoothing back the nut-brown hair that fell about her beautiful face, replied: "I believe as you do, my child, though I cannot make the surrender now. I am willing that you do as you suggest, for I know it will please you, and I am proud to have a daughter like you, Geraldine."

Tears sprang to the girl's eyes as she replied: "Thank you, papa! Then I shall go in the morning, and remain if they will keep me."

A FEW evenings later, as Geraldine and her father were taking their evening walk—for Mr. Larrington called for his daughter every evening, and took her home, where they spent two hours happily together—the devoted father told of receiving a long letter from his boy across the sea.

"He is getting along beautifully, dear, but longs to be home with us again. His letter is as full of religion as was the last. I am sure you will enjoy reading it. Here we are home again; and now read the letter, and then for some music to cheer us before you return to your duties. You have been away so much of late that the piano is getting lonesome for you, I am sure, and so am I."



There was now no time to lose; and a big, sturdy fellow, throwing the unconscious Geraldine over his shoulder, descended the ladder.

THERE had been another busy week for Geraldine. Not all the nurses had yet returned, and she found plenty of work to occupy both heart and hands. It was now Thursday night. The little ones had all been tucked under their white covers, and were asleep hours ago. The night was warm and oppressive, and hours passed before Geraldine finally lost herself in a restless slumber. Suddenly—

Clang! Clang! rang the great gong of the fire motor as it dashed up the streets toward the Dexter Orphanage, where great bursts of flame were seen coming from the lower windows. Within, all was confusion. There was no time to dress; but hastily donning robes and slippers, the attendants gathered up as many of the smaller children as they could handle, while they called to the larger ones to assist in whatever way they could, or wrap their blankets about them and make for the fire escapes with all possible speed. Ready hands helped; but in spite of all the firemen could do, the flames continued to gain headway, and it looked to the spectators as if the building must go.

The main ward on the first floor had been cleared, also the large room on the second floor, when it occurred to Geraldine that the little ones in the room in the east wing might not have been rescued. The smoke was now stifling, and the firemen had warned her that she must leave the building at once; but with an earnest prayer for strength, she crouched low, and stumbling, falling, creeping, she reached the room, to find the little ones screaming in terror, and choking from the dense smoke which came pouring in great volumes up the elevator shaft.

Retrace her steps she could not; so, taking in her arms the two crippled

PART FOUR

The Orphanage Fire

By
MARGARET
W. LOCKE

children who could not walk, and entreating the others to hold tightly to her robe, she made her way to the window, where, fainting under her heavy burdens, she fell to the floor. Had her time come?—No; for He who sees each sparrow fall to the ground, had a care for Geraldine Larrington.

The firemen, noticing that this wing was somewhat apart from the other rooms, feared lest some one might have been overlooked here; and hoisting a ladder, they entered by the window, to find the girl senseless upon the

floor, the sobbing, choking little ones by her side. There was now no time to lose; and a big, sturdy fellow, throwing the unconscious Geraldine over his shoulder, descended the ladder, while his comrades rescued the children. Sympathetic hands took them in charge, and carried them to homes near; and a few minutes later, the floor of the orphanage fell in, and shortly nothing remained save the south wall and smoking *débris*.

GERALDINE opened her eyes to find herself among strangers, and for the moment, could not think what had happened; but the cry of a baby in the next room brought back a rush of memories that caused her to sit erect and cry out: "Oh, are they all safe! Did I get them all?"

"They are all safe, dear; all is well," said the woman by her side. "And do you feel better now?"

"Better, but weak and tired," replied the girl wearily, "and such a sore throat and chest, from the smoke."

The women were tender and kind; but Geraldine grew rapidly worse, and a physician was summoned, and Mr. Larrington notified.

His surprise and dismay knew no bounds when he was informed of his daughter's condition, as he had slept soundly, and had not heard the alarm of fire in the neighborhood.

