

Signs of the Times

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When Babylon was superb in her excellency, Isaiah wrote, "Wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and ostriches shall dwell there, and wild goats shall dance there. And wolves shall cry in their castles, and jackals in the pleasant palaces."

Certainty of Bible Prophecy

By ELMER L. CARDEY



OW I tell you before it come, that, when it is come to pass, ye may believe that I am He." John 13: 19. This is one reason why the Bible is so largely made up of prophecy,—that the world might have continual evidence that there is a living God in heaven, and that He may still communicate with men.

There has not been an age or a generation in the past two thousand years, but might have truly said, "This day is this scripture fulfilled." The prophets have marked every mile down the long road from the first to the second advent of Christ. If the church has been or still is unable to discern these mileposts, the fault is with the church, and the church and the world at large have been and are the losers.

From ancient times, God has understood the hardness and unbelief of the human heart. Therefore He says: "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them." Isaiah 48: 4, 5.

To this evidence of fulfilled prophecy, the infidel has

had no answer to give. The skeptic must stand in awe of this God and His Book that can foretell the future. And that insidious form of skepticism, radical higher criticism, must acknowledge a mightier than human mind directing in the writing of these prophecies.

The highest evidence that can be submitted in a court of law, is the testimony of a witness who has seen with his own eyes, and heard with his own ears. Such evidence is usually sufficient if given by a reliable witness. The apostles of Christ could be accounted good and reliable witnesses. Still their personal testimony is not sufficient in God's sight in reference to so great an event as the second advent of Christ; for Peter says: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. . . . And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 16-19. The highest evidence, then, in the eyes of the apostles, is Bible prophecy. How (Continued on page 14)

SAID IN FEW WORDS

A Text and a Thought for Each Day in the Week

SUNDAY.—Romans 1:16, 17. "It is God's word, not our comments on it, that saves souls."

MONDAY.—1 Corinthians 13:4, 5. "Love's purity is never shadowed by a thought or an act of sin."

TUESDAY.—John 15:8. "In the abundance of the yield is the joy and glory of the husbandman."

WEDNESDAY.—John 8:31, 32. "Constancy in obedience is here the test of discipleship, the ground of knowledge and freedom."

THURSDAY.—John 1:39. "John remembered the very hour when he began to follow Christ. Are you definite in your spiritual experiences?"

FRIDAY.—Luke 2:52. "All that is recorded of Lord Jesus for eighteen years: implying growth mentally, physically, spiritually, socially."

SABBATH.—Lamentations 3:22, 23. "What mercies have you received to-day? what prayers answered? what difficulties removed?"
ERNEST LLOYD.

World-Famed Though Obscure

JESUS' birth was not kingly, but lowly. He was born in an obscure village, of humble parentage, and of a subject race. He never wrote a book, had no stenographer to take down His words, never published a newspaper, never had anything printed in the *Galilee Journal* or the *Jerusalem News*. Yet His words live; they are here to-day; they are known throughout the world.

He was a carpenter; yet we know Him above all the carpenters who lived in His or any other day. He raised no army, He held no office; yet no commander of armies or man of public life is as widely known as Christ. He had no prophet to help Him—John the Baptist was beheaded; no family; He owned no home of His own; He had nothing to bequeath to His relatives. The only estate He seemed to leave was a seamless garment, for which those who crucified Him gambled as they sat at the foot of the cross on which He was dying. He had no money. For a few years, He was a minister, and gathered around Him a few people; but He was finally betrayed by one of His disciples, slain as a victim of public opinion, died between thieves, and was buried in a borrowed grave. Yet no king, no potentate or great man of earth, is known as widely as He. Why is this? There is only one explanation; that is, that He was God, and not man.

G. B. THOMPSON.

"The Day"

FOR years before the great and dreadful day of July 28, 1914, when the war dogs were sent howling through Europe, the Germans had heralded "*the day*,"—*der Tag*,—the day when German *Kultur* should ride the world. To-day the allies are heralding "*the day*,"—the victorious

day when the Stars and Stripes, the British Jack, and the French Tricolor shall be carried triumphantly into Berlin. Though hard pressed, still "On to Berlin" is their shibboleth. Looking forward to "the day" of victory, they pawn every ounce of strength.

In such an hour as this, God's people should be heralding "the day,"—the Lord's day; not the Sabbath day, nor the first day of the week, but "the great and terrible day of the Lord." Let us lift up the trumpet, cry aloud, and spare not. "The great day of the Lord is near, it is near, and hasteth greatly." Ephesians 1:14.
ORVA LEE ICE.

"Thy Law Is the Truth"

THE third chapter of Galatians is often used by those who would try to overthrow God's law and its binding nature. In the very first verse of the chapter, the apostle says, "O foolish Galatians, who hath bewitched you, that ye should not obey, the truth?" The psalmist says, "Thy law is the truth." So instead of teaching the Galatians that the law was abrogated, and that they were not bound to keep it, Paul said that they were foolish and bewitched if they did not obey it. Furthermore, he tells us, in his first letter to Timothy, that instead of the church's pulling down the truth, as many are doing to-day, it is to be "the pillar and ground [or support] of the truth." Then one of the great duties of "the church of the living God" is to uphold His law; and to do this, it must conform to its precepts.

J. R. DIEFFENBACHER.

CHRISTIAN progress has always been hindered most by those who claim to be Christians. The church invariably suffers from within more than from without. Truth receives its severest wounds at the hands of its professed friends. A reform movement that has spent itself is almost always an obstacle to other reforms. The man who maintains a firm hold upon God should not expect to receive public favor.

GEORGE TEASDALE.

HAS some one grieved you? "Go and tell," says Jesus. Matthew 18:15. Tell whom? All your acquaintances?—No. "Tell him his fault between thee and him alone." What a host of feuds and fights this course pursued would save!
M.

ONE of the most up-to-date methods of identification used to-day is the finger print. But God has used this means of identification for centuries. From the first chapter of Genesis, where the story of the creation is told, to the last chapter of the Revelation, where the re-creation is pictured, all bears the marks of the divine hands. God has been there and left the evidences of His handiwork. They identify the Bible as His book; it is His workmanship.
R. F. FARLEY.

Harmony of Those Mountain Utterances

CONSISTENCY is said to be "a jewel." If ever there was a place where such a gem should be peculiarly noticeable, it is in the teaching and practices of Christian people.

There is one place in the teachings of Christ where the jewel of consistency shines with special brilliancy. It is found in the harmonious utterances of His two sermons on the mount, the first from Mount Sinai, and the second from that unnamed mountain beside the Lake of Gennesaret.

It was Christ who delivered that memorable document known as the Ten Commandments from the burning summit of Mount Sinai. (Nehemiah 9:12-14 with 1 Corinthians 10:1-4.) These irrevocable words are recorded in Exodus 20:1-17, and form the basis of Christian living for all mankind.

These are the prohibitions which Satan declared were arbitrary and unjust, hence should be abrogated and set aside. From the fall of man to the first advent of Christ, agencies of unrighteousness taught against the law of Jehovah, and seem even to have claimed that the Messiah would set it aside and establish a new order of things. Hence as Jesus delivered His inaugural address, we can imagine the interest manifested upon the part of the people, who listened with great interest for the words that would declare His position concerning the Decalogue He had previously spoken from Mount Sinai.

CHRIST REAFFIRMED THE DECALOGUE

The record is not silent concerning His position. He says: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5:17-19.

Thus Jesus reaffirmed the immutability of the Ten Commandments, took His position squarely concerning their righteous demands, and harmonized His words upon this occasion with those uttered more than fifteen hundred years before, and in so doing, testified to His own unchangeable nature, and showed Himself perfectly consistent in His teaching.

Occasionally men occupying positions of public prominence contradict at one time positions taken upon previous occasions; but not so with Christ. What He taught from Mount Sinai He taught from the mount by the sea. His position upon the first occasion was the position taken upon the second. Thus we find Him consistent in His public utterances, and the consistency thus displayed is one proof of the infallibility of the words taught.

CHARLES THOMPSON.

WHAT DO THE DEAD KNOW?

By GEORGE B. THOMPSON

IT seems a strange question to ask, Are the dead conscious? It is only another way of asking, Are the dead alive? For a man must be alive if conscious. It is only because modern theologians affirm that the dead are still living, that we raise the question for study. The doctrine of inherent immortality is an important part of the creed of the present day. We are told that the soul is immortal, and that at death, it continues an uninterrupted existence. Friends are comforted, on funeral occasions, with orations setting before them the idea that the one for whom they are mourning is enjoying the felicity of endless life.

The consciousness of the dead is built on the doctrine of the natural immortality of the soul. Man, we are told, has an immortal entity that survives the stroke of death, and at what is called death, is released from the tenement of clay, and enters upon its reward.

However, in a previous article, we have shown that man does not possess an immortal soul. This important truth cannot be overthrown unless the integrity of God's word can be impeached. The very foundation, therefore, of the doctrine of the consciousness of the dead being removed, the structure collapses. And with it goes the doctrine of modern spiritualism; for spiritualism claims that the dead are conscious, and can return to earth, and converse with friends and loved ones.

The unscriptural doctrine regarding the immortality of the soul, if followed to its logical conclusion, makes the entire mission of Christ unnecessary. It endows man, all men, whether incorrigible or penitent, with life, eternal life, which even God Himself cannot destroy even in the flames of hell through countless ages. It gives to the lost in the torments of hell everlasting life, and makes logically necessary either the expurgatory fires of the Catholic purgatory, or the endless tortures of the damned in the orthodox hell,—one of the most terrible and God-dishonoring dogmas taught in the world under the name of religion.

COULD HAVE LIVED FOREVER

Had man never sinned, he would have lived forever. His home was in Eden; he had access to the tree of life, and could "eat, and live forever." Genesis 3:22. But there was a penalty for transgression. "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Genesis 2:17. This doubtless referred primarily to the "second death," but must of course include the first death, which all die as a consequence of sin's being in the world. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

Webster defines death as "cessation of life," and this is absolutely correct. So long as there is life, be the spark ever

so feeble and flickering, the flame is not extinguished, and death has not taken place. So long as a man is conscious, and his mental operations continue, he is not dead. Thinking is an evidence of life. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:3, 4.

This is a description of man in death. He is not conscious. "The wages of sin is death." Because of sin, man must yield up his life, cease to live, and pass into the fixed embrace of death. Nothing could possibly be plainer on this point than the following texts:

"That which befalleth the sons of men befalleth beasts; even one thing befall-



At Christ's visible and material second coming, the unconscious dead who are worthy to be saved will be resurrected. Those who die with their sins unremitted will not be awakened at this time, but one thousand years later.

eth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no preëminence above a beast: for all is vanity. All go unto one place; all are of the dust, and all turn to dust again." Ecclesiastes 3:19, 20.

