

# Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, JULY 16, 1918

NUMBER 28



*Jesus Christ scrupulously kept the seventh-day Sabbath when He was upon this earth. He spent the day in teaching, healing, and walking with His disciples through the country parts of Palestine.*

## Bogus Sunday Claims

*Did you ever stop to consider the fact that many world-wide practices and beliefs find their origin in age-worn uncertainties and non-substantiations?*

*By* W. GEORGE WIRTH



HE Sabbath of the old dispensation, the Sabbath of the Jews, was the seventh day of the week, or Saturday; but the Sabbath of the new dispensation, the Sabbath of Christians, is the first day of the week, or Sunday." Many times, when question has arisen as to which day is the Sabbath, has this reason for keeping Sunday been given. It expresses the belief common to many,—that up to the time of Christ, the seventh day was the Sabbath; but since the days of our Lord, the Christian Sabbath is Sunday, the first day of the week. Will the good Book support this position?—for after all, as true Christians, no matter to which opinion we may incline, we will observe as the Sabbath that day which the Bible reveals is the right day.

Is the seventh day a "Jewish" institution? Was it meant to be kept by the Jews only? If so, how are we to understand the Saviour's words, "The Sabbath was made for man, and not man for the Sabbath"? Mark 2:27. And let us bear in mind that this statement was made regarding the "Jewish" Sabbath; for in verses 23 and 24 of the same chapter, we read: "And it came to pass, that He went through the cornfields on the Sabbath day; and His disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto Him, Behold, why do they on the Sabbath day that which is not lawful?" The

Jewish leaders were offended that the disciples should violate one of their unreasonable, unnecessary, and unjust restrictions regarding Sabbath observance, and so complained to Christ.

In rebuking them for their uncharitableness and narrow-mindedness, Christ spoke the words, "The Sabbath was made for man." If the seventh day was for the Jews only, why did not Christ say, The Sabbath was made for the Jew? Does not the very fact that Christ used the word "man" show that He was giving a lesson on true Sabbath observance for all races of men, and one that would apply at all times? If this is not so, then on the authority of Christ, no man can be a man except he be a Jew. All will say that this is absurd.

If it can be further shown from the Scriptures, that hundreds—yes, thousands—of years before there ever was a Jew, the Sabbath was the seventh day, would not this remove the stigma of "Jewish" from that day? Again all will agree. In the first book of the Bible, in the beginning of that book—the second chapter, verses 1-3—we read: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in



it He had rested from all His work which God created and made." The seventh day is God's memorial of His creative power. It is the birthday of the world, as it were; and when we keep it, we honor it not as a Jewish institution, but to show our love, loyalty, and obedience to Him that made the heavens and the earth, and "blessed the seventh day, and sanctified it."

#### THE RESURRECTION AND SUNDAY SACREDNESS

Christ rose from the dead on the first day of the week, and this is given as a leading reason why Sunday should be kept as the Sabbath. Again we go to the Bible for proof. Six times in the New Testament we find the first day of the week mentioned in connection with the resurrection of Christ, but not once is any warrant given for accepting this day as the Christian Sabbath. These six references are all found in the Gospels. The best of modern scholarship places the writing of the first three Gospels about thirty to forty years after the resurrection. John did not write his Gospel until about sixty-five years after the resurrection. Surely, by that time, if the first day had been kept as the Sabbath of the new dispensation, Matthew, Mark, Luke, and John would have referred to it as such. We should hardly expect that they would speak of the first day without calling attention to the fact that this was "the new Sabbath," "the Christian Sabbath," "the day now kept in honor of Christ's resurrection." On the contrary, whenever they speak of the first day, they speak of it simply as "the first day of the week," while the day that comes before it, the seventh, they always speak of as the Sabbath. Strange that they should do this if Sunday had taken to itself any sanctity!

The first of the six references is Matthew 28:1: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This proves nothing as to the first day of the week, but it does prove that the day preceding it is termed by Matthew the Sabbath.

"And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:2, 9. These verses show conclusively that Christ rose from the dead on the first day of the week; but where in the Bible is it said we are to keep holy the resurrection day? The writer will begin immediately to keep the first day if any one can quote him that scripture.

Our third reference is Luke 24:1: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Do we find any Sunday-keeping proof here? How strong is the argument in the preceding verses (Luke 23:55, 56) to show that Luke still held to the seventh-day Sabbath of the fourth commandment: "And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid.

And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke, at the time of his writing, knew of no change from the Sabbath to Sunday. If, when Christ said on the cross, in His dying agony, "It is finished," that was the end of the seventh-day Sabbath, why did not the women honor their Lord by resting on the first day instead of on the Sabbath of the Jews, especially since the cruel Jews were the ones who put their Lord to death?

#### ONLY TWO FIRST-DAY MEETINGS

Passing John 20:1, which deals with the same events we have already considered, we come to John 20:19. This scripture is more important, in relation to this question, than the foregoing ones, which all tell of the same events; because some would have us believe that this meeting was held to celebrate the resurrection of Jesus. "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." But how could the disciples be celebrating the resurrection when they did not believe Christ had been raised? See Mark 16:9-14; Luke 24:36-39. No, they were not meeting here to celebrate Christ's resurrection, but "for fear of the Jews," finding comfort in association in that evil hour of disappointment and of the Jewish rulers' hatred.

In this connection, John 20:26 is often quoted as proof for Sunday keeping. But it falls by its own weight; for granting that the first day, or Sunday, was the Sabbath, "after eight days" would bring us to Monday, and not to Sunday.

Our Sunday friends can find record in the whole Bible of but one religious meeting that was held on the first day of the week. This being so, we ought to give that record careful attention. It is found in Acts 20:6-8: "And we sailed from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together."

#### FIRST DAY BUT NOT SUNDAY

First we must keep in mind that this was a special meeting, not a regular one. From the context, we find that Paul was on his way to Jerusalem for the last time, to be taken from there to Rome. Therefore this would be the last time he would see the brethren of Asia Minor. It was a farewell meeting. See Acts 20:36-38. Inasmuch as this was a farewell meeting, Paul "continued his speech until midnight." If this was a regular meeting, and therefore is to be accepted as proof for keeping the first day of the week holy, then all Sunday sermons ought to continue until midnight. What holds good in one case will hold good in another.

Again, this meeting was not held on Sunday, as Sunday is observed now in

point of time. In Bible times, the day was reckoned from sunset to sunset. Leviticus 23:32. The first day of the week, therefore, would be from sunset Saturday to sunset Sunday. Paul preached his farewell sermon on Saturday night. This is attested by such eminent commentators as Conybeare and Howson. If it be asked why Paul preached at this unseasonable hour, we find the answer in verses 7 and 13. In order to meet the brethren who traveled by boat, he had determined to walk the nineteen miles from Troas to Assos. Had he looked upon Sunday with any degree of reverence, we should hardly expect him to use the day in the way he did, especially as there was not in his day the hurry and rush we witness now. In that age, what was not done on one day could easily be left to the next.

Nor would the breaking of bread attach any sacredness to this Sunday meeting. In Acts 2:46, we find that the disciples came together daily to break bread.

"But," asks one, "is there not authority in 1 Corinthians 16:2 for the keeping of Sunday as the Sabbath?" Let us read this verse: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." A careful reading of this scripture will make one thing transparently evident, and that is, that this was not an offering taken in church on Sunday; for each one was to "lay by him in store." Luther translates the Greek here, "by himself at home." Numerous other versions concur in this idea.

The clause "as God hath prospered him," further emphasizes this as a private affair, a business transaction, an examination of personal accounts by each member, to see how much he could give for this offering. Surely Paul would not command that the Sabbath day be used by the members of the Corinthian church to go over their business accounts. Instead of making the first day of the week a holy day, Paul makes it a business day. Besides, this was not a regular offering, but a special one for the poor Christians at Jerusalem. By reading the first three verses of this chapter, the reader will see that Paul expected to gather this offering when on his way to Jerusalem.

#### THE SEVENTH IS "THE LORD'S DAY"

Frequently have we heard Sunday referred to from prominent pulpits as "the Lord's day." This expression is found in Revelation 1:10: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." We are told that by "the Lord's day," John means Sunday, the first day of the week. When proof is asked, we are referred to the church fathers, not to the Bible. But the church fathers are most unreliable, and in many cases have perverted and subverted the truth of God's word. As one great theologian puts it, "To get your interpretation from the church fathers is like straining milk through a coal sack." We prefer to go direct to the Bible for a definition of the Lord's day. Harken to the Lord Himself: "And He said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27.



28. If Christ is Lord of the Sabbath, in all candor, which day is the Sabbath? And if the Lord's day is the Sabbath, which day is the Christian Sabbath, the seventh or the first day of the week? And if the seventh day is the Lord's day, can any one fairly call it "Jewish"?

More than this, if the Sabbath, the seventh day, is the Lord's day, how can we who claim to be Christians, followers of the blessed Christ, keep any other day than the one He designates as His own day? Isaiah, the majestic prophet of salvation, echoes the Lord's words when he calls the Sabbath "the holy of

the Lord." Let us enter into the experience of these words of Isaiah, and receive the promised blessing: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it."



Geologists have assumed to find in nature's scars evidence of successive ages, each millions of years in length. A comparative study discloses the fact that no symmetry occurs in the upheavals so prevalent, but each is a witness to an earth-destroying deluge, which the Bible describes.

## Nebulous Ideas and the Bible

*Many educated people believe that this earth is the cooled fragment of an exploded white-hot sun*

BY LEE S. WHEELER

ABOUT 1750, Emanuel Swedenborg, a spiritualist visionary who fancied that he had "free access to heaven and hell," evolved what is called the "nebular hypothesis."