"Your daughter's heart is in a bad condition, from this experience she has just passed through," said the white-haired physician to the girl's father, after the first greetings between Geraldine and her parent. "I would advise you, sir, to take her to the Prospect Sanitarium, over on Fourth Avenue. There she will have every care, and the proper rest and treatment for her case. She is unstrung

and overworked, and needs freedom from worry and care for some time.

"Let me congratulate you on such a daughter as you have, sir. Not every girl would refuse to leave the building until all were safe. Why, haven't you heard?" as he noted the look of surprise and interrogation on Mr. Larrington's countenance. "Your daughter remained in the building, assisting the children, until all were out but some in the east wing, who had been forgotten by the other attendants. Remembering these, she groped her way to their rescue, and was found just in time by the firemen, in a faint upon the floor."

At this recital of Geraldine's heroism, the fond father bowed his head and sobbed like a child.

"I would act upon your suggestion, doctor," said he, upon recovering himself; "but my daughter has several times mentioned to me that in case of sudden illness, she would like to be taken to Garden Sanitarium."

"Ah, yes, the one on Elm Avenue. I am personally acquainted with Dr. Stillman, and know him to be a conscientious physician and a Christian gentleman of sterling qualities. You will do well to take her there. The methods of treatment used are excellent in her case—hydrotherapy, and other rational treatments."

TWO hours later, Geraldine was comfortably settled in the sanitarium that she had heard so much about and had one day visited with Miss Meyers and Miss Bonnihue. Her father sat by the side of the little white bed, lovingly caressing the slender hand that lay upon the coverlet. The white-capped nurses flitted to and fro and smiled encouragingly to the girl; and Mr. Larrington left, feeling that she was in good hands.

Every day, he came to see her, talking and reading; and Geraldine grew stronger, and was soon walking with him on the lawn, or strolling down the avenue under the leafy elms. Miss Meyers and Miss Bonnihue came often, and entertained her with recitals of their experiences among the poor.

"To-day," said Miss Meyers, "we visited a poor old man who had fallen and broken his hip. He seems to be a sincere Christian. We read to him out of God's Word, and he requested us to read the twenty-fourth chapter of Matthew, beginning at the thirty-seventh verse."

"What is that about?" queried Mr. Larrington.

"As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be," quoted Miss Bonnihue.

"But isn't it all right to eat, drink, and marry?" asked Mr. Larrington.

"In the beginning," replied Miss Meyers, "God told Adam, 'I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.' The Word also says, 'And out of the ground made the Lord God to grow

every tree that is pleasant to the sight, and good for food.'

"Man's drink was the crystalline waters of the river that flowed through Eden; but he has not been satisfied with the good things God gave him, and has since 'sought out many inventions' for the gratification of appetite, and it is now as it was in the days of Noah—people do not eat to the honor and glory of God, but eat for gluttony.

"The apostle Paul says, 'Every man that striveth for the mastery is temperate in all things,' and, 'I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.'

"Of the marriage institution, its Author said He 'brought her [Eve] unto



"To-day," said Miss Meyers, "we visited a poor old man who had fallen and broken his hip."

the man,' and, 'Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.'

"The apostle Paul commanded, ' whatsoever ye do, do all to the glory of God.' There is a great difference between eating, drinking, or marrying for God's glory, and doing these things for our own glory or self-gratification.

"In the days of Noah, people gave far more heed to the pleasures of life than to their salvation. Noah warned them of coming disaster for a hundred and twenty years; yet they only mocked God's servant, and continued their revelings 'until the Flood came, and took them all away; so shall also the coming of the Son of man be.'

"The poor old man at the hospital told me he had been trying for the past ten years to be ready for our Lord's return; but now he fears he will not live to see that glorious event, although if faithful, he will be raised to behold his Master in the resurrection of the just."

"A gentleman to see Miss Larrington," quietly announced the nurse at the door.

(To be continued)

"VERY few persons ever die of old age. Most of them die of preventable diseases."

The Incarnation of Love

(Continued from page 8)

alone, stands in the fact that He is love. His whole life was a manifestation of love. No outward glory, no dazzling waves of splendor, no manifestations of prodigious power, no evidences of external greatness, can ever equal His interior greatness,—the matchless worth of His character. The gospel story is *multum in parvo*. To bring our sins before us, to revive in our lives the story of Bethlehem, of Nazareth, of Gethsemane, of Calvary, and of Mount Olivet, is to lift man into communion with the divine.