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Ecclesiastes 9:5, 6, 10.

It is clear that there is no foundation in the Scriptures for the belief that man is conscious between death and the resurrection at the last day.

If man continues in a state of consciousness, and enters upon his reward, at the time of death, there is no need of a resurrection. The resurrection is the bringing back to life of those who are dead.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah 26:19.

But if, as those teach who believe in the immortality of the soul, there is no such thing as death, there can be no such thing as a resurrection, when the dead live again. The doctrine of inherent immortality makes the resurrection unnecessary, and thus destroys the great truth of a future life through the resurrection from the dead. The hope of the dead is in the resurrection. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15:16-18.

WHY A JUDGMENT DAY?

The teaching that the dead are conscious destroys the doctrine of a future Judgment, which is so clearly taught in the word of God.

"Because He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

If the dead are conscious, and enter upon their reward at death, then the Judgment is continually in session; for surely God would not consign to either heaven or hell immortal souls without first determining which place they should occupy, and this work of determining their destiny is the work of the Judgment. Therefore if the dead are conscious when the sitting of the supreme court of the universe shall take place, and the great God take His seat as judge, with all the ministering angels about His throne to assist, there will be nothing to do, for all have already been judged, and entered upon their reward, some of them for thousands of years.

I submit that any teaching which changes one of the most solemn and fundamental doctrines of the Bible into a farce cannot be founded upon the teachings of the Word. If it is objected that the Judgment is delayed till the end, then will the Lord summon from heaven those who have been praising God around His throne for millenniums, and those who have blackened and scorched in the flames of hell for ages, and as they assemble about His throne, pronounce judgment upon them, and send them to their reward. What folly this!

WHY THE SECOND COMING?

Another fundamental Bible doctrine destroyed by the teaching that man is immortal, and the dead conscious, is that of the second coming of Jesus. The Saviour very clearly set forth, when on earth, that He would come again, and that the object of His coming would be to receive His people.

"Let not your heart be troubled: ye believe in God, believe also in Me. In

My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

But if the dead are conscious, when the Saviour comes and calls for the dead to come forth, there will be no response, for there will be no dead. The righteous will all be in heaven, and the wicked in hell, and the stupendous event of His second coming will be rendered a farce. Think of His leaving all His people in heaven, and coming to this earth to receive them to Himself! No, indeed! The Bible is not thus arrayed against itself. Man's hope is not in the inherent immortal soul and consciousness in death, but in a resurrection at the last great day, when Jesus will come in glory and power. The psalmist declares:

"Put not your trust in princes, nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

This statement is very explicit. In death, man's "*thoughts perish*." Death is dissolution. In the creation, breath came into man, and he lived. In death, "his breath goeth forth," and he is dead. He *stops thinking*. This is utter unconsciousness. Life is restored only through a resurrection from the dead, which is promised through Christ.

"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

Oh, how it magnifies the glorious office and work of our beloved Redeemer when we see Him as the Life-giver, the One who alone has the keys of death and hell, and who alone can restore the life of those who have fallen asleep!

form, she would recognize him instantly. He made himself appear to be something else; and because Eve was not looking intently enough to detect a fraud, she was overwhelmed by the enemy's strategy, and suffered defeat. When Satan told Eve that the fruit of the tree of knowledge of good and evil was good for food and pleasant to the eyes, he made that fruit appear to her as something else; for God had told her that if she ate the fruit, or even touched it, she should surely die. The devil's first attempt at camouflage was a complete success, and he has been successful in the employment of that art ever since.

CAMOUFLAGED SIN

If mankind saw sin as it really is, they would shun it with horror; but Satan has so painted it up and changed its appearance, that only the most careful and knowing are able to detect the fraud and avoid it. The boy who smokes his first cigarette is lulled to ease with the thought that he is taking one of the steps into manhood. The man who indulges in the social glass can "quit when he likes." Although it ruins many others, "it does not harm him." Too late, when he topples over the brink into the abyss of alcoholism, does he see how he was deceived. The devil's camouflage has enticed another victim.

The young man entering into life, easily persuades himself that to sow a few wild oats will do no harm. Other young fellows have done so, and they settled down afterwards and became respected members of society. Bright lights have dazzled the eyes of another victim, but he does not realize it till his home is wrecked as a consequence of his former indiscretions.

Many a lad who has been deceived with the idea that cards, dice, and the billiard saloon are only harmless sources of amusement, later awakes to the realization of his insatiable thirst for gambling, that brings despair to his loved ones and remorse to himself, but too late to change his deep-rooted habits.

How many souls has the camouflage of Satan, "Only this once" and "After a bit I will quit it," led into the jaws of destruction! All sin is so covered with the glamour of pleasure and diversion that the unwary do not see the dregs of misery, woe, and despair at the bottom of the cup. If a fearful one hesitates because of the dreadful fate of a friend, the words are cunningly whispered in his ear: "Your friend was a fool. If he had only been careful, he could have had the delights without suffering the penalties." This is the worst delusion of all. Those who tread the path of sin can never hope to escape the pitfalls. Though the way seems bright at first, and one can easily avoid the besetments where more heedless ones have fallen, yet the end of that road is in utter darkness, where travelers grope in vain for a way of escape.

ONLY ONE DETECTOR

The devil is the cleverest camoufleur in the world. His deceptions outwit all but those who view them through the telescope of the Bible. This glass discloses all hypocrisy and deceit. By its aid, we can see that the seemingly harmless road of sin ends in the jaws of hell.

The World's Cleverest Camouflage

By KAY M. ADAMS

THE art of camouflage is the latest addition to the science of war. It has been aptly defined as "making a thing appear to be something else." All the belligerents are endeavoring to hide themselves from the eyes of the enemy; and to do so, they paint their huge guns so as to resemble grass and ground, and conceal their roads by screens of branches and leaves, or by canvas painted the color of the surrounding fields. Aërodromes, barracks, tents, and even railway trains do not escape the coat of paint which at a distance causes them to melt into the landscape and become invisible.

Not long ago, I was on my way to visit a ship in the harbor. As I looked idly about, my attention was arrested by a most peculiar sight. Not far off was a ship painted all hues of the rainbow. The sides were like the patchwork of a crazy quilt,—here a triangle of blue, there a figure of green, and in another place a section of dull gray. Why was this staid old freighter decked out in such an astounding fashion?—To make it appear as much as possible like the blue and gray of the sky and the green and white of the waves.

TURNED AWAY, THEN SOUGHT AFTER

A naturalist who has spent a lifetime in the study of animals and birds, and the way in which their coats afford them protection by making them invisible in their surroundings, presented himself at the war office in London during the early months of the war. He was dressed in a suit of clothes camouflaged after the fashion of the birds. He wished to interest the high military officials in the subject of camouflage, and offered his services as an expert; but he was laughed at for his pains, and his suggestions were pigeonholed. Some time after, the French began to experiment along this line, and ere long militarists woke up to the value of this art. The very ones who

had scoffed at the naturalist, and called him a harmless crank, hunted him up, and were eager to learn his ideas. To-day he is one of the most sought after and honored men, and the officials are trying to make up for their former neglect.

This art of concealment has been brought to a high state of perfection. One who is a stranger to the front might be walking along through what he supposed was a deserted farm, with here and there a stray cow or horse browsing or lying down, when suddenly, almost from beneath his very feet, would come a roar from the throats of monster guns. He is in the midst of a concealed battery; and the horses and cows, on closer examination, prove to be dummies made of paper.

The story is told of how the dead body of a horse which lay between the opposing lines of trenches was removed one night, and a papier-mâché dummy with a sharpshooter inside was put in the same place. The next day, the enemy lost man after man without knowing how he was shot. They searched the landscape, but nothing could be seen except the supposedly putrefying body of the horse. Camouflage had deceived them into believing that something which was in reality deadly, was not in the least harmful.

THE DEVIL'S CAMOUFLAGE

The art of camouflage was known long before the beginning of the present war, although it was not called by that name. The sugar-coated pill of the nineteenth century is a good illustration of the application of this art. The bitter medicine was glossed over with sugar, and given to small children as a sweetmeat.

Camouflage is as old as the history of man. The devil was the one to introduce it into this world. He camouflaged himself with the body of a serpent when he talked with Eve, well knowing that if he appeared to the woman in his natural

The Bible tells us that although wrongdoing be delightful for a season, its result is death. In this war, keen-sighted scouts are endeavoring to locate the enemies' cannon, supplies, and munitions of war. If an advance is to be made, the route of the greatest safety must be chosen. In our warfare with sin, the word of God is the one guide that will infallibly expose the camouflage of evil.

The devil knows this, and is even so bold as to attempt to camouflage God's holy word. He tries to make it appear as worthless. If the enemy could derange the cameras that are photographing his defenses, if he could distort the field glasses and instruments of the scouts so that they would not see and

measure true, he would be the most successful of all. This is Satan's plan. He tries to destroy men's confidence in the one thing that will bare his deceptions. He would destroy men's faith in God, in the plan of salvation, and in the Judgment Day.

Young man, young woman, take care as you are about to participate in the pleasures of this world. Examine them in the light of God's word. It alone can guide you aright. "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9.

speaks of him as "Beelzebub the prince of the devils." Matthew 12:24. That there is some system of organization among them is evident from the fact that the agencies of this monarchy of evil are entitled "principalities," or dominions, "power," or authorities, "rulers of the darkness of this world," "spiritual wickedness in heavenly places." Ephesians 6:12. And that there is an unholy unity of action and purpose in this kingdom of darkness is made clear in that statement of Christ's in which He speaks of an unclean spirit's going out of a man, and, finding no place of habitation, taking with him seven other spirits more foul than himself, and reëntering the man. In this there are clear hints of organization and oneness of purpose.

As has been said, the invisible empire of the devil extends over the human race as well as the fallen angels, as the result of the fall of our first parents. And over the hearts of fallen man, his dominion has been well-nigh complete. This control of the human race and the sinful heart is represented by Christ as being like a strong man garrisoned and so holding his palace in peace. Luke 11:21. And this peace is the peace of spiritual death. If this peace is disturbed, and the captive learns that there is hope of deliverance in One who is stronger than the devil, then the prince of the devils brings all his great "power" (Luke 22:53), his "wiles" (Ephesians 6:11), his "devices" (2nd Corinthians 2:11), his "fiery darts" (Ephesians 6:16), and his "depths" (Revelation 2:24), to bear upon his escaping victim, to drag him back into captivity.

Thus as in the world of men the stronger ever gain control and finally reduce the weak to their rule, so in this spiritual kingdom the higher order of apostate beings exercise dominion and headship over the lower. The angelic principalities and powers, by reason of their great subtlety and superior wisdom, have an advantage over fallen men, and lead them captive in the chains of sin and corruption.