This notion, that the universe once existed as a formless mass of burning or nebulous matter, which broke into innumerable parts, the nuclei of which resolved themselves into suns, while the other pieces cooled off into planets, thus forming solar systems, was later elaborated by the astronomer Laplace, and adopted by the atheist philosophers of the French Revolutionary period, and the geologists who wished to get rid of the belief in a Creator. Laplace confessed, however, that he put this theory forth "with great diffidence."

In the first chapter of Genesis, water is mentioned eleven times in connection with the origin of the earth, while fire is not once alluded to. The Bible record of creation has therefore stood as a witness against the teachings of those who have set aside its testimony to accept the philosophy of an unbelieving age. The nebular hypothesis has also been re-

peatedly disproved by science; yet for want of a better agnostic argument, it has continued to be used in textbooks on physical geography, geology, and astronomy, to account for the existence of the universe. It has been shown to be contradicted, however, by the laws of gravitation, the elliptical form of planetary orbits, the inclination of the earth's axis, the retrograde motions of certain satellites, the varied forms of well-known nebulae, the revelations of the spectroscopic, and chemical experiments and discoveries in the mining industry.

### NEBULAR HYPOTHESIS EFFETE

Professor Moulton, of Chicago, now advances mathematical facts confessed to be "fatal to the nebular theory"; and Professor J. W. Gregory, of Glasgow University, in his recent work "Geology of To-Day," says:

"Owing to the many attractive features in the nebular theory, it was at one time universally accepted; but so many important facts have been discovered which are opposed to it, that Professor See has recently declared that the theory

is already 'thrice slain,' and that there is no course open to us but to personally and unconditionally abandon it."

This author now frankly comes forward with the confession which the geologists have been so reluctant to publish, namely, that "there is no evidence that the earth has undergone any progressive cooling throughout the whole length of time with which geological evidence deals."

The whole length of time covered by the geological periods which these philosophers invented for the cooling of the earth and the development of the kosmos by evolution, if we mistake not, has been estimated by them all the way from twenty to four hundred millions of years. So if the earth has not cooled any during that time, as now appears, we may safely conclude that the whole scheme of the geological ages is a groundless fabrication, the theory of the igneous formation of granite rocks a delusion, and most of the books written to build up and elaborate such assumptions now but mere folderol.

The latest edition of "Britannica" says that the nebular theory "was reluctantly abandoned by geologists, who found the problem of the earth's interior to be incapable of solution by any evidence which their science could produce."—Article "Geology."

"It has not been found possible to imitate the structure of such rocks as granite. Doubtless these rocks consolidated with extreme slowness at great depths below the surface under vast pressures, and probably in the presence of water or water vapor—conditions which cannot be adequately imitated in a laboratory."—*Id.*

Traversing in blind unbelief the paths that led away from God, man in a century has got nowhere, finds himself lost, and comes out where he started—at the first chapter of Genesis. It is the old story: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Romans 1: 21-23.

"The origin of our earth is lost in the dark night of our ignorance. From the observances and deductions they have made, none of our scientific men have been enabled to afford us any exact information as to the way in which our planet was formed. . . . The vague conjectures of the ancients and the ideas struck out by modern science—all alike are mere suppositions."—Appleton's "Physical Geography," page 11.

Professor Lyell long ago wrote that "in the year 1806, the French Institute enumerated not less than eighty geological theories which were hostile to the Scriptures;" and he adds, "but not one of these theories is held to-day."—Townsend's "Mosaic Record and Modern Science," page 62.

Are not the works of Hume and Kant dead also? And what has become of Haeckel's "History of Creation," in which he ignored a Creator and substituted a theory of spontaneous generation, and



Darwin's costly volumes on "The Origin of Species" in contradiction of Genesis? Are they not in the garret anti-quarium? And Agassiz's works on fossils—have they not become fossils also?

#### THE AUTHORITY SUPREME

"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. . . . Where is the disputer of this world? hath not God made foolish the wisdom of this world?" 1 Corinthians 1:19, 20.

After all that has been written to the contrary, man's intelligence finds in the Bible a more satisfying explanation of the origin of the universe, the mystery of human life, and the philosophy of history than any agnostic scientist has been able to offer.

The story is told of a Japanese thinker who, on first seeing a strange book, read with wonderment its introductory statement, "In the beginning God created the heaven and the earth." It struck him as containing more truth than all the sacred books of the Orient. The Bible is a miracle among books. It is indeed a living book, having life in itself, and multiplying its characteristics in the lives of men. A generation ago half a million copies were published annually; now the output exceeds ten million copies a year.

The marvel of its adaptation to the needs and developments of mankind from age to age; the survival of its integrity through centuries of persecution and criticism; the growth of its influence and authority over the most enlightened nations; the prophetic character of its revelations, through which it has appeared to anticipate the fulfillment of its own mission in the world,—all combine to show the divine origin of the book. If men would consider the character of the Bible, its connection with God, with angels, and with men, its far-reaching issues in life and in death, they would be struck with awe at the words of Christ when He said, "Heaven and earth shall pass away, but My words shall not pass away."

Those who have rested their faith and hopes in this Word have never had cause to feel ashamed; and those who have taught it have never been compelled to abandon their position in order to be true to the disclosures of nature, the facts of history, or the certainties of science. On the other hand, every advancement in human knowledge has tended to illustrate the Scriptures and to strengthen faith. The British Chronological and Astronomical Association recently said:

"As scientific men we cannot get away from the truths of the first chapter of Genesis. It bears the stamp and superscription of Deity, and as the beginning of time, it is a chain which no man can sever without driving the spheres of heaven out of their courses."

### Experimental Christianity

THOMAS was of the sort of men who say: "I never believe anything until it is demonstrated. I must see how it is done." He was absent that night when Christ came to the disciples in the upper chamber, you remember. The disciples afterwards told Thomas that they had

seen Christ; but he said: "I will never believe that. I don't care what any of you say, you cannot make me believe that He who was dead was here in this room."

Eight days later, we are told, Christ appeared again, and Thomas was there. Christ said, Now, Thomas, come here, and put your hand in My side, examine the print of the nails in My hands. Thomas did it. He made a physical

examination; and when he was through his diagnosis, he said, "My Lord and my God."

Thomas did not believe because of what the disciples told him. Hearsay evidence failed to convince him. A personal experience was necessary to prove to him that Jesus was alive. None of us really know there is a Christ, until we have a personal Christian experience.

G. B. THOMPSON.

## The Councils of the Universe

BY CARLYLE B. HAYNES

IN the government of the great kingdom of God, which comprises the universe, all the worlds are represented. At certain periods, the great council of heaven is called into session by Jehovah; and in these sessions, each world has its representative.

When God created this earth, He placed Adam at its head, subjecting everything in the world to his rule. Adam in this position was not only to be the representative of God on this planet, the priest of God for this world, but he was also to represent this planet in the council meetings of heaven.

Undoubtedly this same plan was followed in the creation of the other worlds. The first created being was placed at the head of the government of that world, and all things in it were placed under his dominion. He was the representative of God on that planet; and in the councils of heaven, he would represent his world.

When the call is issued for a council meeting in the courts of heaven, the heads of the myriads of worlds in the universe assemble before God, and begin the sessions of their great parliament, or council.

#### THE WAS-TO-BE REPRESENTATIVE

Into these wonderful councils of heaven, Adam would have been permitted to enter, to speak for this world as its representative, if sin had not separated him from his Maker. When he sinned, not only he, but the world as well, revolted against the government of God. Adam did not retain his position as the head of this world, with all things in subjection under him; but he fell under subjection to one who was stronger than he. Satan conquered him, and thus took his place as governor of this world, with all things in subjection to him, as they had been to Adam. He became "the god of this world."

These heads or governors of the various worlds are called "the sons of God." They are sons of God in a more definite way than any other of His creatures, because of the fact that they have never known any other parentage, being created directly by their heavenly Father, as was Adam.

In the parable of the lost sheep, Jesus describes this earth in its wandering away from God by the entrance of sin. There was but one sheep that left the fold, and that was this earth. Sin has never entered the other worlds. "The host of heaven worshipeth Thee." Nehe-

miah 9:6. The ninety and nine were never lost, but remained in the fold. One, however, wandered away; and the great heart of the Father of love could not bear the thought of this separation. So out into the wilderness and the darkness, and over the mountains of sin, He sent "His only-begotten Son," to win this world back to its allegiance to God, and to reunite the entire universe.

When sin entered this world, Satan not only overthrew Adam, and conquered this part of the territory of the kingdom of God, but he also won the place in the councils of heaven which belonged to Adam, and became the representative of this planet in that council. Hence we have the record, "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." Job 1:6.

#### A TRAITOR DELEGATE

Here the great arch-rebel again appears at the gate of heaven, from which he had been cast out; but he came now, not because of the position he occupied before his fall, but by reason of the fact that he had conquered one of the worlds which compose the kingdom of heaven, and had thus taken the place of its rightful representative in heaven's great councils.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it." Job 1:7.

This privilege which Satan had of appearing in the councils of heaven, he retained only until the time when the second Adam overcame him, and wrested from him his possession of the earth. Since that time, he has not been admitted into the councils of God.

It will be asked why Satan desired to appear in heaven, when he had nothing in common with its inhabitants, and must have felt very much out of place. He appeared there as "the accuser of our brethren." Revelation 12:10. He went there to charge the people of God with sin; to argue that as they were sinners, he was their master, and that God should permit him to have complete control over them; to bring reproach against those whom God loved, and point out, before all the representatives of the other worlds, that in spite of all God's power, He could not keep His people from sinning. Undoubtedly he took great delight in recounting how he had caused



Moses to sin on the border of the promised land, thus keeping him from entering Canaan; how David had fallen through his sin with Uriah's wife; how Solomon had been overthrown; and how God's people had been won away from their heavenly allegiance. There is great glee in the camp of Satan when he succeeds in causing any of the professed people of God to sin.