Tennyson wrote many beautiful things. A friend of his relates that toward the close of the poet's life, as they sat around a camp fire, after a hunting trip, he was asked what he regarded as the most beautiful thing he ever wrote. After musing a while, Tennyson replied that there was one thing he wrote which he esteemed above all others, and if he had never written anything but that, he would have felt satisfied. It was these words:

"Love took up the harp of life,
And struck the strings with all its might,
And smote the cord of self,
Which, trembling, passed in music out of sight."

Never was there offered to man a life like the life of Jesus. It was love—yes, more, it was love divine.

The Leaguers' Last Stand

(Continued from page 4)

matter how much inherent good they may possess. Man's attempt to enforce the Golden Rule through systems and organizations has failed.

"The way to victory is through the church of Christ.

"The way to service is through the cross of Christ.

"The way to peace is through the spirit of Christ.

"Christianity has not failed—it has not yet been tried."

And because, in the past, every human invention in government—imperialism, autocracy, absolute and constitutional monarchy, and nonreligious democracy—has proved inadequate to save the world from war and safeguard the liberties and happiness of the human race, therefore in the League of Nations, Christianity as a governing power, or Christian democracy, must be given a trial.

A NEW ERA

Dr. Guttery felt no fears regarding the outcome of such a trial of Christianity as a governing power. Where everything else has failed, Christian democracy will triumph, liberty will prevail, wars will cease to the ends of the earth, universal peace will be ushered in and continue. In a dramatic climax of his address at the night session of the meeting in Washington, Dr. Guttery cried, "The world governed in liberty shall be the kingdom of the Son of God."

It was three days after this meeting in Washington, or on September 27, that President Wilson, opening the Fourth Liberty Loan campaign in New York City, definitely placed the government of the United States on record as favor-

(Continued on page 14)

SECRETS OF LONGEVITY

Surprising Results from Pure Food

By

DANIEL H. KRESS, M. D.

GLUTTONY and the free use of flesh tend to drowsiness, idleness, and the many social ills, the crime, and the impurity so prevalent. The same products that cause muscular fatigue cause also fatigue of the brain cells, and are responsible for the lack of ambition, the feelings of despondency and depression, that often lead to suicide and insanity. The free use of these foods is undoubtedly one of the causes of the rapid increase of insanity; for meat extract is not only a muscle poison, but a brain poison. It paralyzes the will power, and deadens the higher and nobler instincts. Therefore a person who relies upon these animal substances for sustenance, cannot possibly have either the mental or the spiritual clearness of vision that he otherwise might have, neither can he possess the power of self-control that he might possess if his blood were cleansed from these poisons.

Flesh foods, on account of the uric acid and other poisons they contain, act as a stimulant. This can be proved by any one who wishes to make the experiment of swallowing a few grains of uric acid. Stimulation may be mistaken for strength.

MORE SLAVE DRIVING

Artificial stimulants act mainly as whips; they add no strength. Therefore all such stimulation must soon be followed by a corresponding depression. The feelings of depression create a desire for more stimulation. One of two things results—the flesh eater feels compelled to take his usual dose of uric acid concealed in meat, or he discovers, after a time, that other stimulants, such as tea, coffee, tobacco, or alcoholic beverages, will answer the same purpose, whipping up the worn-out body and mind. The vegetarian finds no difficulty in getting along on two meals a day, and does not feel the need of any drink stronger than water.