SATAN HOLDS THIS WORLD

And, as has been pointed out, Satan's control is not only over demons and man, but also over the earth itself, which he gained in his warfare with the one to whom God committed it. All things were placed under the feet of Adam, the whole earth being in subjection to him. But he did not retain this exalted position of power and authority. He himself fell under subjection to the devil. And with him, the dominion passed under the same control. This world became the possession of Satan at the fall of man, and thus became the home of the great revolt against the government of heaven. Here Satan was to carry out and put into practice his principles of government, which he claimed were far superior to those which lay at the foundation of the government of heaven. And this was to be done in the sight of the angels and the inhabitants of the other worlds. They were to view it all as a demonstration of what the results must be of a rebellion against God.

It will be well for the reader to bear ever in mind the truths of this article, remembering that the devil is the prince, or head, of a powerful and active legion

THE DOMINIONS OF SATAN

BY CARLYLE B. HAYNES

WHEN God made Adam, He made him the head of the creation on this planet. Adam was to "have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:28. And David declares that God made man "to have dominion over the works of Thy hands; Thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Psalm 8:6-8. Adam was the head of the race, the governor of this world. This earth was his kingdom, his dominion; and everything in it was to be under his direction. As the first created human being on this earth, he was to be the representative of God here, and was also to be the representative of the human race in the councils of God.

EARTH AND MAN BOTH

Thus when Adam was overthrown by Satan in the Garden of Eden, more was involved than the fall of man. The dominion of this earth passed under the sway of a new ruler. Satan took Adam's place as the governor of the planet, and the human race passed under his dominion. He now became "the god of this world." 2nd Corinthians 4:4. The dominion of the race was wrested from it in this battle with the devil, and both man and the planet fell under the control of sin and unrighteousness. This is vividly illustrated in the words Satan spoke to Christ in the wilderness of temptation, when he "showed unto Him all the kingdoms of the world in a moment of time. And the devil said unto Him, All this power will I give Thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Luke 4:5, 6.

Thus Satan claimed to be a king and a god. And within certain limits, his claim was true. From the statements of the Bible, there can be no doubt that the devil is a prince, or head, over evil angels, over men, and over a world of spiritual darkness.

And his kingdom is a great kingdom. He wields almost unlimited power. His

territory includes the entire earth. His subjects are numbered by tens of millions. The angels who fell with him are myriads in number, and they render him willing and complete service. They are always ranging about in his work, unwearied, vigilant, and watchful, and with great power.

GOVERNMENT AMONG THE DEVILS

From certain expressions in the Scriptures, there seems to be a well organized government among the fallen angels. There can be no doubt that Lucifer is head of this government, for the Bible



For six thousand years, Satan has gloated over his virtual possession of the earth and its inhabitants; but his present pride will give way to utter despair during the millennium, when he alone remains on a devastated earth.

of demons, their common purpose being to draw us away from God, and their superior powers making them more than a match for our poor strength; that the devil is also "the god of this world," a world of fallen men, and that he has a restricted dominion over our corrupt natures; that his dominion stretches also over the invisible world about us, and that he is ever presenting it to our nat-

ural eyes clothed in such fascinating beauty and attractiveness as to dim our faith in the invisible and spiritual world to which God has bidden us look; and that, these things being true, we greatly need God's power in our lives, and hence need to pray earnestly, to watch and be on our guard as we come into daily contact with these hosts of spiritual and secret enemies of our souls.

Him; for had He been guilty of just one sin, death would have held Him.

During His sinless life, He taught, both by precept and by example, the full meaning of the law; for in His life "the law appears, drawn out in living characters."

MAY EXCHANGE OUR SIN

In His teaching, He did not abrogate the law or any part of it, but He did remove those obnoxious restrictions and traditions which man had heaped upon the law, and which had made portions of it void and of no repute. In doing this, He fulfilled the prophecy of Isaiah 42: 21, which said, "He will magnify the law, and make it honorable."

In His perfect life of obedience, He worked out, in the loom of life, a robe of perfect righteousness, which we may take by faith in exchange for our garments of sin. This is the wedding garment in which each one must be arrayed who enters and takes a seat at the marriage supper of the Lamb; and as one who once in the presence of Jesus said, so we say, "Blessed is he that shall eat bread in the kingdom of God."

But this perfect life is what fitted Christ to be our sacrifice for sin. One of the things mentioned of Jesus in Hebrews 10: 5 in the taking away of sacrifices and the establishing of the will of God is, "But a body hast Thou prepared Me." When Jesus came into this world, He "was made flesh," "born of a woman," "born under the law," "born in the likeness of sinful flesh."

PREPARED FOR SACRIFICE

He inherited from His ancestors all the weaknesses and infirmities to which flesh is heir, that He might be "in all points tempted like as we are, yet without sin;" that is, without yielding to these temptations. That body born of Mary was just such flesh as all of us get from our ancestors. In order to take our place, He must walk over the ground where we have fallen. This He could not do unless He had our passions and weaknesses to contend with. Under this condition only could He be "in all points tempted like as we are." But in this body, He must condemn sin. And this He did; for we read in Romans 8: 3, "What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, *condemned sin in the flesh*: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

When Christ had thus condemned sin by refusing to yield to the clamorings of the natural or fleshly man, and sin was completely condemned in His body, then that body was prepared to be an acceptable sacrifice for sin. But He met all these temptations just as we must meet them, not in His own power, but by the power of His heavenly Father, from whom He was constantly seeking help.

Although the babe in Bethlehem's manger was innocent, having committed no sin, yet that babe as a sacrifice could not take away sin. Lambs and calves had committed no sin, and were therefore innocent; but innocence is not all that is required. No; "the will of God"

Prepared for His Great Sacrifice

II—Studies in Hebrews 10: 5-10

BY RODERICK S. OWEN

IN the preceding article of this series, we showed that any act which accomplishes or assists in accomplishing the purpose of the law, or which establishes the law, is an act of obedience to the law.

With this principle before us, we are prepared to study the relation of sacrifices to the law or will of God; and we would inquire, Is the offering of typical sacrifices in harmony with that law?

Since God had given the earth and all its creatures to man as a possession, and all passed with man under the curse of sin, the redemption of the whole earth is dependent on the redemption of man, as the apostle tells us in Romans 8: 19-23, where it is stated that the whole creation was made subject to vanity, waiting for the manifestation of the sons of God, for it "also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God." Therefore we conclude that the whole creation must be made subservient to that end, and that it would be lawful and right to subject any and all of it to any condition or experience which would facilitate in attaining that end, that is, the redemption of man, and thus the final redemption of all things.

THE CURSE WHERE IT HELPS MOST

Indeed, it was for the purpose of salvation that God permitted the curse to affect man's possession; for He said, "Cursed is the ground for thy sake." So "the whole creation groaneth and travaileth in pain together until now." Thus the sentence of death passed upon man and all his possession, and so innocent creatures have suffered because of the guilt of man.

In allowing the curse to fall, God must place it where it will most fully contribute to the salvation of man, or in other words, it must rest most heavily where it would exert the most influence upon man. God permitted the falling of the leaf, and the fading of the flower, and the death of the beasts of the field and the fowls of the air and the fish of the sea, not because they were in any way responsible for sin, but for man's sake, that he might be brought constantly face to face with the sad consequences of sin, and from these learn the nature of it.

The literal serpent had no moral responsibility before God; yet God per-

mitted the curse to rest especially heavy upon him, so that his prostrate form wriggling through the dust of the earth would be a reminder to man of the entrance of sin into the world through that medium, and that under the curse of sin, all beings, even those formed upright and in the image of God, must be prostrated in the dust, for "dust thou art, and unto dust shalt thou return."

SHOWING FAITH IN THE SUBSTITUTE

Under these conditions, God permitted man to take some of these creatures which were innocent, but which were destined after a time to die under the curse, and simply anticipating that death, to put them to death, and by so doing, to express his faith in God's promise to furnish man an innocent victim, who would pass under the curse and die in man's stead.

The sacrifice of the creature on man's part, and the faith expressed in this sacrifice, would contribute to the development in man of the confidence in God which must exist before the will of God can be established and the creation together with man be restored to the condition of eternal life. Thus the death of the creature, whose existence is dependent on man, is made to contribute to the eternal life of man, which is the purpose of that law "which was ordained to life"; and this act of sacrifice under conditions of sin becomes an act of obedience to the law, in that it assists in carrying out the purpose of the law.

CHRIST'S RELATION TO LAW AND SACRIFICES

"I come to do Thy will, O God." Our Creator required of His creatures a perfect obedience, and His law demanded it of us. Man failed in this; and so when Christ came into the world to be man's substitute, knowing what God required of man, He declared His purpose, saying, "Lo, I come to do Thy will, O God." Thus Jesus, as the last Adam, walked over the ground where the first Adam fell, and redeemed his failure. This He did so completely that God could say of Him, "This is My beloved Son, in whom I am well pleased." And Jesus having completed this substitution both in life and in death (for He both lived and died for us), His resurrection was a demonstration that He had never sinned, that sin had no claim upon

must be wrought out in that body. So Jesus said, "I come to do Thy will, O God."

But Jesus must not only render a perfect obedience in the flesh; He must yield that obedience under such circumstances and conditions that His life would be a complete demonstration of the fact that there is power with God to keep the trusting soul above sin under all circumstances. Hence He chose a course in life that would take out of the mouths of all men the excuse for sinning. He was born and lived in poverty, so that none could say, The poor man cannot be a Christian. He dwelt in Nazareth, so that the inhabitants of wicked cities could not excuse their sin because of their surroundings. All the kingdoms of this world, and the glory of them, were offered to Him; but He refused all these, in order to prove that there is power with God to refuse worldly glory and honor,

wealth and power, when they are offered to us in the paths of sin.

Innocent as He was, yet He was accused of all manner of sin, and walked silently to a malefactor's death, knowing that even the extreme of false accusations can be borne by the grace of God. And He was our example in this respect; for we are to overcome our weaknesses, thus condemning sin in our bodies, until the will of God is wrought out in us as we walk after the Spirit, and we come to the place where we follow the admonition of the apostle Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12: 1, 2.

THE SEVEN SEALS

VII—Studies in the Book of Revelation

BY ALBERT MARION DART

AS the Lamb opened one of the seals, the attention of the prophet was attracted by the redeemed ones around the throne, mentioned as "the four living creatures," saying, "Come and see." How interested are these representatives of the human family in the unfolding of events in connection with the plan of salvation!

When we call to mind the fact that the opening of the seals brings us to the point where the servants of God have been sealed in their foreheads (Revelation 7: 3), and heaven is emptied of its inhabitants, that they may visit the earth for the sealed ones (Revelation 8: 1), our interest in the truths unfolded should be paramount.