Thus in the councils of heaven before the first coming of Christ, Satan appeared as the representative of the human race and of this earth. It is not a pleasing thought; and our minds go forward with eagerness to the time when his control of this planet was to be broken, and the human race was to obtain a better representation in the courts of heaven.

nally shines out through the mercy seat, the Creator's highest expression of love for the creature. And back through that same mercy seat comes the highest expression of love from the creation in a joyful and willing obedience to the law. In the words of another, "The cross of Calvary will be the science and the song of the people of God throughout eternity"—the science of salvation and the song of redemption.

# CHRIST'S DEATH AND THE LAW

## III—Studies on Hebrews 10: 5-10

BY RODERICK S. OWEN

AS has been shown in previous articles, the strength and permanency of a law depends upon its penalty enforced. When once a transgression of a law has occurred, the only possible way to establish that law is to enforce the penalty. And since the law itself demands the enforcement of the penalty, the only way to obey the law is to execute the sentence. Again, the only possible chance for a transgressor to escape the penalty is through a substitution. Therefore the death of Christ on Calvary's cross as a substitute was an act of submissive obedience to His own law; and what step could go farther toward establishing that law and showing its absolute immutability than for its Author to honor it by meeting its demands, even to the sacrifice of His own life?

But some will say that it is unjust to allow the innocent to suffer for the guilty. That is true unless the innocent receives a compensation which he regards as equivalent to the sacrifice made. For Christ, the joy of seeing sinners eternally redeemed, of seeing them brought into harmony with the law of life, with an eternity stretching out before them in which to rejoice in His presence, was so great that "for the joy that was set before Him," he "endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12: 2.

Again, every one who accepts this substitution, thereby acknowledges the claims of the law, and thus contributes to its establishment. So we read: "Do we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31. Thus throughout eternity, the cross of Calvary will ever stand as a towering monument to the unchanging and eternal nature of the law.

### THE HIGHEST EXPRESSION OF LAW

The principle of sacrifice for others' good was not abrogated by the death of Christ, but was eternally established as the highest expression of the law of love—yes, of the law of heaven, for the law of heaven is love, a law under which every creature seeks the highest good of every other creature, and lifts self up by lifting others. Christ never occupied a higher position in the eyes of the law of love than when He was exalted on Calvary's cross. Mount Calvary was the stepping stone to the undisputed occupancy of the throne of the eternal,

universal glory. As Paul says of Christ, He "became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Philippians 2: 8-11.

Christ's death being the full expression of the law of sacrifice (for in it, heaven exhausted its resources, it being the unspeakable gift), all the typical, shadowy laws of sacrifice became inoperative, because shadow met substance, and they were swallowed up in the real. All laws of types and shadows were



The death of Christ upon Calvary ended the law of ceremonies and types which were embodied in the sanctuary service, and it established the moral law of God, or the Decalogue.

superseded by the law of memorials. Sacrifices and offerings for sin pointing forward to His death gave way to baptism and the Lord's Supper, memorials of that great event. "Mercy rejoiceth against judgment." The mercy seat covers the law. "Mercy and truth are met together; righteousness and peace have kissed each other." The law eter-

### GOD'S LAW AND HIS CHARACTER

All God's laws are eternal in their nature and essence, though not all are eternal in their operation. God cannot speak or act contrary to His own character. Since God is eternal, and without variableness or shadow of turning, all His laws, being simply expressions of Himself, are of the same nature, and therefore eternal.

In the character of God, all His attributes are blended, just as the prismatic colors are in a ray of light. They are all there, but we cannot discern them until they are separated by a prism. The plan of salvation in Christ Jesus is God's prism, bringing out each of His attributes, so that they may be clearly distinguished one from the other. As the mind studies that plan, the love, the mercy, the goodness, the long-suffering, the justice, the wisdom, of divinity, are each seen to be brought into active operation in the salvation of man. An attribute of God's character may be inoperative in the sense that it is not active in a way to be distinguished from others, but it exists just the same as when thus operative.

To illustrate: Where there is no sin, there is no demand for the exclusive operation of mercy. When sin did not exist, the law of substitution was inoperative, but existing in God's character, so that when sin came into existence, God was not forced to plan a means to meet the situation, but the plan of salvation, with its law of substitution and sacrifice, was the response of the mercy of God to the misery introduced by sin. Just as a mother who hears her child cry for assistance, or sees it assailed by danger, does not lay a plan to move, but moves, and her moving is the response of her nature to the demand, so every law that God has ever given to His creatures is a response of some element of God's character to conditions which arose, and each of these laws finds its eternal essence in the character of God.

### POSITIVE AND NEGATIVE LAW

Law may be expressed in two ways, positive and negative. The positive is the first called into operation. In the negative expression of law, the positive is understood, and *vice versa*. The positive is a great highway cast up, the highway of holiness; and it tells what we should do. The negative is a fence placed along each side to keep us from stepping off, and tells us what we should not do. In the positive there is no suggestion of the sin; while in the negative, sin is not only suggested, but named.

The primary, positive expression of all law is, "Thou shalt love the Lord thy God with all thy heart, . . . and thy neighbor as thyself." All the moral teaching of the Bible is but an expansion of this law of love. The second part of this law was expressed in strong, terse



terms by the Saviour when He said, "Whatsoever ye would that men should do to you, do ye even so to them." Under the operation of this law, all created intelligences began their existence. In the domain where it is operative, all is peace and joy, each one seeking the highest good of all, and everything pulsating and vibrating with the thrill of love.

But for the development of character, it was necessary that the creature should have the power of choice; and to make choice possible, there must be two ways terminating differently. These two ways are the path of obedience and the path of disobedience; one the path of life, the other that of death. As the creatures began to choose, God began to introduce other forms of law. Wherever there was a liability to step off into sin, there He set up the negative, "Thou shalt not." Hence from the entrance of sin, we have the mixed form of expressing law. This is well illustrated in the Ten Commandments. Eight of these are purely negative; one only, the fifth, is purely positive; while one is mixed, the fourth: "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God." (Positive.) "In it thou shalt not do any work." (Negative.) Thus we find that the negative form is not demanded, except where sin exists or is likely to exist.

#### FORCE, LOVE, AND LAW

But when sin entered, there was introduced the element of force. For the dominion of sin is a dominion of force. Its law, or rule of action, is the law of conquest. Its subjects are bond servants, whether willingly or unwillingly. They may not realize this fact until they try to leave its service; but then they begin to understand how strong the fetters, how firmly clasped the shackles that bind them.

When the law of conquest came into operation (the cardinal principle of which is that "might makes right"), God introduced among His sinful creatures the principle of civil law. This was God's response to the sad conditions of oppression under the dominion of sin. Civil law is designed to protect the individual in his personal rights, to restrain the oppressor, to see that the minority have an equal chance with the majority.

In its rightful operation, each individual is pledged to see that every other individual is treated just as he himself would desire to be treated were he placed under the same circumstances. Then there came in the law of changed relation of husband and wife, making the man the head, and placing responsibility for care and support on him; that is, making the stronger one the head under the law of conquest, instead of giving each equal authority. Along the same line, because of the hardness of the heart, came the law of divorce, and the laws of master and servant. Then there were laws of ceremonies and memorials to help the minds of men, the laws of typical sacrifices, and of sacrifice itself.

All these laws were expressions of principles, for a law is simply a principle in action. All these are contingent, for their operation, on the existence of sin; and since the plan of salvation is de-

signed to remove sin, that plan, when fully carried out, will cause all these laws to cease their operations, and in the case of some of them, their operation will be terminated as the plan is developed.

To illustrate: The law of typical sacrifices became inoperative when the real sacrifice was made. Where a man and a woman are really in Christ Jesus, the law of divorce, and the law of the man's being the head, become inoperative, because the husband and the wife are one, and stand side by side, as God intended they should. Among true Christians,

there is no master and servant, no maid and mistress. For in Christ Jesus, "there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus," and each one renders a loving service in his or her sphere, without force or restraint. And when sin shall be destroyed, when there shall stand forth in the sunlight of God's glory a clean, redeemed universe, only the positive expression of God's law will remain, and the law of love will be eternally operative throughout the vast universal frame.

## Purgatory and Dead Prayers

BY TYLER E. BOWEN

THE doctrine so generally believed these days, that after death, men are punished in a place called purgatory, is wholly fabricated outside the Scriptures of truth. The Bible not only disproves this deceptive theory, by means of which thousands are lured to destruction, but points out what shall be the fate of that world hierarchy which claims power to save the souls of men before and after death.

For those who teach the doctrine of life in purgatory after death, the Scriptures have little weight. The traditions of the fathers come first. A Roman Catholic missionary was on one occasion asked if he believed that the Scriptures were inspired, or of sufficient credit and weight to prove doctrines true. He replied: "The Bible is no better than an old, out-of-date almanac; and if it were not for the authority of the Roman Catholic Church, which can never err, nobody could or ought to believe it."—"High and Low Mass," page 103.

But to Christians, the Bible is the authentic word of the infallible God, and by it alone are we to prove what is truth. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20. And if there is no light apart from the word of God, then surely the doctrine of purgatory, like all other doctrines opposed to the Scriptures, is darkness.

#### REINSTATED IN POWER

The prophet John reveals the outcome of this power professing a league with death, and adds his testimony to that of Isaiah that it shall not stand. The whole system of doctrines which go to make up the papacy is spoken of under the title of "Babylon the great," in Revelation 18. The prophet John writes: "All nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is

the Lord God who judgeth her." Verses 3, 4, 8.

This message is due to-day. Many honest hearts are to be found within this latter-day Babylonian church. Jehovah calls them out; for soon the plagues determined by Him are to come upon this system, whose sins, He says, have mounted up to heaven. These judgments are due within the limits of the present generation.

In chapter 16 is found a list of the plagues decreed, which are to be poured out into the earth by seven angels to whom is given charge over them. One of these vials of God's wrath will be directed upon the very seat of Babylon's power. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain." Verse 10.