Flesh foods are valued because of the albumens they contain, and they might be termed good foods did they contain nothing else. In order to get these albumens pure, it is necessary either to wash the beefsteak thoroughly, as we would a filthy garment, and for the same purpose—a custom that formerly prevailed, and still prevails to some degree, among orthodox Jews—or else obtain the albumens direct from the vegetable kingdom. The latter is certainly the wiser and better way, especially since some of

"You always get what you prepare for. Most men expect to die at seventy or thereabouts. They educate themselves for death, live up to it, and it comes for that reason." So says Captain Diamond, a hale and hearty and strenuous centenarian, at the age of one hundred six years. Those who know him say that he looked as young at one hundred as he did at sixty.

these foods yield abundantly of albumen. For instance, one pound of beans, peas, or lentils contains more albumen than do five pounds of beef. Nuts and nut products furnish more albumen than does flesh. In addition, these products are rich in fats, and in other food elements needed by the system.

CENTENARIANS' SIMPLE HABITS

Dr. Burney Yoe, of King's College, author of "Food in Health and Disease," examined a number of centenarians. "They were all found to be sound sleepers. Thirty out of forty-five had excellent memories; only six had poor memories. As to diet, out of thirty-eight, three had never eaten meat or fish, four had barely touched it, twenty had used it sparingly, and ten moderately. The thirty-eight were said not to have changed in any great measure from the simple habits of their youth."

George Murray, M. D., F. R. S., in his little work on "Results of Information Received Respecting Nine Hundred Persons Who Had Attained the Age of Eighty Years," including seventy-four centenarians, says, "Most interesting and important of all are the life and habits of these old people, among which activity, out-of-door exercise, early rising, with moderation of diet and alcohol, are evidently among the important factors of longevity."

Again he says, "It is perhaps scarcely less important to note that our centenarians were for the most part small meat eaters."

According to Sir Isaac Holden, who died at the age of ninety-two, the two great essentials for those who would live long and be healthy, are outdoor exercise, plenty of fresh air, and plenty of fruit. "I take for my breakfast," he said a few years ago, "one baked apple, one orange, twenty grapes, and a biscuit made of bananas."



The Hon. J. E. Weeden, of Randolph, New York, stated some years ago that although naturally of a feeble constitution, and an almost constant invalid until he reached the age of twenty-five years, during which time his life was often despaired of, yet by the adoption of vegetarianism and abstinent and regular habits at the age of thirty, he had attained to the age of nearly eighty years, and for half a century enjoyed almost uninterrupted health. He was still engaged in the practice of his profession, and daily walked a mile to his office and back. He slept with his windows open summer and winter, and for thirty years had not been confined to bed a single day by sickness.

Fifty years before this, Mr. Weeden adopted the plan of eating but twice daily, discarding the use of tobacco, to which he was then addicted. Soon after, he abandoned the use of tea and coffee. His mother died at the age of thirty-two, of consumption. He was the oldest of thirteen children, all but the three youngest of whom had been dead for years. No one can reasonably doubt that the simple and temperate mode of life adopted by Mr. Weeden in early manhood proved an inestimable blessing to him, and the means of securing to him a long and useful life.

ATHLETE AT ONE HUNDRED SIX

Captain Diamond, of San Francisco, at the age of one hundred six years, claimed to be the world's champion athlete of his age. He never used tobacco or any other stimulant, and had not eaten a pound of meat for more than fifty years. He began to live at an age when most men get ready to die, and when past one hundred, took a full course in physical culture, and came out with strong muscles and limber joints.

He was born in Plymouth, Massachusetts, May 1, 1796. For half a century,

Captain Diamond lived an ordinary, uneventful life. Until he was sixty years of age, the only unusual thing about him was that he did not use coffee, tea, or stimulants.

"You always get what you prepare for," said the captain. "Most men expect to die at seventy or thereabouts. They educate themselves for death, live up to it, and it comes for that reason."

It is stated that a number of years ago, while working on a street railway as a gripman, he came near losing his position, not by reason of incompetence, but merely on account of his years, being then over eighty years of age.

By those who are well acquainted with him, it is said that he looked as young at one hundred as he did at sixty.