As the first seal was opened, the prophet saw "a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Revelation 6: 2.

THE SPIRITS OF HEAVEN

The prophet Zechariah saw in vision four chariots with horses; and the angel told him, "These are the four Spirits of the heavens, which go forth from standing before the Lord of all the earth." Zechariah 6: 1-5. So as these horses appear in the unfolding of the seals, we have what the Spirit can reveal of the doings of "the Lord of all the earth."

White is a symbol of purity; and the white horse going forth "conquering, and to conquer," fitly represents the victories of the gospel in apostolic days, when, pressing through the dense darkness of paganism and a spiritless religion, it reached "every creature which is under heaven." Colossians 1: 23.

The second horse, however, reveals a taint of corruption; for it was red, "and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there

was given unto him a great sword." Revelation 6: 4.

Even in the apostle's day, "the mystery of iniquity doth already work," and the gospel of peace was rejected. The "great sword," in the form of pagan persecutions, appeared, and as might be expected, deepened the corruption represented by the change in the color of the horses; for the opening of the third seal reveals "a black horse; and he that sat on him had a pair of balances in his hand."

In this period, the fourth and fifth centuries, men were weighed in the human balances of the "man of sin"; and "whoever relies not on the teaching of the Roman Church, and of the Roman pontiff, as the infallible rule of faith, from which the holy Scriptures themselves derive their strength and their authority, is a heretic." (D'Aubigné's "History of the Reformation," book 3, chapter 6.)

"And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling." Revelation 6: 6, A. R. V.

Whether the scanty measure meted out when men's consciences were weighed in human balances is here noticed, or the dishonest contrivings for pecuniary gain, or both, it matters not. "See thou hurt not the oil and the wine" (Revelation 6: 6) is a pledge of God's care for those whose lives reveal the workings of His Holy Spirit, of which oil and wine are a symbol.

The papal system, being substituted for Christianity, brings its sure results—"a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Revelation 6: 8.

WHITE ROBES GIVEN THEM

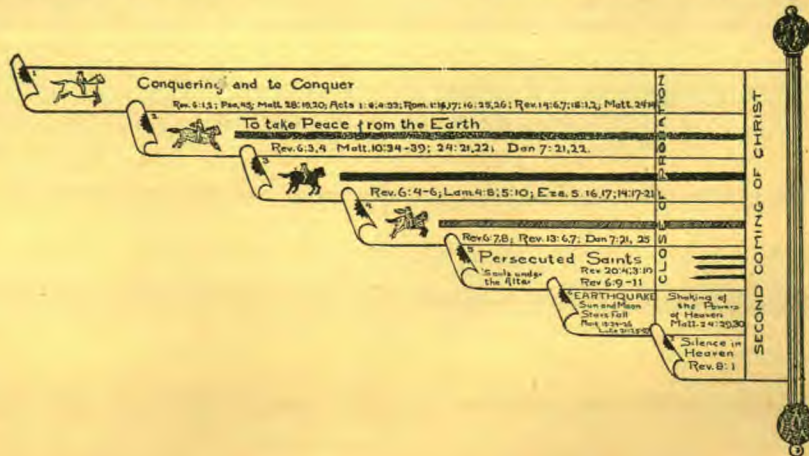
Here the tortures of the Dark Ages are pictured, when every device was employed to destroy the faithful. For it was against "the saints of the Most High" that war was waged in those days, as shown in the opening of the fifth seal, when the revelator "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." Revelation 6: 9:

That the altar here mentioned is on earth is seen from the fact that the souls slain were slain on earth. They were slain because they bore testimony to the truthfulness of the word of God. Their cry to God to avenge their blood does not indicate that they were alive, any more than the blood of Abel crying to God from the ground (Genesis 4: 9, 10) indicated that Abel was alive.

"And white robes were given unto every one of them." Revelation 6: 11.

Their destiny was sealed. Heavenly intelligences testified to their loyalty to the government of God in suffering martyrdom for its principles; and John saw them, in the day of final reckoning, clothed in the garments of Christ's righteousness,—that possessed by the four living creatures rapturously beholding, and calling upon John to "come and see" the opening of the seals.

After the Reformation had revealed the true light, and the papacy stood condemned in that light, the ignominious death they had suffered was seen to be a sacrifice to the cause of truth, and they then stood in a different light before the world. In this sense, also, "white robes" were given to them. "And it was said unto them, that they should rest yet for a little season, until their fellow serv-



ants also and their brethren, that should be killed as they were, should be fulfilled." Revelation 6:11.

The close of the Dark Ages witnessed "the time of the end"; but the closing scenes of earth's history would witness further persecution and death for the sake of the word of God. These martyrs of the Dark Ages would rest in their graves till the first resurrection, when, with the translated living, they would

receive the white robes of victory over death and the grave.

Are you, dear reader, clothed with the garments of Christ's righteousness? If not, make no delay in securing them. They cost you nothing. They cost the heavenly Father the choicest gift of heaven. He is honored in your receiving them; for you must repent of your sins and find forgiveness in Christ's name to get them.

Are Father's Promises Bona Fide?

A Heart-to-Heart Talk by a Business Man

"JOHNNY threw a rock and hit him in the forehead, and the policeman came after him," was the news item that caught your eye as you were perusing the letter from home. You were away looking for a new location. The baby was ordered away; and for its sake, you had decided to seek a more balmy clime.

Did you ever move, Mr. Businessman? I mean, move to another city, bag and baggage, business and all? If so, you will well remember the experience, especially if you went all by yourself to spy out the land and get things ready for the family. You will recall how you parted heavy-hearted, for it was a long voyage you were undertaking, and it meant much to you, this pulling up stakes and starting all over again. A man is not likely to do such a thing without many an anxious thought and careful discussion with his life partner.

I can see you now at the station, your wife trying to look dapper, your children barely aware of what it means to her and to you. All they see in it is a trip for them; and what child does not crave travel? And there was the oldest, your boy Johnny, your pet. How he made you say, again and again, that you would surely hurry back quickly! His parting words, as you sat at your opened car window and the conductor called out "All aboard!" were, "And, papa, you'll be sure to come back soon and get us?"—"Sure, Johnny, you know I will." And out pulled the train. Though it was hard to leave them, you had been under such a strain, that it was a relief to have it over; and with a sigh, you dropped the window sash and sank into your seat. You looked at the passing landscape, but saw it not. Your mind was back there on the station platform, and the words of your boy kept ringing in your ears. What did the child imagine? Surely you had never lied to him. Why should he have any doubt about your promise? What a strange idea to come into a child's head! And with a shake of your shoulders, you cast off the thought, and started to read the war news to divert your mind.

THE FLY IN THE OINTMENT

After you had been away a few weeks, looking over various locations, each one said to be "the best in the world," you received a nice fat letter from home—a letter from the good wife. All is well, it said. There was only one fly in the ointment—that pestiferous boy next door, Mrs. Hicks's bad boy. He had been teasing Johnny, your wife writes, by saying

that you will never come back—that he had a father once, and he went away, and never showed up again. And when Johnny said, "Aw, it ain't so," Mrs. Hicks's boy related all kinds of wonderful tales about men leaving home and never coming back. Johnny came home crying, but still had faith in you. But the Hicks boy kept harassing him by scoffing at your promise; and as day after day passed, and you did not return, he kept on taunting him, saying that when you said you would come back to take them to a new home which you would find and fit up, you didn't mean it.



Finally the Hicks bully, enjoying Johnny's discomfiture, gathered all the class around him one day at recess, and started to harangue about babies who believe that their father cannot tell a lie. Johnny got mad, lost his temper at last, picked up a rock, and hit his defamer between the eyes. Tableau! Police! And your wife was not over the excitement yet.

It made your heart ache when you read about it. Unconsciously your fist doubled up. Was it to pet the Hicks boy? Who knows? But there was a look of revenge in your eye. But only a moment, and then a tear, and then another, silently stole down your cheek, dampening your nose glasses so the whole letter seemed blurred, and you exclaimed, "My darling boy, how he stood up for his daddy!" Oh, how you did doubly love him for his faith in your word!

AN OLD-FASHIONED FAITH

And now, come to think of it, did you never read, in John 14: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house

are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also"? And in Acts 1, where these same disciples, having forgotten those words, were gazing up into the sky in amazement as the Saviour was taken up in the clouds, and the angels appear to them, saying: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven"?

Have you forgotten how you once went into a church to be refreshed, and to your amazement, a scoffing preacher stood before you and tried to sway his hearers from the blessed hope, tried to deprive them of that faith they had in Christ's promises, by saying He did not mean them that way? But you maintained your old-fashioned faith in the word of your Lord; and as the Father looked down upon you, and saw how you stood up for His integrity, oh, how His heart must have gone out in love to you, His child! And in the book of remembrance, it was recorded that in spite of scoffers, such as Peter foretold in 2 Peter 3:3, 4, you had remained unshaken. Do you remember that experience?

And when the Master returns, visibly, personally, in like manner as He ascended, you will feel just as Johnny felt on your return; you will be overwhelmed with joy because He has come. You will be among those who are said to cry out, "Lo, this is our God; we have waited for Him." You remember how Mrs. Hicks's bad boy cringed from the look of your anger as he was hiding behind the door of the railroad station, and as he tried to evade you for weeks. Likewise those who are now degrading their sacred calling, the kind of men that Isaiah 9:16 speaks of, who scoff at the blessed promise, and smartly ask, "What's become of that old-fashioned notion about His coming?" will be in such agony of soul and terror that they will call upon the mountains to crush them and hide them from the look of Him whom they denied, from the wrath of the Lamb, as foretold in Revelation 6:16 and in Isaiah 2:19-21.

"Is government force more potent than that of the gospel? The *Indian Spectator* declares that suttee and like enormities in India would never have gone out of vogue but for state interference. Will it tell us how the horrid and savage rites of idolatry and cannibalism in Bau and other South Sea Islands went out of vogue, so that the very stone on which the victims were sacrificed and slain for cannibal feasts has now become a baptismal font? Will it tell us how Christianity spread and triumphed in the early centuries, despite all the persecuting power of the Roman Empire?"

I NEVER was deeply interested in any subject, I never prayed sincerely for anything, but that it came. At some time, no matter at how distant a day—somehow, in some shape—probably the last I should devise—it came.—*Dr. A. Judson.*



EDITORIAL

EDITORS

A. O. TAIT
L. E. FROMM

ARE WE REPEATING THEM?

BY multiplied millions of people in these times, Moses is held in high esteem. We regard him as having been not only a great lawgiver, but one of the most noted of the representatives of Jehovah.