The kingdom of this power mentioned takes in the entire earth; for the record tells us how this latter-day Babylon regards herself just before God rises up to judge the world: "I sit a queen, and am no widow, and shall see no sorrow." And again the prophet says of this same power, "And all the world wondered after the beast." He refers to his same religio-political power that was "wounded to death," but whose deadly wound is now being "healed," in that the kings of the earth are renewing their unholy political league with her. Since the present world war began, Russia, England, and Japan have sent representatives to Rome, to represent these governments at the Vatican. Therefore it is clear that when the seat of this power is visited by a direct plague from God, and this kingdom becomes full of darkness, the whole earth will be affected.

#### MAN'S DESTINY SEALED AT DEATH

Then it is that this "covenant with death," this supposed power over the bodies and souls of men, to keep them in or pray them out of purgatory, among the many other falsehoods perpetrated upon people, will be unmasked fully by God. Then people will understand in the true light, though too late for salvation, that this "agreement" with the grave is a fake, and this "covenant with death" is a colossal deception. All the prayers of priests, and offerings from sorrowing friends, have availed nothing;



for each one who has gone down into death with sins resting upon him, must in the resurrection meet the record of his own life, and stand at the judgment seat of Christ to answer for himself before God. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5:10.

That souls are involved in the unholy traffic of Babylon is seen from this scripture: "And the merchants of the earth shall weep and mourn over her [in the day of her plagues]; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, . . . and horses, and chariots, and slaves [margin, "bodies"], and souls of men." "And the light of a candle shall shine no more at all in thee; . . . for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Revelation 18:11-13, 23, 24, 21.

This is a faithful portrait God has given us of the fallen church, and what the outcome will be of trusting the destiny of the soul to her. Her boasted light is to become darkness; her league with death will prove valueless; her boasted infallibility is found to be only great, arrogant words against the Most High; and by sorceries has she deceived all nations.

#### PRAYERS FOR THE DEAD

Prominent among these deceptions is the one by which her coffers have been filled, leading people to believe there is a place of torment out of which their friends after death may be freed by the payed-for prayers of her priests. But God says: "The hail [the last of the vials of wrath] shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell [hades, or the grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah 28:17, 18.

In these last days, in the midst of all the deception of the enemy, God has provided a refuge for sin-sick souls. The precious Saviour still stands with outstretched hands, saying, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." In heaven to-day He is our Advocate, our High Priest, forgiving iniquity and sin. His promise to each one of us is, "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 8:12; 7:26, 25. The call to come out of her is a call to

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

It is life, therefore, to us to come directly to Christ. Any sincere heart may raise a prayer to Jesus, his High Priest, anywhere, any time, and be heard. As such a one confesses his sins to Him, seeking pardon, the peace of God fills the soul with assurance and rest. And all this is to be done here and now. Nothing is to be left to be attended to after death. Each man's probation ends at death. As he dies, so he will awake, either to the resurrection of life eternal, or one thousand years later to suffer

eternal death in the lake of fire. But while awaiting their sentence, are criminals tortured? Is God less merciful than men? Away with the thought! No man enters an intermediate place of torment. He remains lifeless within his tomb. "It is appointed unto men once to die, but after this the Judgment." Hebrews 9:27. It is not, After this, purgatory. No; after death, "the Judgment." Let us believe what God says, come to Jesus Christ in living faith, secure Him now to plead our cases as our Advocate in heaven, and rest our souls in Him. He alone can save us from death, and our covenant of peace with Him shall not be disannulled.

## PUFFING AWAY THE FUTURE

BY DANIEL H. KRESS, M. D.

**T**HE prevalent use of cigarettes among working girls in Great Britain is creating considerable alarm. The increase has been tremendous since the outbreak of war.

The London *Tit-Bits* says: "Before the outbreak of war, these women who found consolation in the weed smoked from fifteen to twenty cigarettes a week. But not so now, for the smoking craze has made such headway that there are thousands of women at the present time who think nothing of smoking one hundred to one hundred and fifty cigarettes a week."

These girls will be the mothers of the future. The editor adds: "Never was there a time when babies were of such vital importance as to-day. Yet at this critical period, when we need strong, healthy children to fill the ranks depleted by those who have gone before,

They may now buy their cigarettes personally without sending a waiter into the café for them. New York is progressing." Smoking among women in Europe and America is greatly on the increase.

#### THE "SOLDIER'S HEART"

In England, a disease known as "soldier's heart" has developed among soldiers. This name has been given it because of its prevalence among soldiers. There are symptoms present of valvular heart disease, such as shortness of breath on exertion, precordial distress, etc.; but the physical examination reveals no organic disease of this nature. Investigations by the government have traced the cause of this condition to the excessive use of cigarettes by the soldiers.

As a result of experiments conducted by the Hampstead Military Hospital for Heart Cases, in coöperation with the Medical Research Committee, the following report appeared in the London *Lancet* of August, 1917:

"In this war, as in wars of the past, many soldiers prove inefficient because they become unduly breathless on the exertion which military service entails. The same individuals often complain of precordial pain, palpitation, giddiness, and exhaustion. Some of these cases present the signs of valvular disease of the heart, and are discharged from the army on this account. Yet in the majority of soldiers with these symptoms, no abnormal physical signs are found. These are classified in the army medical service as D. A. H. (disordered action of the heart). The terms 'soldier's heart' and 'irritable heart' have also been applied to them. It has been freely asserted that excessive smoking, particularly of cigarettes, is one of the most potent causes of the condition.

"We are satisfied," the article concludes, "that as an accessory cause in the production or accentuation of breathlessness and pain, excessive smoking is of considerable importance. Many patients will admit that they experience precordial distress or pain after over-smoking; and this is confirmed, as we know, by inquiry among smokers in our own profession. The general opinion among athletes is undoubtedly against



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We are urged to inclose tobacco and cigarettes in our comfort boxes to the soldiers across the sea. Since tobacco is a virulent poison, is the sending of it to our soldiers a kindness?

there are likely to come into the world a race of weaklings who have paid the price of their mothers' devotion to tobacco."

The Boston *Evening Globe* of Saturday, December 23, 1917, says: "One of New York's fashionable hotels has just opened a cigarette shop, which will be labeled the 'Humidor,' opposite the tea room, beneath the main floor. Women have long had the privilege of smoking in any of the dining rooms in the hotel.



the use of tobacco when preparing for strenuous muscular exertion. However incomplete our knowledge of the late effect of excessive smoking may be, we wish to say, with Aikman, that 'certainly we should hesitate to administer any drug having as marked an effect over such periods of time.'

The observations made show that the smoking of a single cigarette by a habitual smoker was sufficient to raise the pulse rate and the blood pressure perceptibly. The effects were more pronounced in cases of "soldier's heart." In a large proportion of the cases under observation, it was found that the smoking of a few cigarettes can render healthy subjects breathless on exertion.

The editor says, "The results show clearly that the soldier should be warned against inhaling, and of course he should avoid excess."

In America, a great many men are sent home from the camps after severe tests, as being physically unfit for service. Heart trouble and shortness of breath have been found the most common condition among these unfits. According to the surgeons of Camp Funston, Kansas, "Long hikes over the hills caused heart disease symptoms to show among the men."

"Soldier's heart" is not confined to soldiers. Young women employed in the munition plants of England who are given to the free use of cigarettes have been found to have all the symptoms present in the soldiers who are addicted to cigarettes.

#### EIGHTEEN BILLION ARMY CIGARETTES

A tremendous effort is being made by manufacturers of cigarettes to boost their wares. These concerns are behind the various organized efforts to supply the boys in the camps and at the front with cigarettes. It has been urged that cigarettes be placed in the comfort boxes which are forwarded to the Red Cross nurses; that they are as much in need of them to soothe their nerves as are the boys in the trenches.

It will require five hundred million cigarettes monthly to supply an army of one million men. This means six billion a year. Should three million men be drafted, as is proposed, it would mean eighteen billion cigarettes for the army alone.

The young men in the army are literally flooded with cigarettes. Boys who never smoked are most likely to resort to them under such conditions. Those who, while engaged in office or factory work, could smoke only morning, noon, and night, now smoke almost continuously. Last year there was the unprecedented increase of between nine and ten billion in the cigarette consumption.

In the year 1916, there were consumed 21,087,757,078 cigarettes; and during the year 1917, 30,529,193,538. This shows a forty per cent increase during the year. There were also one billion more cigars smoked than the year before, and the consumption of smoking and chewing tobacco showed an increase of 28,500,000 pounds. Even snuff went to apparently new high levels of production. There was an increase of 2,200,000 pounds last year. 35,377,751 pounds of snuff was consumed during the year. High school girls have been found who are addicted to this practice.

The South Bend (Indiana) *Times* of November 16, 1917, said: "That there are a large number of children of school age and still younger that are habitual users of snuff has been discovered by a special investigation carried on by the truant officer, W. C. Ireland, assisted by a number of school officials. More than forty cases are known to exist in the Laurel School; and in other schools of the city, as many as seventy-five and one hundred."

Children who use snuff, it is stated, soon become dullards, and drags upon their classes. They become in a short time addicted to the use of the stuff, as are dope eaters; and the enthusiasm and life of youth is reduced to a sleepy, tired existence.

#### A VETERAN BABY KILLER

With young men and young women smoking or using snuff, what are the prospects of the race for the future? Tobacco smoke injures the germ plasma of the male to such an extent that the offspring of male animals exposed to it are found to be always degenerate. Few of them survive after birth, and there are many stillbirths and abortions. If both male and female are exposed to the fumes of tobacco, the condition among the offspring is even worse, although the adult animals exposed apparently suffer very little.