QUIZ FOR PREACHERS

In the useful life of John Wesley, and his remarkable health in old age, we have a beautiful illustration of the reward that will surely crown those who are temperate. In 1747, John Wesley wrote to the bishop of London, "Thanks be to God, since the time I gave up the use of flesh meat and wine, I have been delivered from all physical ills." According to Dr. Stephens' "History of Methodism," these are some of the questions he required his preachers to answer:

"Are you temperate in all things? To take, for instance, food: Do you use only that kind and that degree which are best for both soul and body? Do you see the necessity of this? Do you eat no flesh suppers, no late suppers? These naturally tend to destroy bodily health. Do you eat not more than three meals a day? Do you take no more food than is necessary at each meal? You may know if you do, by the load at the stomach, by the drowsiness or heaviness, and in a while, by weak or bad nerves."

It is said that Wesley did not inherit a robust constitution, and during his youth, had many seasons of severe illness. While he was very temperate in all his habits, he did not reap the full benefit of his abstemious life until after he reached the age of forty. At the age of sixty-eight, in writing of himself, he said:

"From ten to thirteen or fourteen, I had little but bread to eat, and not a great plenty of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up, I chose to eat sparingly and drink water."

At the age of eighty-two, he wrote, "To-day I entered my eighty-second year, and found myself just as strong to labor and as fit for exercise of body and mind as I was forty years ago."

A year later, he said: "I am a wonder to myself. It is now twelve years since I have felt any sensation of weariness."

Man in the beginning subsisted on the products of the earth,—grains, fruits, and nuts. (Genesis 1:29.) Gradually he has wandered away from his simple habits; and as a result, each succeeding generation gives evidence of greater degeneracy, physical and mental, and has less vitality to begin life. The sins of the fathers have been visited upon the children. The capital which the children should have inherited, their fathers have squandered. At present, the aver-

age age of man is only thirty-seven years; and about one third of the earth's population die before the age of eight years.

TEMPERATE LIVING GOOD INSURANCE

From this, it can be seen that if race decay or degeneracy should continue at the same rate in the future as in the past, the earth would be depopulated in a comparatively short time. Unless reforms are speedily made, the time will surely come when the earth will be ripe for the plague or any other germ disease, and we shall meet with a fulfillment of the prophecy, "A thousand shall fall by thy side, and ten thousand by thy right



John Wesley, the founder of Methodism, said: "From ten to thirteen or fourteen, I had little but bread to eat, and not a great plenty of that. I believe that this was so far from hurting me that it laid the foundation of lasting health. When I grew up, I chose to eat sparingly and drink water." At the age of eighty-two he wrote, "To-day I entered my eighty-second year, and found myself just as strong to labor and as fit for exercise of body and mind as I was forty years ago."

hand." To the temperate Christian, the promise is given: "But it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. . . . There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

Plain living is always associated with high thinking. A truly healthy body is the natural companion of a healthy mind. However good the quality of mind may be, unless the body is in tune, the mind will be cramped in its work. A sickly man sees everything darkly. His vision of life is blurred. He sees the mud instead of the stars, the thorns and the briars in place of the lilies, the pinks, and the roses. He has a jaundiced view of life. A man who eats flesh meats freely cannot possibly have a whole body. He cannot, therefore, be the highest type of thinker. The mind is the filter of thought. If the filter is impregnated with poisonous elements, the thoughts cannot escape the contamination.

"THERE are preachers who are starving all the lambs to death while trying to feed one or two giraffes in the congregation."

The Leaguers' Last Stand

(Continued from page 12)

ing the formation of a World League of Nations as a part of the peace settlement. Speaking editorially in comment on the President's statement, the *New York Times*, the next day, September 28, said:

"The constitution of the League of Nations, therefore, in the President's view must be part of the peace settlement itself. That would mark the beginning of a new era in the history of the world, a wonderful reversal of the intents and policies that led to the formation of the Holy Alliance. Plainly, the words spoken by the President last night will turn the thoughts of all the world to the future, to a vision wherein may be seen peace on earth not to be disturbed by plotters to satisfy imperial greed and ambition."