But when he was on earth, he was doubtless regarded by very many as a mere man. Popular sentiment was not very strong in his favor; for we read that on one occasion, "Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more; for in that day thou seest my face thou shalt die." Exodus 10: 28. Now if Moses had been popular in Egypt, Pharaoh, even though the king, would not have dared treat him in such a gruff manner.

Moses came before the world with a mighty truth. He was a mighty instrument in the hand of God in doing a great work. Yet before the mass of humanity in his day, he was a mere man, and they set him to one side.

Looking back upon those times, we can see their folly. But while we see the folly of the generation that lived in the days of Moses, is it not possible that we may be treating some messenger of God, or some mighty truth, with the same disregard that was shown to Moses?

IMMORTALITY AND THE IMMORTAL SOUL

AN editorial in a leading Western daily quotes a reader as saying, "I do not agree with you that 'belief in an immortal soul is useful, and the contrary belief is not useful.'"

To this statement, the editor replies: "Our friend is wrong. Not only is belief in immortality 'useful,' but the development of civilization on this planet would have been impossible without it. Without it, life here would be horrible, monstrous."

The editor does not meet the statement of his reader. The question is: Does a man by nature possess an "immortal soul"? And regardless of what he does, either good or bad, will that soul live on and on forever?

To be sure, a man should possess a strong, well defined belief in "immortality"; but in order for him to believe in immortality, it is not necessary that he should believe that a man is by nature in possession of an immortal soul.

The apostle Paul speaks of "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Timothy 1: 10. We may understand, then, that there is both life and immortality in the light of the gospel. For, as expressed in another scripture: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

Then eternal life, or immortality, which is the same thing, comes to us directly from God, as a gift from Him. The following words possibly state that a little more clearly: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23. How could language be any clearer that eternal life comes as a direct gift from God? On the other hand, the wages of sin is death.

Perhaps there is no topic upon which more nonsense has been written than on that of the immortality of the soul. In the same editorial referred to, we read, "The soul of man is everywhere and nowhere in man's body and in his environment, just as the Divine Soul ruling the universe and all the suns and planets, is everywhere and nowhere."

How can anything be "everywhere" and at the same time be "nowhere"? If it is nowhere, it does not exist. If it is everywhere, nothing exists besides it.

When we come into the field of exact science, we find the teaching that "two bodies cannot occupy the same space at the same time." But when we step into the realm of mythology and speculation, we find men giving utterance to such foolishness as the assertion that a being is everywhere, and yet nowhere, and that there is in man a soul that fills every part of his body, yet no part in particular. And oftentimes the

individual who will make the one statement as a scientist, will make the other self-contradictory and foolish statement as a dabbler in mythology.

This editorial writer under consideration evidently designed to reach a sublime climax in his concluding paragraph, which reads, "Fearful and wonderful is the soul of man, occupying no space, located nowhere, ruling this earth and living forever in time that has no end and space that has no boundaries."

Carefully and faithfully try to get all of the mythology and foolish mystery out of your head, and as a sincere, thoughtful man or woman, try to think for a moment about something that could occupy no space, and that would be located nowhere, and yet would be possessed of such powers as to rule this earth.

Alongside this foolish speculation, we should place the blessed gospel promises that through Jesus Christ we may have eternal life at His coming. We may rest our hope upon



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The historic monuments in Paris are being protected from Boche hawks by a heavy coating of sandbags. These are in the garden of the Tuileries.

the gospel promise. If we cling to and depend upon the theory of an immortal soul for our eternal existence, we shall be finally and literally occupying no space and located nowhere. In other words, we shall get the results of what we believe.

Our eternal heritage is a reality for those who will believe the simple teaching of the gospel of Jesus Christ that we may have life and immortality through Him.

SCARCITY OF MEAT

IN these days when there is much discussion of the meat ration, and many express the fear that they may be undernourished because they do not have sufficient meat, it is well to keep prominent the fact that the best diet is the vegetarian diet. But in taking up the diet of the vegetarian, one needs to be intelligent upon the subject, so that the ration may be balanced to the needs of the individual.

There are thousands of us who know from practical experience that we enjoy better health, we have more strength and greater endurance, on a vegetarian diet than upon any possible meat diet that may be devised. This is a demonstrated fact; and it needs to be kept prominent in this hour when the world is facing food famine.

In the vegetable kingdom, there is an endless variety; and where we may not be able to get one thing, we may substitute another, usually, that is as valuable. For instance, if we do not have all the wheat we would like, we can get practically the same results from the proper use of oats, barley, corn, rye, rice, and similar grains. Then the potato is a wonderful food when it is properly prepared, and there is no preparation that is superior to baking. And besides, there are the other vegetables, together with the nuts and fruit in endless variety.

THE PURPOSE OF THE SABBATH

Its History and Use in the Old Dispensation

By W. A. GOSMER

IN the majestic and mighty marshaling of things at creation, God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years." Genesis 1:14. Time then began its march. The rotation of the earth upon its axis determined the day; the moon in its orbit set off the month; the earth in its tireless journey around the sun divided time into years. At the end of the creation days, God rested. This day of His rest He called the Sabbath. This institution also had an office in the dividing of time, as it provided for a week of seven days. It was also a part of the creative work; for after having made the world on six successive days, the Creator rested on the seventh day, and made of it the Sabbath, "because that in it He had rested from all His work which God created and made." Genesis 2:3.

Wonderful were all these arrangements, which were beyond the power of any one but God to abrogate or alter; for all these divisions of time—the day, the week, the month, the year—are dependent solely upon the creative act for their existence. With these appointments, therefore, none but Heaven can interfere. He who swung sun and earth into space can make day and night. He who created a world in six days and rested the seventh day can make the weekly Sabbath.

TWENTY-FOUR HOURS LONG

Each of the days occupied in the creation of the world embraced twenty-four hours of time; for the record is, "The evening and the morning were the first day," etc. Evenings and mornings have to do with literal days. There is no disputing the fact that these days, no matter what their length may have been, had an evening and a morning. Sunset ushers in the evening, and the evening marks the beginning of the new day. (Mark 1:32; Leviticus 23:32.) It would be absurd to think of the earth's making but a single rotation during a vast period of time. And if this could possibly have been the case, when did the day dwindle to a twenty-four hour period? The constitution of the solar system, of which our planet is a part, and the laws which govern it, are so arranged as to make impossible an age-long day.

CONCEPT OF INFIDELITY

The theory that long ages were occupied in the creation, is but a concept of infidelity that has set itself in array against the truth, and dares presume that God's own record of creation is not correct. The neglect of men to observe the Sabbath in ages past, resulted in infidelity. Hence in our time, infidelity seeks to undermine the Sabbath institution by denying the Scriptural record of the twenty-four hour day; for if that

theory could be maintained, the Sabbath would have to go. But twenty-five hundred years after creation, when the binding obligation of the Sabbath was proclaimed, the reason assigned for its observance was that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Why would He seek to base the literal day of the Sabbath on long periods of time? We conclude that days make epochs, but that epochs are not days, and never have been.

As the day and the night, and the year with its varying seasons, are necessary for the well-being and happiness of the race, so is the Sabbath also; for when the great Creator had finished His work, He "blessed the seventh day, and sanctified it." Genesis 2:3. The word "sanctify" is defined, "To appoint; to set apart to a sacred or holy use."

That the day was set apart and appointed for the use of man, must be evident from the words of the Lord Jesus Himself, "The Sabbath was made for man." Mark 2:27. And the fact remains that to man, such a day is a spiritual necessity. Touching this point, another has well said: "God saw that a Sabbath was essential for man, even in Paradise. He needed to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God, and meditate upon His power and goodness. He needed a Sabbath to remind him more vividly of God, and to awaken gratitude because all that he enjoyed and possessed came from the beneficent hand of the Creator."

FAITHFUL REMINDER

Thus the Sabbath would prove a barrier against selfishness and forgetfulness of God. Being itself a part of creation, it could never fail to remind humanity of the one true God, who made heaven and earth in six days. Viewed in this light, it is a memorial of creation. Hence if men had always kept the Sabbath in the true spirit of it, the worship of false gods would never have degraded the human family. Idolatry never could have existed. To this truth bear witness the words of the ancient prophet: "Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:20. Here it is explicitly stated that the Sabbath is a *sign* between God and His people, that they might be able to distinguish Him from other gods.

Let us note carefully the following scriptures: "All the gods of the nations are idols: but the Lord made the heavens." Psalm 96:5. "The Lord is the true God, He is the living God. . . . Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens."

Jeremiah 10:10, 11. "There be gods many, and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things [created], and we by Him." 1 Corinthians 8:5, 6.

Here it is clearly shown that the Christian's God is the Creator of heaven and earth. This distinguishes Him at once from all other gods. The Sabbath is therefore a constant reminder, to all, that the one true God is the Creator; for it is the reminder of His creating the world in six days and resting on the seventh day. To secure this knowledge forever to humanity, God placed the Sabbath in the bosom of the Decalogue. After making this commandment state that the Sabbath is a holy rest day for man, and that it should be kept holy, He gives as a reason the fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

Moreover, the Sabbath commandment is the only one of the ten that does point out God as Creator. Other commandments speak of "God" and "the Lord thy God," but they do not in any way state that He is the Creator. Hence the Sabbath commandment alone authenticates the law. It makes forever certain the fact that He who gave the law is the Maker of all things, the One who alone is entitled to the worship and adoration of His creatures. Happy would it have been for mankind had they in all ages been faithful in keeping His holy day. What abominable idolatries, what mazes of heathenism and error, and what fearful apostasies from God, would thus have been averted!

HOW HE HALLOWS

Furthermore, the Sabbath is God's holy day, for He "hallowed it." To hallow is to make holy. This, like the making of the Sabbath, is the prerogative of divinity. Only God can make a day holy. He does this by placing His presence in it.

When Moses was in the desert of Sinai, God appeared to him in a burning bush. When Moses looked upon the strange sight, God called to him, and said, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." "And Moses hid his face; for he was afraid to look upon God." Exodus 3:5, 6. See also Joshua 5:13-15. It was the presence of God that made holy the ground on these occasions; and when the divine presence was withdrawn, the ground was no holier than any other. Hence the presence of God has been placed in the Sabbath day, for God calls it "My holy day." Isaiah 58:13. So far as we are able to ascertain, He has never withdrawn His presence from it; therefore we conclude that it is still His holy day.

And this fact of its being the holy day of a holy God, accounts for the enmity that has in all ages existed against it in the carnal heart. One of the first steps in apostasy from God is to regard lightly the obligation of the Sabbath. Paul speaks of those ancients who became idolaters, when he says, "As they did not like to retain God in their knowl-

edge, God gave them over to a reprobate mind." Romans 1:28. As they did not wish to retain a knowledge of God, and as the Sabbath leads men to a knowledge of God, evidently the observance of the Sabbath was first set aside by them before they went headlong into a course of evil. No man can conscientiously regard the Sabbath day without at the same time being obedient in all other matters; and he who sets aside the divine institution, will set aside also the other claims of God.