In Vienna, the mortality among infants born to mothers who work in the cigarette factories, where they are constantly exposed to the tobacco odors, is as high as eighty-nine per cent during the first year of life. In the city itself, it is not above thirty-three per cent, which is also high. When a pregnant mother is exposed to the fumes of tobacco, nicotine may be detected in the amniotic fluid which surrounds the child in the uterus. Nicotine is also present in the milk of mothers thus exposed.

There has been a rapid falling off in the birth rates of all civilized countries during the past decade. France, during six months preceding the war, had 28,600 more deaths than births. This means that France was being depopulated at the rate of about 50,000 annually without war. During the year 1916, with a death rate of twenty to one thousand, not counting the deaths of men in military service, the birth rate was officially estimated at only eight to one thousand.

The total deaths in France in 1916 were about 1,100,000, and the births numbered only 312,000. The net loss in population was 788,000, or nearly two per cent of the whole, exclusive of the mortality due to the war. In Paris, where 48,917 babies were born in the year ending August 1, 1914, only 26,179 were born in the second year of the war, and this is in spite of the fact that every inducement is offered to encourage the birth rate.

The decline in births is nothing new for France. Before 1867, she had in the neighborhood of a million births annually. By the year 1887, the births did not exceed 900,000; and by the year 1907, France had less than 800,000 births annually. But the decline is now so rapid that a group of specialists in infant welfare has been sent to France by the American Red Cross, headed by

Dr. William P. Lucas, professor of pediatrics in the University of California, to ascertain the causes of this startling decrease.

In London, including suburbs, there was a decrease during the year 1915 of 33,000 births, and an increase of 20,000 deaths, in the civilian population. This gives a total net decrease on the normal figures of the peace year of 1913 of 53,000.

#### DEATH RATE LEADING BIRTH RATE

The St. Louis *Globe-Democrat*, in referring to the decline in German births, says, "The first official statistics coming from Germany since the beginning of the war show that the mortality in the empire, not from injuries or wounds received in battle, or from the war death rate, is twice that of the birth rate." Germany also has shown a marked decline in her birth rate for a number of years. In 1875, there were forty-two births to one thousand, as against thirty-three to one thousand last year. During this period, the habits of the German people have materially changed. Whereas they at the beginning of this period were a temperate, frugal people, consuming not more than fifty pounds of meat per capita annually, and smoking among youths and women was most uncommon, now Germany is given to excesses. Her annual consumption of meats is 146 pounds, and cigarette smoking and beer drinking are coming in among her youths and women.

Recently in Berlin, owing to the prevalence of automobile accidents, the smoking of cigarettes or cigars by chauffeurs, or anybody else, "prince or peasant," who is at the steering wheel of an automobile, has been forbidden. The rule, it is said, has caused extraordinary excitement, but is rigidly enforced.

There are many causes for the tremendous decline in the birth rate of the European countries now at war. The increase of syphilis and gonorrhea, both of which tend to cause sterility, are important factors. But aside from these, the prevalent use of tobacco, and especially of cigarettes, by the boys, the young men, and the women, plays an important part in producing physical and moral degeneracy, and weakly and degenerate offspring.

Before war times, there was a strong movement on foot to check cigarette smoking among boys. Scientific reasons were presented which appealed to the better classes. With the present movement of soliciting funds to purchase cigarettes for these same boys now in camps, very little can be said to the boys still in our schools against the practice of cigarette smoking. The facts pertaining to the influence of the cigarette upon our boys and upon national life should now be everywhere made known.

WHEN God destroyed this world by a flood, the people were so sinful that only eight were saved from destruction. Yet the Lord tells us, through inspiration, that as in the days of Noah, so shall it be in the days of the Son of man. Certainly this is a terrible warning. Let us give earnest heed to it, so that when Christ comes, we can be among the "eight."

W. E. BELLEAU.





# EDITORIAL

EDITORS

A. O. TAIT  
L. E. FROM

## THE OPERATOR OF THE "OUIJA BOARD"

"CAN the Dead Talk to Us?" is the significant heading to a full-page editorial in one of our leading daily newspapers. The page contains a poem by a well-known writer, setting forth her belief that the spirit of her dead husband returns to converse with her. There is also a letter from her, speaking of her studies "in occult lore," and telling how, through "psychical research," she, and many other women engaged with her in this study, have found something that "has robbed death of its terror and the grave of its sting." Then she expresses the belief that "we are on the eve of the most glorious scientific discoveries of all time. Let us be expectant."

There is nothing that can truly rob death of its terror and the grave of its sting, outside of the gospel of Jesus Christ. It is on the resurrection morning, when Christ has returned to earth the second time, that the redeemed will shout: "O death, where is thy sting? O grave, where is thy victory?" 1 Corinthians 15: 55.

To think that death may be robbed of its sting, and the grave deprived of its victory, by any other means than the power of Christ in the resurrection, is both a delusion and a snare. Those who are depending upon their supposed communication with the dead will find their eternal mistake when it is altogether too late to make amends.

The editor of the paper publishing the poem and letter in question remarks, in his comments: "This newspaper believes that the dead, in this day, do not come back; that if they had the power to return, they would find a simpler, more certain method than the 'ouija board,' and would tell something more interesting than has ever yet been told. The 'ouija board' represents another form of man's fortunate capacity to believe what he wants to believe and to see what he wants to see."

In expressing his conviction that the dead do not come back, the editor of that daily paper is quite in harmony with the general teaching of the Scriptures. One of the very plain utterances of the divine Word reads: "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.

Since the individual's "thoughts perish" when he goes into the grave, it is perfectly evident that he cannot return to talk with us. "The dead know not anything," and "neither have they any more a portion forever in anything that is done under the sun," are among the clear declarations of the Scriptures telling the condition of man in death.

But some still persistently ask the question, Do not these students in the field called psychical research get results through the "ouija board"? and does not the spirit medium produce results that cannot be gainsaid? Unquestionably this is true. Then the further question is asked, If these are not the spirits of the dead who appear at the call of the medium, or that exercise their powers through the "ouija board," what can they possibly be?

To begin with, they cannot possibly be the spirits of the dead, for the Bible most plainly says that the dead know not anything. Turning to the word of God for an answer for this significant question, we readily learn that the first advent of Christ was marked by an outbreak of intense activity on the part of the demons, or fallen angels. One of Christ's first experiences when He entered upon His active ministry was His temptation by Satan in the wilderness. Read the record of this in the first part of the fourth chapter of Matthew. The twenty-fourth verse of this same chapter not only speaks of the Master's healing of the sick, but also says that He healed "those which were possessed with devils."

Again it is said of the Master, "When the even was come, they brought unto Him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick." Matthew 8: 16. And in the closing part of this eighth chapter of Matthew, we read the story of the demons that the Master cast out of two men, and how He permitted these demons to take possession of the Gadarene swine.

The Master's parting commission to His disciples was, "Go ye into all the world, and preach the gospel to every creature." And in this commission, He affirms that "in My name shall they cast out devils." See Mark 16: 14-18.

Furthermore, we have many significant prophecies concerning what the demons would do in the Christian dispensation, and particularly in the very closing days of time. One of these prophecies reads, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4: 1.

With express emphasis, this text affirms that as men depart from the faith in the latter days, they will give heed to seducing spirits and to the doctrines of the devils. Then evidently there will be seducing spirits that can speak to men in the latter times, and these spirits will teach the very doctrines of the devil himself. Nothing could be plainer than the import of this significant text.

Another prophecy applying in the very last days reads: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause



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In New York City, a vacuum cleaner cleaned pockets for the Red Cross. The dust receiver had to be emptied twice during a short meeting.

that as many as would not worship the image of the beast should be killed." Revelation 13: 14, 15.

There will be miracles performed when this prophetic utterance is fulfilled. But these miracles will be wrought only for the purpose of deception; and if we avoid those deceptions, we must know for ourselves the plain truth of the word of God. Men to-day make light of the idea that there is a personal devil; yet through the "ouija board," or by visiting the audience chamber of spirit mediums, they claim to come in contact with invisible bodies which give them unmistakable evidence that unseen beings are all about them. They jump to the conclusion that these unseen personalities are the spirits of their dead friends. They claim that there is so much evidence of an intimate, personal character, that no one aside from these departed friends could ever do the things that are done. And the very men and women who scoff at the Bible idea of a personal devil, fly right in the face of the Bible teaching to reach the conclusion that all of the marvelous results are produced through the unseen hand of a dead relative or friend.

How absurdly and how foolishly do human beings persistently act when they are determined to believe false doctrines regardless of the plainest evidence! You should permit God's word to speak to your soul, else you will be led away by these seducing spirits, and through their deceptions, cheated out of the reward of eternal life that your heavenly Father so graciously offers you.



# Human Inventions Unveil the Judgment

By H. S. PRENIER

**I**N one of the best equipped X ray rooms on the Pacific coast, there were crowded all kinds of apparatus for internal examinations, and for photographing bones, muscles, and organs of abnormal subjects. But of greatest interest were the negatives showing the condition of those photographed,—the cancer spots, the tubercular spots, broken and dislocated bones, bullets, pins, and one case of special interest to me, of a boy who had swallowed his toy bicycle. There, in clear outline in the lower part of his throat, could be seen the spokes, the wheels, the frame, and all.

"Oh," thought I, "if man can look through a fellow being, if he can actually search and know that which is apparently invisible, why cannot God? If Röntgen can look through a man with the X rays, and see his heart in action, why cannot God have credit for His omniscient power of heart scrutiny?"

"O Lord, Thou hast searched me, and known me." Psalm 139:1. God knows us through and through. The darkest corner of our hearts is not hidden from Him. How familiarly do the following inspired expressions fall on our ears: "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Samuel 16:7. "Every way of a man is right in his own eyes: but the Lord pondereth the hearts." Proverbs 21:2.