THE ANGLICAN CHURCH FAVORABLE

And next day, in a letter to the *London Times* of September 29, the archbishop of Canterbury responded to the President's address for the Church of England, by saying:

"With the straightness and force which we have learned to expect from him, President Wilson in his speech of yesterday describes the character and vastness of the issues which are at stake. He appeals to the governments of the allied nations to say plainly whether or no, in the plan now being shaped for the League of Nations, their vision and their purpose correspond with his. I can speak for no government, but I am convinced that the mass of thoughtful Christian folk in England feel with an earnestness beyond words the force of his contention that for reason not of policy but of principle, not of national interest but of righteousness and justice and enduring peace, we want a League of Nations on the very lines he has drawn.

"Details there may be in his description which need elucidation or development, but his outline has our unhesitating support. We are not afraid of such items of self-surrender as may here and there be involved for this nation or that. The issues are world-wide. Our vision and our purpose must be world-wide, too.

"Let Mr. Wilson rest assured of the vivid and eager response which his appeal awakens in the minds of tens of thousands of Christian men and women, upon whose will in the long run, the effective decision must turn. The churches in our land have spoken with no uncertain voice. The responsible vote of our bishops, given eight months ago, was deliberate and unanimous. We not merely welcomed, in the name of the Prince of peace, the idea of such a league, but we desired that provision for it should be included in the conditions of settlement when it comes. Other churches agreed or followed suit. We have not spoken lightly or without assurance of the width and warmth of support on which we count. We give no mere lip adherence to a great ideal. We mean that the thing shall come to pass."

Thus in the League of Nations are their hopes of peace to be realized; Protestant churches see in this the fulfillment of the purpose of the gospel; and no doubt the Catholic Church sees the opportunity of the centuries for a res-

toration of its old-time supremacy. And in this also the students of the Bible see the unfolding of the prophecies in regard to such supremacy, and the consummation of all things.

There seems now to be but little doubt that we may soon expect to see a world federation, a world supreme court, a world parliament, perhaps a world law going forth "out of Zion," and the attempt to establish a world religion, the announcing of a lasting world peace, and a proclamation establishing world salvation.

"God with Us"

(Continued from page 2)

unto glory, to make the captain of their salvation perfect through sufferings. For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren. . . . Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; . . . for verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Hebrews 2:10-18. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them." 2 Corinthians 5:19.

In Christ, God linked Himself with humanity, and blood touched blood, that, reaching to the very lowest, He might raise us to the very highest. Redemption was only possible through humanity, and God became flesh—Emmanuel. To know Him is to love Him. "Acquaint now thyself with Him, and be at peace." By love is love awakened. "We love Him, because He first loved us."

A. R. BELL.

The Mind of Jesus

(Continued from page 8)

Service would be sweeter, for Jesus exhibited this in its fullness, when He washed the disciples' feet. Love would be nobler, for the heart of Jesus was always compassionate. Good for evil was His motto.

If we had this mind of Christ, we would have that unanimity of thought, action, and affection which Jesus had with His Father. Bickerings and divisions, unkind words and acts, bossism and pride, would cease, and each would esteem the other better than himself. (Philippians 2:3.)

It is this gracious and blessed mind of Jesus which is the "cure for self-importance." Vainglory would disappear as a May snow disappears before the warm rays of the sun. This mind of Jesus, properly considered, is an incentive to real living. With such a mind, one will be meditative, investigative, and communicative.

"Such was Christ's truth, and such His zeal,
Such deference to the Father's will,
Such love and meekness so divine,
I would transcribe and make them mine."

THE whole world is a hospital ward. Be careful how you walk through it. Be instant to give and forgive. Be gentle men and gentle women. Be not pathetic, be sympathetic. "Blessed are the merciful: for they shall obtain mercy."

ORVA LEE ICE.

FOR SALE: A good seven-room house, with screen sleeping porch, bath and modern conveniences, water, electric lights, etc., about twenty minutes' walk from Pacific Union College. The only plastered house available in the vicinity of the school. The house alone cost about \$3,300. One and one third acres of land, small barn and garage, woodshed, chicken house, etc. An ideal place for a family wishing to attend school. Price \$1,500; reasonable terms. Address Pacific Union College, St. Helena, California.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$12, 15 gal. \$35. Quick shipments our motto. A. J. Iden and Co., Nevada, Iowa.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

GOD says that if men will believe, they need not perish. (John 3:16.) Hence we conclude that they will perish if they do not believe. This cannot mean eternal life in torment.