Bearing upon this principle is the call of Abraham from Ur of the Chaldees. He was a worshiper of the true God; for it is written, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. God called this faithful man in an age of apostasy, that He might through him and his posterity preserve the knowledge of Jehovah in the earth. Hence it was that for many generations, the Jews were in possession of the holy oracles, while all other nations and peoples had gone into total apostasy. With Abraham, Isaac, Jacob, and the Israelites, was the Sabbath of Jehovah. This was a sign, a badge of distinction, showing that they were worshipers of the one true God, and its observance betokened separation from idolatry and false worship.

NOT JEWISH

But the fact that the Jewish people were called to perpetuate the worship of Jehovah in the earth, by no means argues that this worship was Jewish, or that the Sabbath was Jewish, or that other nations could have no part in God's service.

Many of the heathen, in the days when the Jews were God's favored people, espoused the service of God, and kept the Sabbath. Indeed, they had an invitation from God Himself to do so; for He said to them: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:2-7. It is clear that this gracious invitation was not for the Jew alone, but for "man," for "the stranger," and for "all people."

Entirely consonant with this are the words of Jesus, "The Sabbath was made for man." Mark 2:27. Over two thousand years before the existence of a Jew, the Sabbath was made by Jehovah and given to man. Not a single text in all the Bible speaks of the Sabbath as a Jewish institution, or, indeed, speaks of it in anything but the highest terms, as a sacred institution of Jehovah.

Jesus said, "Salvation is of the Jews." John 4:22. This does not, however,

imply that salvation is Jewish, or that it is for none except Jews; but it does mean that for many ages, the Jewish people were the conservators of the oracles of God. Romans 9:4. As well, therefore, might one call salvation itself "Jewish," as to call the Sabbath Jewish.

That God required the observance of the Sabbath from creation to Sinai, when the law was formally given, is still further evident from the following considerations: The weekly cycle is spoken of at the time of the Deluge (Genesis 8:10-12), which occurred more than one thousand five hundred years after the fall of man. Then, again, more than five hundred years after this, the week



The sun is "the greater light to rule by day." By its rising and setting the day is measured; and according to precepts enunciated by Jehovah, every seventh day thus measured is His special time.

is specifically mentioned in Genesis 29:27, 28. Besides this, the records of the nations, such as the Assyrians, the Babylonians, the Chinese, and tablets and monuments of antiquity, prove that those nations at one time knew of the Sabbath institution. Many authorities might be cited in proof of this, but space forbids.

HAD LOST THE TRUE GOD

At the time of the exodus of Israel from Egypt, Moses was commissioned of God to deliver His people. During their long exile, with the sights and sounds of heathenism constantly about them, and with the discouragement of oppression ever over them, the Israelites lost to some extent the knowledge and service of the true God. Hence when Moses came to deliver them, he no doubt urged upon them the necessity of fully returning to the God of their fathers, and the right observance of the Sabbath. This seems evident from Pharaoh's protest to Moses concerning the people, "Ye make them rest from their burdens." Exodus 5:5.

But the strongest evidence that God required Israel to keep the Sabbath before the giving of the law on Sinai is found in Exodus 16. By comparing Exodus 16:1; and 19:1 with Numbers 33:3, it will be seen that the experience recorded in Exodus 16 was some weeks before the giving of the law at Sinai. The record is as follows:

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law or no. . . . And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord

hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade: and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord: to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws? See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. So the people rested on the seventh day." Exodus 16:4, 22-30:

HAD A SABBATH LAW

From the foregoing scripture, it is perfectly clear that God had a law of which the Sabbath was a part, before the formal giving of the law at Sinai. It was by the Sabbath that He tested Israel as

to whether they would walk in His law or not. And when some of the people violated the Sabbath, He said, "How long refuse ye to keep My laws?" As further proof that the Sabbath was not a new institution, we cite the fact that when the commandments were spoken amid the thunder and flame of Sinai, the basic reason for the Sabbath was that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11.

We remember that in the beginning, the Sabbath was made to stand on the fact that God created the world in six days, and rested on the seventh day; and twenty-five centuries later, His voice in terrible majesty proclaimed that His holy day still stood on the same foundation. He said, "Remember the Sabbath day." This shows clearly that the Sabbath was not then introduced as a new institution, but special attention was called to it, that men might not forget its sacred claims, and that they might think of the work of creation, and the relation of the Sabbath to it. Thus, so long as men would remember the Sabbath day in its true sense, they never could forget the true God, nor worship other gods.

Moreover, proof that the Sabbath institution existed before Sinai, is contained in the fact that the law of God as expressed in the Ten Commandments was in full force from the beginning of the world. Aside from the proofs of explicit Scripture statements to this effect, the whole plan of salvation, from the first intimation of it in the Garden of Eden, bears unmistakable witness that the law of God is eternal in its nature. In the foreground is fallen humanity. In the background, not dimly visible, but clear and well defined, are the unchangeable precepts of a perfect law

that was ordained for the regulation of man's conduct when he was created.

Sin could not have been defined and punished but by the law; for "where no law is, there is no transgression," and "by the law is the knowledge of sin." "As by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." Romans 5:12. And "sin is the transgression of the law." 1 John 3:4.

Of what law is sin the transgression? If sin is the transgression of the ten-commandment law, then the Ten Commandments existed from the beginning.

CANNOT PASS AWAY

We can certainly depend upon the apostle Paul to tell us the exact truth, as he spoke by inspiration of God. Let us hear him: "Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known coveting [A. R. V.], except the law had said, Thou shalt not covet." Romans 7:7. Only one law ever declared, "Thou shalt not covet." That law is the ten-commandment code. And in its very bosom is the Sabbath commandment.

To this law Jesus Himself referred when He said, "It is easier for heaven and earth to pass away, than for one tittle of the law to fall." Luke 16:17, A. R. V. And if this law could have been changed or abrogated, there would have been no necessity for Christ to die. Hence, we conclude, and that rightly, that this law of which the Sabbath is a part, existed in the very beginning.

It is not too much to say that a light regard for the Sabbath was the leading cause of the apostasy of the Jewish nation, and of the Babylonian captivity that resulted from this apostasy.

They had received sufficient warning through Jeremiah, the Lord's prophet. "Thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain forever. . . . But if ye will not hearken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jeremiah 17:21-25, 27.

Thus the Lord had promised that if Israel would truly keep the Sabbath, Jerusalem should stand forever; and if they refused to do this, Jerusalem and her palaces should be destroyed by fire. As the Jews were disobedient, the threatened judgment came in 588 B. C., "to

fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfill threescore and ten years." 2 Chronicles 36:21.

EFFECTUALLY CURED

On their return from the seventy years' captivity, the Jews were effectually cured of idolatry; for they fully understood that it was because of their disregard for the Sabbath, that God sent them into their long exile. And it is a fact worthy of note, that during their existence as a nation thereafter, they never outwardly did honor to the idols of the nations as their fathers had done. While it must be admitted that later

Where Are You Going?

TEARING along at a dare-devil speed,
'Mid the wild rabble of lust and of greed,
Down the long hill to the perilous brink,
Where are you going, friend? Stop, now, and think!

No time for eating, and no time for rest;
No time for home, or the love in your breast;
Why all this haste? Let me write it in ink—
Where are you going, friend? Stop, now, and think!

Minutes are precious. How quickly they go!
No time on Guidebook or Guide to bestow!
Nothing must hinder, though fainting you sink!
Where are you going, friend? Stop, now, and think!

When one is going at motor-car speed,
He must to the steering give diligent heed;
One little error may fling o'er the brink.
Where are you headed, friend? Stop, now, and think!

MRS. J. F. MOSER.

their religion degenerated into a form, it must also be a matter of note that even the *form* of Sabbath keeping preserved them from the *forms* of idolatry.

But if they had worshiped God in spirit and in truth, and had kept the Sabbath in the same way, they never would have ceased to be a nation. That they ultimately failed of fulfilling God's purpose concerning them, is positive proof that the forms of religion destitute of its life and power can never save; for never was there another people, in the history of God's church in this world, who so rigorously adhered to outward observances and the forms of worship as did the Jews at the time when they so basely rejected their own Messiah, and when the divine glory and presence had departed, nevermore to return.

We have now seen that the Sabbath was instituted at the foundation of the world, and that it marked off the weekly cycle of seven days at creation. We have seen that the Israelites were required to observe this seventh day on coming out of Egypt, before the formal giving of the law, and that the Sabbath was a part of that law. We have further shown that when the law was formally declared by God Himself from Sinai, in the form of the eternal code which was from the beginning, there was enshrined in the very heart of that code the creation Sabbath of the seventh day. And that Sabbath of the Decalogue was made to rest solely upon the fundamental basis of creation, as at the beginning. We are

safe, therefore, in concluding that God's holy memorial day, which was blessed and sanctified by Him at the founding of the world, and given to man, has, without change or substitution or abrogation, spanned the old dispensation entire from creation to Christ.

SIGN OF TRUE WORSHIP

And if, indeed, the Sabbath is what the Scriptures represent it to be, why should its continuity from creation be thought at all improbable or incredible? As it was a sign, that men might know and worship the true and living One, was there ever a time in the old dispensation when such a monitor was no longer needed? And as the day on which God rested became the sign of His creative power, could any other day have served the same purpose? And as the Sabbath, which means *rest*, was made by His creating the world, and resting on that day, would not that day most fittingly represent His creative work, and point men to Him as the Maker of heaven and earth? And is it not true that no other day since the creation could thus represent Him and His work? Why, then, would He have arranged for a succession of Sabbath days from creation to Sinai?

The writer wishes to say that there is not one good argument, or one scripture, or even an inference, to show that humanity had no Sabbath day before the Ten Commandments were formally given at Sinai. And all are agreed that there was no change in the day from Sinai to Christ. Hence we must again conclude that the creation Sabbath was in full force at the close of the old dispensation, even as it had been from the very beginning, and that nothing was known of any other weekly Sabbath during the long ages preceding the Christian era.

Both Are Born of Despotism

BY WILLIAM F. MARTIN

"**TOLERANCE**: forbearance in judgment of the acts and opinions of others, especially forbearance exercised toward those of dissimilar religious views." "Tolerate: treat with forbearance."—"Standard Dictionary."

"Intolerance: unwillingness to tolerate opinions or beliefs contrary to one's own."—"Standard Dictionary."