## MOTION PICTURES

The remarkable development of the motion picture is another human invention that encourages one to believe that God is able to record the actions of humanity. The sensitized film catches every movement, every gesture, every flash of the eye, every facial expression of joy and pleasure and kindness, every contortion of passion and sorrow. And these remarkable films may be duplicated manifoldly, and distributed to all the continents, to reproduce faithfully the original. Modern notable men in action, photoplays, hundreds of miles of current history, may be filed on record, it is said, for future generations.

Why should we not credit God with the ability to do as much? Our actions come into judgment before Him, and the record is preserved, and may be flashed on the screen, with every secret thing in all its glaring hideousness. "Thou knowest my downsitting and mine uprising." Psalm 139:2.

## THE PHONOGRAPH

If Edison can record the sweet voice of Alma Gluck, as well as the ravings of a maniac; if he can reproduce the rich harmonies of the master musicians, and the impassioned efforts of the operatic stars and the great orator-statesmen of our times, and preserve them for posterity,—why cannot God record the words and intonations of our daily conversation—even every foolish, every idle word?

That reminds me of an experience back in the days of wax cylinder records, when every machine had its recorder. After slipping on a blank record, a friend and I adjusted ourselves before the horn to sing a duet. When we had sung a little, we indulged in some foolish jesting, the machine all the while recording the cheap humor.

After conversion, and several years in college, I returned home to attend a family reunion; and among other memory-resurrecting experiences, I heard my old self resuscitated

in the form of the wax record. I determined to get it, when all were gone, and obliterate that much of my past life. A little alcohol on a cloth applied to the wax cylinder while it was revolving soon blotted out every line. Since then, I have often thought of the blotting out of all sins and transgressions from the records in heaven by the blood of Jesus Christ, so that we may stand in the Judgment, clean, "not having spot, or wrinkle, or any such thing." "There is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether." Psalm 139:4.

## THE DICTAPHONE

The story may be familiar of the devoted wife who, wishing to cure her husband of the drink habit, had a dictaphone installed, unbeknown to him, and on the first occasion of his entertaining some of his special friends, allowed the apparatus to record his chatter and bluster when he was much the worse for liquor. He could scarcely believe, afterwards, that he had manifested such evident demoralization of manhood. "Is that I?" cried he in his chagrin.

A hole in the wall where once the dictaphone had been, was left unrepaired, a silent witness and reminder, which ever afterwards kept him sober.

In view of the accomplishments of finite man,—X rays, motion pictures, and phonographs,—why should it be thought impossible for an infinite God to do the same things on a much larger scale?

## PRENATAL AND POST-MORTEM

In fact, God does not begin a man's biography at his birth. Our record begins before we are born. "Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:16.

"I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven [atmosphere] fled away; and there was found no place for them. And I saw the dead, small and great, stand before God [our cases come to judgment]; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And whosoever was not found written in the book of life was cast into the lake of fire." Revelation 20:11-15.

As the psalmist contemplated these deep, sober truths, he declared, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Then, overwhelmed with the flood of evidence of the greatness of God, and the impending Judgment, he chanted words in which we might appropriately join: "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Psalm 139:6, 23, 24.

THE moment a man takes hold of the truth that Jesus Christ is coming back to receive His followers to Himself, this world loses its hold on him. Gas stocks and water stocks, and stocks in banks and railroads, are of very much less consequence to him then. His heart is free, and he looks for the blessed appearing of his Lord, who, at His coming, will take him into His blessed kingdom.—*Moody*.





# "EVERY SECRET THING"

By J. W. RICH

**G**OD does not force upon a single individual obedience to His requirements. As free is each to choose his path through life, as the power to choose can be made. God gave man the power of choice, and nowhere in His word do we find that this privilege has been taken away. Every soul has the right and the privilege to rejoice in his youth, to walk in the ways of his heart, in the ways that look good to his eyes, to sow all the "wild oats" he chooses, and to carouse and abuse his manhood to his heart's content. But there is one thing God insists we do not forget; that is, that the seed sown will produce a harvest in kind, and of all that we do sow, good or bad, He will bring the fruitage into judgment.

Oh, the Judgment, with all its revealings, that trying ordeal through which every son and daughter of Adam must pass! Cannot the harvest of the seed sown be postponed or altered? A man who had experimented somewhat along this very line gives this testimony in answer: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6: 7. That harvest is the all-important theme, and the gathering of that fruitage demands our consideration.

The Judgment—that review of life's sowing! What revealings, when the life's outward and secret doings are laid bare to God's search for purity and right doing! Just to be well stocked at that time with the fruitage of good seed sown! The lack calls forth that awful declaration, "There shall be weeping and gnashing of teeth."

The awful truth that those who lack "might have been" well supplied, calls forth the dire lament, "The harvest is past, the summer is ended, and we are not saved." Life's openings and invitations were plentiful enough; but I chose the seed I would sow, and now I must reap the harvest.

Faithfully recorded in the books of record is the sowing of each ungodly seed. The glaring product of sin is the result. No less sure is the harvest of wheat. The fruitage is true to the seed sown. We do not gather grapes from thistles, nor thorns from figs. Appalling true is the harvest to the seed sown.

## JUDGMENT STANDARDS

The things that count in the Judgment are not the prestige that we may have attained, nor the gold stored away in a vault, nor the property we may hold in our name, nor our good reputation, or even our good name, nor what our nearest friends think we are. Man looks on the outward appearance, but God looks upon the heart; and from His great searchlight, no sin will remain hidden. That impenetrable gaze looks into the inner workings of life, and there reads each soul's destiny. Deceive God?—Impossible! There can be no deception there. Character is the only asset of value in the Judgment. Well does the poet tell the story in the following lines:

"The rich man was there, but his money  
Had melted and vanished away;  
A pauper he stood at the Judgment;  
His debts were too heavy to pay.  
The great man was there; but his greatness,  
When death came, was left far behind;  
The angel that opened the record  
No trace of his greatness could find."

It would be a mistake for us to think that God, in His Judgment work, takes note only of our most serious faults, and not of the small items which enter into the making of life. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 14. Many things are hidden from human knowledge, and the hand that writes upon the wall will condemn many an individual whom we would term innocent.

That the Scriptures teach that there is to be a Judgment, a time of casting accounts, there is abundant evidence. We hear the declaration from the apostle Paul, "He hath appointed a day, in the which He will judge the world in righteousness." Acts 17: 31. "It is appointed unto men once to die, but after this the Judgment." Hebrews 9: 27.

The Judge to sit upon the bench, weigh the evidence of the life's work, which evidence has been copied down by angel hands during life, pronounce sentence of "Well done" or "Depart from Me, ye workers of iniquity," is none other than Jesus Christ. "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Corinthians 5: 10.

Sentence having been pronounced, there will be no appeal, for there is no court of appeals. This sentence is final. And, indeed, there will be no need of a higher court, for every soul will realize the justice of the decision rendered. Every mouth will be stopped, and all the world will become guilty before God.

## ACCURATE, EXHAUSTIVE ACCOUNTS

In referring to the actual scene of judgment, the prophet Daniel uses the expression, "The Judgment was set, and the books were opened." Daniel 7: 10. There are helpers in the Judgment, for "thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him." Those angel messengers who have accompanied the individual through life, and who have faithfully recorded every deed, are in readiness to respond when each name is called. Faithfully the record is given; and sad-hearted, and with tear-stained faces, they render the life story of those who have sown the seed of folly, pleasure, unbelief, and given their mental, moral, and physical manhood to those things which are not enduring. Contrast the smile radiating their faces when from the record book is read the name of one to whom the Master says, "Well done, . . . enter thou into the joy of thy Lord."

Books are used in the Judgment. "The books were opened." One book of particular interest is termed "the book of life." In this book are recorded the names of those who have professed to follow the Master. Having once had the name recorded, however, is not evidence that a person is eternally saved. Once in grace does not mean always in grace; for a name may be blotted out of the book of life, which is equivalent to saying, "Depart." "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Revelation 3: 5.

How important it is that the name be retained in the book of life! And how may this be done? The only thing that will cause a name to be blotted out, is an unconfessed sin, or a sin that one chooses not to give up. That is sufficient. But when it is so easy to be free from sin, why should any name ever be blotted out?

## SIN MEANS A DEATH SENTENCE

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. For those who do this, we hear the assurance: "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee." Isaiah 44: 22. And in Isaiah 43: 25, God tells us why He blots them out—not because we deserve it, for all our righteousness is as filthy rags; but for His own sake.

The matter of greatest importance to us is not the knowledge that there will be a Judgment, but, Will we be ready for the Judgment when it comes? All else is secondary to this, and well would it be for every soul to make all else secondary.

Picture for a moment what it means to be found wanting then. Picture the fearfulness of Belshazzar when the awful sentence was read before him, "Thou art weighed in the balances, and art found wanting." Do we wonder that his knees smote each other, that his countenance was changed, and that his thoughts troubled him? Many another soul will have a similar experience, unless the work of seed sowing is changed. Why not acknowledge to God that we have sinned against Him, and give Him the heart's worship? Remember, you are not compelled to do so. No force will be used. But also remember that the har-



Belshazzar's judgment was given upon the wall of his palace; and because his life had been sinful, unspeakable consternation seized him. A similar fate awaits those who do not rid themselves of sin.



vest of sin must be reaped if we sow the seed. Think of the harvest, and decide to-day.

Sin! What is it?—A violation of the precepts of Jehovah. "Sin is the transgression of the law" (1 John 3:4), and that law will be the standard by which God will measure men in the Judgment.

What law is it? James says it is the royal law, the law of liberty, the Ten Commandments. James 2:8-12.

As we examine our lives by this standard, do we find some shortcomings? If so, let us make the change, and thus face the Judgment with a clear consciousness that we have done our duty.