M. A. HOLLISTER.

THE joy of being an overcomer is in itself a mighty victory.

ALBERT CAREY.

COUNTRY HOME FOR SALE



View of the house from the northeast. The northwest view, the best, cannot be photographed on account of the great oak tree.

As Milton C. Wilcox, according to General Conference Council recommendation, shortly leaves the Pacific Press to connect with the Loma Linda Medical College, his property in Mountain View is for sale without reserve. It consists of one acre of land, with family orchard of more than 30 choice fruit trees—apple, apricot, almond, fig, nectarine, peach, pear, plum, quince, walnut—also grapes and berries. There is a palm tree, two beautiful live oaks in the right place, and several eucalypti. Its buildings are (1) A two-story 11-room house—one of the rooms being a large sun parlor—besides three sleeping porches, two bath and toilet rooms, large attic and basement, and large clothes closets. Porches screened in. No better location in town, beautiful view, good neighborhood. Town soon to have very low electric and water rates. (2) A three-room bungalow with bath and toilet, and large screened-in porch. (3) A three-story tank house, thirty feet high, with 3,000-gallon tank giving good water pressure. Water piped to all parts of the property. Rooms for shop, storage, and other purposes. (4) A cool, roomy garage. (5) Engine house. There is also a good well of good water. All buildings wired, and electricity on for both light and power. No incumbrances on the property. The upper floor of the house can be divided into light housekeeping suites. Rent of rooms and bungalow can be made to pay more than interest. Address M. C. Wilcox or H. G. Childs, Mountain View, Cal.

True Foundation for World Peace

"I AM for a League of Nations, any League of Nations—any formula which will be a start in ending war. But no league of any kind, nothing the lawyers can devise, will end war unless we put violence out of our hearts, and we learn international good will, which begins by putting yourself in your neighbor's place, whatever language he speaks. Violence breeds war. . . . Disarmament will not end war. Preparedness is only a relative term. If one side has pitchforks and the other has not, it is relatively prepared, and when leaders have bred the people into fighting rage they will fight—even if they have to give three months' notice—and that again proves the need of international good will and a curb on international suspicion and prejudice."—Frederick Palmer, war correspondent.

Mr. Palmer never said anything truer. International charity must start in the heart of the individuals who compose the nations. The fruit of the Golden Rule will be seen in international affairs to the extent that the seed of this great principle is sown in the units of humanity.

R. D. B.

The Greatest Menace to Health

SURGEON-GENERAL BLUE instructs us to call attention to a document, with the caption, "To-Day's World Problem in Disease Prevention," recently issued by the United States Public Health Service, Treasury Department, Washington, D. C.

This document is "a nontechnical discussion of syphilis and gonorrhea, by John H. Stokes, M. D., chief of the Section of Dermatology and Syphilology, The Mayo Clinic, Rochester, Minnesota." Dr. Stokes is "assistant professor of medicine, Mayo Foundation Graduate School, University of Minnesota."

Major Sawyer, of the United States Medical Corps, in an introduction to the document, speaks of these vice diseases as "the greatest present-day problem of public health." He also speaks of yellow fever, typhoid fever, smallpox, and malaria, as being lesser evils than these sexual diseases.

The Public Health Service is conducting a nation-wide campaign of education to combat the evil and the spread of the dread sex diseases. The aid of the churches and of ministers of the gospel everywhere is solicited. And ministers are especially requested to secure and read this document, and to join in the task of sounding the warning.

The minister will speak not only of the physical dangers to society through the spread of these loathsome diseases, but he will above everything else press home upon the heart and conscience the sin which is at the foundation of the disease that has become a paramount world menace. One of God's Ten Commandments specifically forbids the sin that is responsible for all these venereal diseases; and sooner or later men must answer to God for the sins they have committed, as well as for the disease they have spread through this vice to the ends of the earth.