Somehow, a wrong conception of the relation of these two words has taken shape in people's minds. It has come to be thought that one is the opposite of the other. This must have arisen from the idea that tolerance is identical with liberty. This is not true. Tolerance is a concession, while liberty is altogether a right.

Tolerance and intolerance are not the opposites of each other. They are both born of despotism. One delegates to itself the right to grant liberty of conscience; and the other, to withhold it.

Tolerance takes the place of God, and deals out concessions. It presumes to grant the right to worship. In so doing, it at least implies that it grants the Creator the right to receive such worship. Toleration, then, injects itself between man and God—between him who worships and Him who is worshiped. It tolerates both God and man. Thus both

are placed at its mercy, with power on its part to withdraw this liberty from both.

WOULD TOLERATE GOD ALSO

The liberty to worship is not for the sake of man alone, but also in the interest of the Creator. To tolerate man in worshipping the Creator, is to tolerate the Creator in receiving the worship. This is presumption and blasphemy.

Toleration, then, is not simply between man and man, or between one religious sect and another, but between a man and his God. In a free country, such as the United States, no man asks for toleration, no man wants it. Liberty is every man's right. Religious liberty is a fundamental and inalienable right of each man separately. No man or class has a monopoly on it. "What hast thou that thou didst not receive?"

It is well to remember that there is a law above the law which emanates from humanity. It is the voice of God speaking to the conscience. It is above the reach and control of humanity. "To his own master he standeth or falleth."

Well did that great teacher and Bible expositor, Clarke, say, "The church

which tolerates, encourages, and practices persecution, under the pretense of concern for the purity of the faith, and zeal for God's glory, is not the church of Christ, and no man can be of such church without endangering his salvation."

The builders of our government wrought well when they did what Bancroft says: "Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relation to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."

Religious liberty, not toleration, is the strong bulwark of all right; and its recognition lays the foundation for all other liberty.

in an entirely unconscious and inactive condition, awaiting the time when the Ruler and Controller of all life sees fit to awaken them from their dormant condition, and hand down His decisions upon all cases, when everything will be finally settled, because it will be settled right. He answered that he knew this well; that Psalm 146:4 says that the very day a man dies, his thoughts perish.

In no stronger way could this truth be put before the Chinese people, whose civilization is impregnated with the idea that the success and happiness of the generation is dependent upon the good will and coöperation of the dead ancestors, than by the statement in Job 14: 21, that the sons of a dead man "come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them."

ARE THERE SUCH BEINGS?

But my assistant was puzzled about the demons (the Chinese spirits are all bad), and asked if I was prepared to deny the existence of these supernatural beings, with whom the Chinese claim to have frequent experiences. I replied that when in America, I had seen enough evidence to convince me that such beings do exist; and that since I had come to China, where demons seem to be almost without restraint, and undeniably make their presence felt in possessing and destroying men, I would certainly be in poor position to deny their existence.

However, I showed him that to say that dead men do not become spirits is not a denial that spirits exist. In both the Old and the New Testament, it is stated that angels, or spirits, are a form of life a little higher than mankind; and the Bible recognizes throughout that these beings are divided into two classes,—evil or seductive spirits, whose aim is to hinder and harm man, and destroy his hope of the resurrection, and good spirits, or angels, whose office is to minister to man, and help him in every way to escape the perils and temptations of this life, and attain to the eternal destiny of happiness intended for him by a loving God-Father. With the former, men are strictly forbidden to have intercourse. In the Jewish theocracy, disobedience to this law was punishable by death; while in the New Testament, Paul writes that one of the heresies of the Christian church in the future would be "giving heed to seducing spirits and doctrines of demons." 1 Timothy 4: 1.

The evil spirits are none other than the angels "fallen from their first estate," who followed Satan, before this world was created, in his rebellion against the government of God. To cover up their rebel state, and the work which they are constantly doing to harm mankind, they have seduced all races and civilizations, Oriental and Western, into believing that the spirits with which mankind constantly has to do are not the devil and his followers, but the spirits of dead men. This has certainly been Satan's masterpiece of deception, and his success in propagating it has been the key-stone of his power over mankind.

BLESSED are they who see the day of glory, but more blessed are they who contribute to its approach.—Bishop Secker.

GHOSTS IN CHINA

BY JOSEF W. HALL

THE Revolutionary or South China party seems to be steadily gaining in strength in the conservative stronghold of Tsinan, Shantung, in spite of the continuous slaughtering of its leaders. Conditions in the province continue to grow worse and worse. Kidnapers and bandits terrorize the open country and the villages, and business is greatly hindered, as the roads are insecure for traffic or travel.

The soldiers of the governor, who is himself an illiterate ex-soldier, have been partly sent to Hupe to fight the South, and are partly kept at the capital to back up the governor in his petty quarrel with the governor of Chili, to the north. The popular saying of the people is that they are suffering from two kinds of bandits, the kind that wear uniforms, and the regular kind. Oppression, anarchy, and distress are declared to be greater than under the old Manchu despotism.

All prisoners taken under accusation of being connected with the banditti, extortioners, or kidnapers, are shot with only a very summary trial. This affords the men in power a most convenient method of disposing of their political enemies; and almost daily, parties ranging from well dressed men of wealth to beggars are taken out of the south gate of the city to a plot but a few steps from the Union Mission College and residences, where they are executed, being forced to kneel while a gun is placed to the back of their heads. A man shot in this fashion bleeds but little. However, so many have been killed that the ditch at the side of the death plot runs with human blood.

The rumor runs about the town, and is even published in some of the dailies,

that a weird noise may be heard about the death plot at night, which is made by the ghosts of those who have been innocently killed and have come back to weep. The ghosts that have been righteously condemned are not supposed to have face enough to come back and make their voices heard.

My Chinese assistant, a man well acquainted with Western ideas, and a Christian, asked me yesterday what I thought about these rumors. I replied that he was a believer in the Bible, and that he himself knew that the Bible teaches plainly and certainly the unconscious state of the dead, showing that guilty and innocent alike are to remain



In China, a criminal convicted of a lighter crime is punished by being compelled to wear a "cangue," a wide board collar. This board bears a description of the crime, and prohibits him from reaching his head.

ELECTING FOR ETERNITY

BY DAVID GULBRANDSON

TRUE Christianity has never been popular. Present truth has always met with opposition and persecution in this world. Those who have voted for the true God, have been the minority in all ages. In the days of Noah, the world had a chance to vote. Everybody was entitled to vote either for God or for the great murderer. During one hundred twenty long years, "the preacher of righteousness" went about trying to persuade the world to vote for the Creator of the universe; but few were they who wanted to hear about the great reward for obedience to His "right judgments, good statutes and commandments." They shouted, "Depart from us." When election day came, only eight souls voted for God and were saved. The vast majority voted for the great murderer and were drowned.

In the days of Christ, the same opportunity that had been given to the antediluvian world was given to the Jewish nation. Election day came, and the people went out to vote. Before they voted, they were all permitted to view the representatives of the two parties. There was the famous rebel and robber, Barabbas, to represent the government of the prince of darkness. Beside him stood the meek and lowly Jesus, a true representative of the government of God. The attention of the vast multitude was called to these two men. The contrast was great. The hour of decision had struck.

Agitation started. Those who claimed to be servants of God, loyal subjects of His government, and expounders of His law, spoke to the multitudes. To the astonishment of the whole of heaven and to the surprise of a heathen governor, they all spoke in favor of the government of the prince of evil. They were so angry with the Representative of the government of righteousness, justice, and peace, that they all shouted: "Away with this man!" "Crucify Him, crucify Him." They persuaded the people to renounce all allegiance to the Life-giver, and to vote for the great murderer. The vote was unanimous. The Jewish nation chose to be subjects of the prince of destruction and death. Christ did not receive a single vote.

In order to manifest their sincerity in the service of the murderer of men, they at once shed the precious blood of the Saviour of men. About forty years later, when Jerusalem was destroyed, they received partial penalty for their choice.

To-day the whole world has an opportunity to vote. On the one hand is the everlasting government of righteousness, where King Jesus will rule. On the other hand is the realm of destruction and the second death. There is agitation all over the world. Everybody must vote. No one can be a neutral.

NO LAW SPELLS ANARCHY

The true servants of God are lifting up the law of the Creator as a standard for the nations. False teachers, who claim to be in the service of Heaven, are

defying God by trampling His law underfoot and preaching the doctrines of men. They are trying to make the people believe that the law is abolished. Can there be such a thing as a government without a law? What do they really teach when they claim that the law is done away?

1. That Christ is a liar, because He has plainly said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5:17, 18.

2. That God's rule is arbitrary, without any definite regulations to go by. In other words, they make God an anarchist.

3. That God is changeable, although He has solemnly sworn, "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89:34. And the apostle James, after having spent a number of years in the service of God, plainly states that in Him "is no variableness, neither shadow of turning." James 1:17.

4. That there is no sin in the world. The Bible says: "Sin is the transgression of the law." 1 John 3:4. "Where no law is, there is no transgression." Romans 4:15. "Sin is not imputed when there is no law." Romans 5:13.

The above statements are a few samples of the true meaning of the teachings of those who have "turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm." 1 Timothy 1:6, 7.

The wise man says, "They that forsake the law praise the wicked: but such as keep the law contend with them." Proverbs 28:4. For whom are you going to vote? Your vote means no less than everlasting life on the one hand, and on the other, everlasting destruction from the presence of the Lord. If your love for God is genuine, you will keep His commandments. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14.

Certainty of Bible Prophecy

(Continued from page 1)

were the prophecies given? Are they inspired only in the sense that all good literature is inspired, "as coming from the soul of man in an hour of great inspiration," as our higher critics say?

Thank God, no! Here is the answer from the Book: "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved

by the Holy Ghost." 2 Peter 1:21. The Holy Ghost, and not the prophets, then, is the author of the prophecies. Man was only the instrument, the channel through which the Spirit of God worked. In fact, the prophets did not understand their own writing; but they, like others, had to search these prophecies, to determine the time of the approach of Christ's coming. (1 Peter 1:10, 11.)

Certain classes of people love to say that they can accept nothing as truth except "demonstrated facts." That is, there is an idea that everything about the Bible is only faith; whereas, in fact, this generation stands at the mountain top, and views the wonderful accuracy of prophecy as it has been fulfilled, from age to age. Most of the prophecies have been fulfilled, and history witnesses thereto. In this connection, we can note but a few of these.

LITERALLY FULFILLED

Shortly before the death of Moses, he set before the nation of Israel their final end, if they should depart from God and reject their Messiah. This prophecy is found in Deuteronomy 28. Comparing this chapter with the history of the Jewish race since the death of Christ, one is convinced that the hand of Providence has wonderfully fulfilled this prophecy.