## The Sixth and Seventh Seals

*John the seer, on Patmos, saw with prophetic vision epochal events in our day, and which, he said, mark the present epoch as one that will see the end of the age.*

### VIII—Studies in the Book of Revelation

By ALBERT MARION DART

THE events of the sixth seal reach to the close of time; and the opening of the seventh seal finds the servants of God who gave the last warning message to the world, sealed in their foreheads.

"And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood." Revelation 6:12.

This seal differs from the first four in that it deals with prophetic time rather than with the condition of the church. The condition of the church during the Dark Ages was foretold in the fourth seal, and the result was noted in the fifth; so the time considered in the sixth seal must be about the close of the Dark Ages. The great Lisbon earthquake of 1755 doubtless fulfills the proph-

these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24:1-3. In answering their question, He mentioned the signs brought to view under the sixth seal, in precisely the same order, and left no doubt as to the time of their appearance,—“immediately after the tribulation of those days.” Matthew 24:29. The days referred to are the one thousand two hundred sixty days (years) of papal supremacy. He alludes to them in the twenty-first verse as a time of “great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.” These days of tribulation were to come upon the church, for they were to be shortened for the elect’s sake; “and except those days should be shortened, there should no flesh

recording the same prophecy, says that the sun would be darkened “in those days, after that tribulation.”

The prophet Joel, about eight hundred years before Christ, saw these signs in vision, and wrote: “I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come.” Joel 2:30, 31.

Thus the events under the sixth seal are clearly located. Solemn indeed are the times in which we live. Seriously should the inhabitants of the world look upon the unfolding of the seven seals.

The prophet John represented the people on the earth; and the voice of the “living creatures” saying to him, “Come and see,” comes ringing down the ages to the last generation. “Come and see” the opening of the seals. Know where we are in the stream of time. Make your peace with God before it is too late. Hide in “the Rock of ages” before compelled, with “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men,” to hide “in the dens and in the rocks of the mountains,” and call on them to hide you “from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” Revelation 6:15, 16.

It was the Lamb, the bleeding Lamb, who alone could open the seals. He opens them that His pardoning love and mercy may be discerned and accepted before “the great day of His wrath” shall come and the rejecters of His mercy suffer the results of choosing a life of sin.

#### ANGELS RESTRAIN THE WAR SPIRIT

Having brought us down to the close of time, the prophet is carried back, in the seventh chapter, and his attention is called to additional events to occur under the sixth seal, dealing particularly with character development for the last days.

He sees “four angels standing on the four corners of the earth, holding the four winds of the earth.” Winds denote strife, warfare. Thus the four winds would denote strife and warfare from every direction. Then he sees “another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea [the whole world], saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.” Revelation 7:1-3.

The condition of the world is growing alarmingly worse. Inspiration declares that the last days will witness conditions so awful that men’s hearts will fail them “for fear, and for looking after those things which are coming on the earth.” Were there no restraining influence, these conditions would ere this have involved the world in its final overthrow. International complications have repeatedly threatened dire results, and outbreaks have occurred; but the restraining hand of God, through the appointed angels, has prevented results which would seriously hinder the work of God.

The special work of God here pointed out is the work of sealing His servants



A stipulation of the sixth seal was that the sun was to be darkened, and the moon was to appear as blood. This singular prophecy was accurately fulfilled in the year 1780 A. D.

ecy of this seal. The fact that the great earthquake was followed on May 19, 1780, by a notable dark day, mentioned by the author of Webster’s Dictionary as “the dark day,” and the famous meteoric shower in November 13, 1833, leaves no doubt as to our location. Note the order of the prophecy and its fulfillment:

“A great earthquake” (1775); “The sun became black as sackcloth of hair” (the dark day of May 19, 1780); “The stars of heaven fell unto the earth, even as a fig tree casteth her untimely [margin, “green”] figs, when she is shaken of a mighty wind” (November 13, 1833).

When the Saviour told the people that the temple at Jerusalem would be destroyed, “the disciples came unto Him privately, saying, Tell us, when shall

be saved.” Verse 22. The righteous are “the salt of the earth,” and their destruction would leave nothing in the earth to preserve it.

The persecutions of the one thousand two hundred sixty years were stopped by the influence of the Reformation. History records their cessation by 1776, though there seems to be evidence that at least one life was lost as late as 1779.

#### PROPHECY IS MINUTELY ACCURATE

Now the Saviour said that “immediately after the tribulation of those days,” the sun would be darkened, and the moon would not give her light. So however many dark days there may have been, the dark day of May 19, 1780, is the one which constitutes the sign. Mark, in



in their foreheads. What this work is should be understood.

In giving last-day instruction through the prophet Isaiah, the Lord says, "Bind up the testimony, seal the law among My disciples." Isaiah 8:16. From this, it is seen that the sealing work has to do with the law of God. A seal is used in connection with law. All legal documents must have a seal to be valid.

#### WHAT IS GOD'S SEAL?

The seal of God placed upon His servants indicates that they are in possession of His character. The law of God is an expression of His character. "Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Isaiah 51:7.

A seal must have these three features, —the name, the authority, and the territory. All these features we must find in the law of God to discover the seal. These are found in the fourth commandment alone. Other commandments contain the name, but not the other features. The fourth commandment sets forth God as the Creator of the universe. His name is Jehovah; His authority, Creator; His territory, the universe. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. Take away this commandment from the Decalogue, and it would contain no seal. This is significant in the light of the fact that the first day of the week is almost universally observed as the Sabbath instead of the seventh, and that Sabbath reform is a special message for the last days.

Knowledge of God is revealed in a special way in the fourth commandment. The Sabbath is "a sign . . . that I am the Lord your God." Again, it is a sign between God and man, "that they might know that I am the Lord that sanctify them." Sanctification comes through a knowledge of Christ as a Saviour from sin. One could not be sanctified in sin. Thus the fourth commandment reveals God as Creator and Redeemer. A fitting seal indeed!

"And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Revelation 7:4.

Spiritual Israel, Abraham's seed (Galatians 3:29), is of course here mentioned; for the scripture could not be taken as meaning that only the literal descendants of Abraham would be sealed.

The prophet sees, in addition to these, "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." These "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands," ascribing salvation to God.

Thus we see the entire redeemed host clothed with salvation, their earthly pilgrimage ended.

#### THE LAST SAVED ESPECIALLY HONORED

The one hundred forty-four thousand are taken from the last generation; and by virtue of their experience, they have a special relationship to God. They are pointed out by one of the elders, and we are told that they "came out of great

tribulation," "therefore are they before the throne of God, and serve Him day and night in His temple." Revelation 7:13-16. They no more feel the pangs of hunger and thirst, nor does scorching sun annoy; but their Saviour will lead them by crystal waters and living fountains, and tears shall no more flow. Verses 16, 17.

But in order that we may be thus led by "the Lamb" amidst those scenes of everlasting joy, we must be willing to be led by Him in this present evil world.

The seventh seal is but briefly mentioned, and it marks the beginning of eternity. "When He had opened the seventh seal, there was silence in heaven

about the space of half an hour." Revelation 8:1.

Calling to mind the fact that eternity is ushered in by the coming of Christ, and that He comes "with all the Holy angels with Him," we get the evident cause of the silence in heaven.

Oh, how much heaven is interested in earth! May we understand it as fully as possible, and be willing to cooperate with heavenly intelligences, that we may have the glorious privilege of helping to break the silence in heaven when the songs of the redeemed, blending with those of the angelic host, shall make her arches ring upon their return to the heavenly courts.

## THE WORLD'S ONE HOPE

BY ELMER L. CARDEY

ON a huge cross high up in the Alps hangs a poorly wrought image of the Christ. Beaten by many a storm, the figure itself bears but a feeble message of that lovely Personage; but looking a little closer, you see these words in capitals above its head: "Spes Unica" —"Only Hope." True indeed is the message emblazoned upon this mountain-top cross, for our now exalted but once crucified Lord is the world's "only hope."

This modern life of ours, with its hustle and bustle, is cheating many of

The gospel of Christ is not merely a code of ethics; "it is the power of God unto salvation." Romans 1:16. It is not a mental problem or illumination, but an inward dynamic power to save men from their inherited and acquired sins. As to ethics, Buddha, Confucius, and Mohammed expounded some laws and principles which are quite equal to those laid down in the gospel; but neither they nor their followers have been able to live up to the standards they set. Behold the sorrow and degradation of the generations which have tried to follow these philosophers. They may have taught well, but they couldn't keep the heart up with the head. The body was there, but no life in it. They pointed a way for man to save himself, but he has been unable to accomplish it.

#### A DEMONSTRABLE GOSPEL

But with the gospel, oh, how different! It not only points man to the way of salvation, but it also supplies the power for him to gain that salvation. While it reveals man as a lost sinner, it points him to the sin-pardoning Saviour. It declares that man cannot save himself, but it provides a "new birth" (John 3:1-3). Then "if any man be in Christ, he is a new creature." 2 Corinthians 5:17. The teaching of philosophy is man's endeavor to reach up and take hold of God; the gospel is God reaching down through Christ to grasp and save fallen man. A vast difference between them, is there not? Just the difference there is between eternal failure and success.

The gospel compels obedience, but the compelling power is love. Christ paid the supreme price, that He might convince the world that He loves sinners. He chose the very manner of His death, that men might see more clearly what He truly is, the magnet of human hearts. "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die." John 12:32, 33.

How truly He spoke, and how many broken hearts have been healed as they have looked upon that scene of the Crucified One hanging on the cross! Many have suffered death from wild beasts in the arena, and rejoiced in the knowledge of the cross; others have

### The Constant God

SOMETIMES a radiant glory seems to light  
my inmost soul  
When I hear the blessed Saviour speak the  
virtue-words, Be whole;  
And my thankful soul sings praises that  
He summons even me  
To a banquet of immortals with the King  
eternally.

Sometimes a mist arises and befoes the  
path once clear.  
Though I cannot see His presence, yet I  
know that He is near;  
For ever in the darkness is the Lord my  
hope and stay  
As I hear Him gently whisper, I am with  
thee all the way.