Ministers and all others who are interested in the betterment of their fellow men should join in this great work, and give the warning so greatly needed at this hour. It is especially desired that the document shall be placed in the hands of ministers, editors, and other public laborers. Surgeon-general Blue says:

"Requests for the booklet should be addressed 'The Surgeon-general, United States Public Health Service, Washington, D. C.,' and should state that the publication desired is a copy of 'To-Day's World Problem in Disease Prevention.'"



International

The major-general of the prohibition forces, William H. Anderson, who as superintendent of the Anti-Saloon League of New York has done as much to beat booze as any one man in the United States. Under war-time legislation enforced July 1, the long drawn out and bitter struggle has been brought to a victorious close. The final battle will undoubtedly be fought in the civil courts in a last desperate stand to save the low percentage beers; but even their doom is sure, as forecasted by the overwhelming majority in Congress who favor the absolute elimination of all spirituous drinks, including the two and three-fourths per cent beers. Congress has enacted stringent enforcement laws that will assist in the carrying out of the spirit of the eighteenth amendment. Mr. Anderson is a native of Illinois and is a member of the bar. Early in his life, he allied himself with the temperance forces, and has fought hard and long against the liquor interests. It is said that he will shortly take up the fight against smoking and drugs.



Prayer Still Efficacious

It is a remarkable fact that as soon as the churches of England and America began to send out missionaries to other countries, a new life was felt throughout Christendom. There is more than one reason for this. One reason, however, is to be found in consciousness of power through prayer. Every true missionary of the cross has been forced to acknowledge, in the face of the darkness he has found in Christless lands, that education, personality, or any talent inherited or acquired, is of little value

without the power of the Christ life. That power can only be obtained through consistent living and prayer.

Any student of missionary history knows many examples of prevailing prayer. In a full measure, that promise has been fulfilled, "Lo, I am with you always, even unto the end of the world."

The Rev. Ira W. Pierce, who recently returned to this country from Turkey, after going through the horrors of the Armenian massacres, has added another testimony to the truthfulness of this promise and the efficacy of prayer. During the reign of terror, the missionaries were much in prayer for themselves and their converts; and repeatedly deliverance from peril came when, humanly speaking, all hope had fled.

In describing his flight, Mr. Pierce told of traveling for fifteen days through an unending plain of dead, and of sleeping at night in places infested with vermin and with germs of loathsome disease. Through all these perils, he and his family had come *without one day of illness*.

People in this country, Mr. Pierce remarked, almost invariably meet the record of his marvelous escapes with the exclamation, "What a lucky fellow you were!" Nothing, he said, could convince him that these incidents were accidental. They were distinctly providential, and came invariably in answer to fervent prayer.

R. D. B.

Women and Prohibition

THE leader of the women's delegation in the "labor protest" against prohibition, is reported by the Washington *Times* of June 15 to have said:

"I'm the first woman to advocate personal liberty in this cause, and you can bet your life we'll go to hell to get it."

It might well be said again, "O Liberty, what crimes are committed in thy name!"

A large share of Europe is outlined in blood to-day in the name of liberty. Anarchists attempt to undermine law and order in America by the same shibboleth. The Egyptian fellaheen and the Indian conspirator massacre by the same sign.

And now, will the American wives and mothers who have had their very hearts torn out and the shrine of their homes defiled by the demon Drink, recall the serpent in the name of liberty, to drag them to a living death, with their husbands and their children?

No. The women—the true women—of America, and of the world, by all that is pure, beautiful, and true, denounce such trafficking with these interests which are backed by foreign capital and which feed the leeches of humanity.

A woman who was warned by her parents not to marry a drunkard, said, "I will go through blood up to my knees to marry him." She did not have to wade through blood; but the flood of trouble which followed her marriage overwhelmed her both spiritually and physically, and she went down to an early grave.

Like her, the woman who places her influence in the scale against prohibition, is wagering her life, and sooner or later must pay the price.

R. D. B.