The destruction of Jerusalem by the Romans under Titus is one of the most notable and awful punishments ever meted out to a city or a nation. The city was invested at the time of the Passover, and thus millions of Jews were shut inside the walls.

In the delirium of starvation, human flesh was eaten. After a long siege, the city was taken and utterly destroyed. About one million people perished in the overthrow of the ill-fated city. Thus Moses had said, "Thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee."

REJECTED THE DELIVERER

Many ages after this warning was uttered by Moses, Christ stood within the temple grounds. He had come as the Saviour of Israel, but was rejected by them. His disciples, not knowing the danger that threatened their nation, called to His attention the magnitude and grandeur of the temple buildings, believing it possible that they would stand for all time. Then He spoke the prophecy which was so literally fulfilled seventy years later: "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matthew 24:1, 2.

The historian has recorded, "Both the city and the temple were razed to their foundation, and the ground upon which the holy house had stood was plowed like a field." Thus the armies of Titus, in order to find the melted gold of the temple, fulfilled every word of Christ's prophecy.

We can note but one more record in the long list of exact prophetic fulfillment. The prophet Isaiah lived over a century before the kingdom of Babylon had reached a "place in the sun" as a world empire. Yet in his writings, he

visualized Babylon as though it were then what it finally became under Nebuchadnezzar, more than a century later. More remarkable still, he foresaw the exact nature of its final overthrow. "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces: and her time is near to come, and her days shall not be prolonged." Isaiah 13: 19-22.

Two centuries after Isaiah wrote this, doubtless some skeptic said, "This prophecy will never come true, for Babylon was never so grand as now." Another century passed, yet it was "the glory of kingdoms." At the time of Christ, it was still a known city. But in the ages that followed, Babylon was entirely lost to sight, and the sands of the desert buried from the sight of man every evidence of its glory.

In the past century, it was discovered; and Mr. Layard, an English archaeologist who visited the site of Babylon in 1845, says: "Shapeless heaps of rubbish cover for many an acre the face of the land. . . . On all sides, fragments of glass, marble, pottery, and unscrubbed brick are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitation, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls . . . start from the scanty thickets, and the foul jackal skulls through the furrows."

Let the skeptic or the unbeliever consider this wonderful prophecy, and compare it with the story of Babylon as the historian now records it. How can he explain it, if he denies divine inspiration in these predictions? How unerring the voice of God has been in tracing the movements of the human race down through the ages! Our present day and the future have been as definitely told by the holy men of old. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3: 7. We shall do well to study their writings and take heed; for "a prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished."

TEN REVOLUTIONARY FACTS

BY GEORGE MCCREADY PRICE

DO you know that some wonderful discoveries have lately been made which go far, very far, toward proving the accuracy and truthfulness of the Bible record of creation?

Do you know that almost all the supposed facts on which the evolution doctrine gained its popularity a few decades ago have now turned out to be mistakes or blunders of one kind or another?

Do you know that the discoveries in connection with the X rays and radium prove conclusively that *matter*, or the materials of which our universe is composed, cannot possibly have existed from all eternity, but must have been brought into existence at some time in the past, that is, must really have been *created*?

Do you know that the law of the conservation of energy also confirms this truth of a literal creation?

Do you know that the discoveries made in breeding animals and plants, in accord with what are known as Mendel's laws, have now proved conclusively that real new species are not now being originated by any natural or artificial means, and hence that what is known as Darwinism was due to blunders and ignorance of the most basic principles of plant and animal life?

Do you know that recent discoveries in geology have proved that the long geological "ages" were also due to a blunder, or to a long series of blunders, and that the sea shells on the mountain tops and in the interiors of all the continents can be much more reasonably accounted for if interpreted as due to Noah's Flood than according to the theories of the popular infidel geology?

Do you know that every lump of coal you see, every gallon of gasoline you use, ought to remind you of the former destruction of the world by the Flood, when the vast myriads of animals and plants were buried deep in the earth, being since, by the processes of nature, converted into these materials for the use of our modern world?

Do you know that the Bible says that "in the last days," mockers would sneer



The fossil of a tropical fern entombed in a piece of coal found in a far northern country mutely testifies to a world upheaval that could be accounted for only by a flood such as the Bible describes.

at the doctrine of the second coming of Christ and the destruction of the earth by fire, because they would have grown accustomed to denying the Bible account of the former destruction of the world by the waters of the Flood?

Do you know that the Bible says that just before the second coming of Christ, His faithful people would proclaim these

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JAMES COCHRAN, Circulation Manager.

long neglected truths to the world, and would give a special message, part of which would be devoted to clearing away these misunderstandings about the works of God's creation, and proclaiming the obligation of every one to "worship Him that made heaven, and earth, and the sea, and the fountains of waters"?

Do you know that when this message, with its other parts, is fully proclaimed to the world "as a witness," the next thing will be the coming of the Son of man on the white cloud to reap the harvest of the earth? (Revelation 14: 14-16.)

Do you know that these truths are now being proclaimed in over one hundred and twenty-five languages and dialects, and in literally almost every nook and corner of the whole world?

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The Inevitable Question

IN the balmy days of tranquillity, the mind of the world very infrequently attempted to define death and its here-after; but to-day, when death is the daily and not the occasional experience, every warrior anticipates the after-death moment and its supposed revelations.

The May number of the *Atlantic Monthly* contains a vividly written article by Winifred Kirkland, entitled "The New Death." This presumes to be an epitome of the impressions of death of numerous soldier writers and thinkers who are facing death continuously.

The majority of people have rejected theology and science as interpreters of death, because of the disagreements and contradictions among their expounders.

To quote from the article, "It is because of the intensity of their new need that people are turning less to their old masters, the theologians and the scientists, but with an awed docility are seeking illumination from those who are to-day the supreme critics of death—our young men who are dying."

In proof of the premise that life in some manner is continued after death, we find such sentences as these: "That multitudes of soldiers have met their end, not only with serenity, but with a high-hearted gayety, is a fact of overwhelming evidence. This hilarity or heroism is the highest proof a man can give of his certainty that soul is more enduring than body. . . . Surely conviction of immortality from those who have seen the hideousness of carnage in a degree in which no other men in all history have seen it, is a conviction deserving our respectful study."

Regarding the nature of the expected after-life, she writes: "The New Death conceives an interrelated universe in which spirits still in the flesh and spirits freed from it may both be associated in some mystic effort toward the future. Certainly the idea of comradeship is to-day familiar to every soldier, as powerful as it is inarticulate. . . . With eyes made tragically clear, they perceive that a premature fate may have greater influence than an accomplished career. . . . That our dead are alive and the same whom we loved, and that they joyously continue the upward march, is the dominating faith of the New Death."

These few quotations voice the unmistakable opinions and impressions of the Christian world to-day. As she says, the theology of the past is discarded; and of course, this means that the source of the fundamentals of theology, or the Bible, is likewise discarded, and the convictions of danger-surrounded and nerve-racked men are substituted for the clear and infallible word of God. In one short sentence, she unwittingly confesses the nature of the world belief: "After decades of materialism a new mysticism is being born." And so it is,

"mysticism" usurps the place of the clear-cut doctrines of the inspired Word.

On a hundred pages, the Bible teaches that when death comes, all consciousness, whether it be of the physical man or the "soul man," ceases, and the being that once was has absolutely no sensation, either pleasurable or painful, until the day of the resurrection. There is no spirit sphere that is interrelated with our sphere, except the spirit world in which the fallen angels and their leader, Satan, move. Inspiration is replete with such phrases as these: "The living know that they shall die: but the dead know not anything. . . . Neither have they any more a portion forever in anything that is done under the sun." "There is no work, nor device, nor knowledge, nor

death; but that Word, when received into mind and heart, is still more effective in protecting us against eternal death, from which there is no resurrection or awakening. The greatest protector and the greatest source of comfort in all this world is the Bible.

The Kaiser Must Also Fail

ARTHUR BRISBANE says, "The gigantic failure of all the ages will be the kaiser's failure to make good his boast to succeed where Alexander and Napoleon failed."

The prophecy of the second chapter of Daniel, given about six hundred years before Christ, told of three world empires that were to follow in succession the then existing world empire of Babylon. That prophecy foretold that the fourth empire would be divided into strong kingdoms, which at the same time would have elements of weakness. To use the symbol of the prophecy, they would have in them the strength of iron as well as the crumbling weakness of clay.

And after Rome, the fourth of these world empires, should be broken up into what constitute the nations of western Europe to-day, the prophet affirms that they would never be united again under one scepter.

The next universal kingdom for this world is the kingdom of Christ, and it will follow His second coming in the clouds of

heaven, when all wickedness and sin shall have been eternally consumed. Ambitious monarchs may dream of world empire, but God has foretold that their dreams will not come true. We shall invariably see that the divine predictions are without a flaw in their fulfillment.

Seizing Eternal Life

"FIGHT the good fight of faith," says the apostle Paul, "lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." 1 Timothy 6:12.

"Fight the good fight of faith," is the admonition; and in doing this, we "lay hold on eternal life." The great purpose of the gospel is to bring to light its promises of eternal life, and to inspire in the individual the faith which will reach out and "lay hold" upon it.

The fight of faith is a very literal, a very real one. The enemy of our souls would seek to discourage, he would seek to cast us down through despair and perplexity; but there stands the rich treasure of all of God's promises, and we are to lay hold of these promises by faith, and continue the fight until victory is won and we are saved among the immortals in the eternal kingdom of God.

THE service of Christ is of all others the most just, necessary, easy, profitable, honorable.—Sanderson.



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French and American comrades standing about the bier of the first Yankee to fall in an American division. Death in an allied cause is love's cement.

wisdom, in sheol [the grave], whither thou goest."

The theory that the spirits of the dead and of the living may be united or have converse is not in the least new. It is the taproot of the ancient Assyrian, Babylonian, and Egyptian "perpetuation and transmigration of the soul" tenet; without it, African and Indian heathenism would crumble, and spiritism and new theosophy would soon be errors of the past. We deem the American Indian's vision of the "happy hunting ground" amusing and puerile; but the prevalent conception of the abode after death is portrayed upon the same stage, with a slight change of scenery.

Professed Christianity must quickly go back to the simple Bible truths, or its misinterpretation of the world's problems will rush both itself and the world to destruction.

A. L. B.

SEVERAL instances are recorded in which the Bible in the pocket of a soldier in this great world war has received the force of the bullet and saved him from what otherwise undoubtedly would have been a mortal wound. One of the latest reported is that of William R. Wilson, a nineteen-year-old soldier of New Castle, Pennsylvania. This young man had the habit of reading the Bible daily; and his Bible in his left breast pocket deflected a sharpshooter's bullet, which otherwise would have reached his heart. God's word saved this man from temporal