Sometimes I cannot journey, but must wait  
and just be still.  
Then beside the living fountain I can feast  
me, if I will;  
For there never is a pasture where He cannot  
feed His sheep,  
And through all the lonely watches, God  
will slumber not nor sleep.

Never weary of my seeking, never chiding  
at my love.  
Though my feeble strivings render faulty  
gifts for God above,  
Like a father, like a mother, like the best  
of earth is He,  
With the breadth and depth of heaven, ere  
abiding constantly.

WORTHIE HARRIS HOLDEN.

time even to stop and look at the cross. We are on a wild, restless sea; yet most men and women fix their eyes and their hopes on tossing objects drifting as are they themselves, rather than on the glories of the eternal shore. When down in "the valley of the shadow," many learn, but too late, that those things upon which the world sets its hopes are after all but a vapor.



perished in the flames or in dungeons or mountain caves, and been happy in Him, their only hope. As another has said, "The cross of Christ has been and is the greatest drawing power in the universe." Although the world is against Christ, still our age and all ages past flow out of and around Him. His teachings have influenced architecture, art, literature, and music, in every civilized nation, in every age since He was upon earth. His teachings have been the hope and mainstay of past civilization. He is the one supreme and only hope of a bleeding world to-day.

#### THE GREATEST ILLUMINATOR

Again Jesus says, "I am the light of the world." John 8:12. China, India, Africa know this to be true. Lying in the darkness of heathen superstition, without a light to pierce their midnight from age to age, generation upon generation has gone down without a ray of hope, until less than one hundred years ago, when the gospel of Christ was carried to their shores. What a tribute it is to the truth of this claim of Christ, that since the gospel has entered these nations, they have begun to awaken from the sleep of centuries, and streams of light and blessing of education and civilization are reaching throughout their land!

Christ is "the way, the truth, and the life"; no man comes to the Father but by Him. And knowing by experience this salvation, Peter exclaimed, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Yes, He is our hope of salvation, our only hope. Not a knowledge of Him, but an experience with Him! Not a belief in His divinity only, but the precious knowledge of His abiding presence! His glorious invitation holds as good to-day as when He spoke it to the disciples: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11:28-30. All the comfort and blessing promised in these words of Christ's may be ours for the asking; for He lives to-day, and longs to heal the broken heart of our sorrowing world.

Luther was once found, at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood, tracing on the table with his finger the words, "Vivit! Vivit!" "He lives! He lives!" It is our hope for ourselves and for mankind.

Men come and go; nations rise and fall in decay. He abides. They die, but He lives. There is an old Christian legend, absurd as a legend, beautiful as a parable, that the cross on which Christ was crucified was made out of the wood of the tree of life. It is true in idea; for He and His work will be the source of all life for earth and for heaven. It is our privilege to-day to accept Him and to know Him, "whom to know aright is life eternal."

## LIFT, BROTHER, LIFT!

*The fact that some wheat substitutes are more expensive than wheat itself, is no reason for their nonuse.*

BY H. S. ANDERSON

WHEAT flour is cheaper than some of the substitute cereals, largely because the milling facilities are not yet adapted to the present demands. But even if these conditions were to continue, it would be our duty to purchase the substitutes at the higher price; for there is not enough wheat to furnish the accustomed amount for us, and also supply the millions overseas whom we must feed, whose resources have been seriously depleted by nearly four years of warfare, and much of whose tillable land is laid waste.

Such cereals as rice, oats, corn, barley, rye, and wheat are available for all in normal rations during the coming months, but there is not enough wheat to provide sufficient "war bread" for all. Consequently some one must consume less wheat and more of the other cereals.

The preparation of barley, oats, corn, and so forth, in such ways as to replace wheat, means very little additional labor to the American woman in her present degree of occupation, in comparison with what it means to the women of England, France, and Italy. In England, women are the mainstay of manufacture, and a large number work upon the farms. In France and Italy, practically the entire work of agriculture is carried on by the women. In Europe, there is little household baking, nearly all the breads being baked in shops; and coal is one hundred dollars and upward a ton.

The work of preparation of the substitute cereals therefore naturally falls to the women of this country, as their sisters across the sea are now carrying a burden of physical labor of which the women of America have little or no conception.

Our preference for wheat does not necessarily represent the choice of a superior cereal, as practically all the cereals are of equal value in a mixed diet, and equally digestible. What makes especially heavy the burden attending the use of rice, corn, oats, and so forth, instead of wheat, for the women overseas, is the fact that they do not understand the use of these cereals, and their duties will not permit them to spend the time required for their preparation as substitutes for ordinary bread. Furthermore, if our corn is shipped across the seas, it must be ground there, as it will not keep *en route* if ground here; and they have not the milling facilities there with which to accomplish this end.

With such a profusion of fruits and vegetables as we have in this country, and with an abundance of dairy products, it is not a difficult matter for the American woman, with her ingenuity and culinary skill, to prepare for her family the required amount of substitute cereals; but this work would constitute a serious burden to the women of England, France, and Italy, who would be compelled to

serve these cereals, in large part, cooked plain.

As the conditions existing in the homes abroad are contrasted with conditions here, the American woman will certainly count the assumption of this burden not only a patriotic duty, but a privilege.

To persons sending name and address to the United States Food Administration for California, 417 Market Street, San Francisco, California, or to the Food Administration in cities of other states, printed recipes for various quick breads made from substitute flours will be mailed free of charge.

We give here a few recipes for unleavened breads, in which substitute flours are used instead of wheat. Recipes for other foods that take the place of wheat and also of flesh meat in the dietary will follow.

#### WHEAT SUBSTITUTE RECIPES

All measurements are level.

*Corn Bread.*—Two cups corn meal, one fourth cup barley flour, two scant teaspoonfuls salt, three tablespoonfuls vegetable fat, two tablespoonfuls sugar or sirup, two cups boiling water, two eggs separated. Mix the flour and the corn meal thoroughly. Add the salt, the sugar, and the fat; then pour the water over in a slow stream, so as not to scald the meal enough to dissolve the starch granules, as would be the case if the boiling water were poured on all at once. Stir the mixture constantly as the water is poured in; and if it should be too thick, add a tablespoonful or two of cold water. If the meal is coarsely ground, it will not require the above amount of water. The batter should be smooth and not too thick. Beat the whites stiff with a Dover beater. Then beat the yolks, and fold the yolks into the whites. Add the scalded meal, and fold together lightly. Avoid stirring, as this would break down the lightness of the egg. Pour into a hot, oiled, shallow baking pan, and bake in a quick oven. This bread should be as light as any baking powder bread, and has no "raw taste."

*Oat Sticks.*—One cup oat flour, one cup barley flour, one half teaspoonful salt, one tablespoonful sugar or sirup, two tablespoonfuls vegetable fat, one half cup cold water, or just enough to make a stiff dough. Mix all the dry ingredients, add the oil, and rub between the hands to distribute the shortening evenly. Add the water slowly, stirring as it is poured in, so as to avoid getting any of the flour too wet. Work with the hands into a medium stiff dough, then roll out one half inch thick. Cut into strips one third of an inch in width and three inches in length, lay in a baking pan, leaving a little space between, and bake in a medium oven until nearly crisp and a very light brown.



## Equality of Testaments

THE entire Scriptures were given through the inspiration of the Holy Spirit, for the salvation of sinful men, whether living in Old or in New Testament times. 2 Timothy 3: 16, 17. By many, however, the Old Testament Scriptures are considered as of little or no importance, and this notwithstanding that Paul plainly declares, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15: 4. The prophets who rebuked, reproved, and entreated God's ancient people to turn from their sins are to be taken "for an example of suffering affliction, and of patience." James 5: 10. The patience of Job while he was passing through scenes of suffering has comforted many souls in the hour of trial. As they have read the narrative of his heart-rending grief, and compared their light affliction therewith, they have been greatly strengthened and encouraged.

We all need the consolation that the Old Testament Scriptures impart. The tender way in which God's care for His people is set forth will comfort the hearts of all who have experienced the love of God. All who regard Him as their benefactor and deliverer, He regards as the dearest object on earth. He claims them as His own. "For the Lord's portion is His people; Jacob is the lot of His inheritance. He found him in a desert land, and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye." Deuteronomy 32: 9, 10.

There is no text in the New Testament that more fully sets forth God's love and care for His people than does this. The people so dear to God were told to love Him with all their soul, and with all their might, and their neighbors as themselves. Deuteronomy 6: 4, 5; Leviticus 19: 18. The New Testament requires no more, no less. The love to God in both Testaments is measured by man's obedience to the law through imparted grace. "If ye love Me," said the Saviour, "keep My commandments." John 14: 15. The Israelites were commanded to love their neighbors as themselves. Any one who respected justice and mercy did no evil to his neighbor. The New Testament requires exactly the same. The apostle to the gentiles, after enumerating several of the Ten Commandments, said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." He then adds, "Love worketh no ill to his neighbor: therefore love is the fulfilling [doing] of the law." Romans 13: 9, 10.

The Old Testament Scriptures are full of encouragement, hope, and the forbearance of God in His tender care for His wayward people. Christ, in speaking of these Scriptures, said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." E. HILLIARD.

"As plants grow fastest by night, so men make their most rapid growth in knowledge and in faith when times are dark and troubled."

## Turkey Pays

its soldiers 25c each a month, and allows the family \$1.25 a month.

The Germans used more shells in a recent three-hour bombardment than they used in all the war of 1870.

All women who are from seventeen to thirty-two years of age have been declared to be community property by an anarchistic body in Saratov, Russia.

The war has made a million orphans in France.

Two million people in the United States are suffering of tuberculosis.

The foregoing are five of the thirty-two interesting items composing the "Sparks and Arrows" page in the AUGUST NUMBER OF THE SIGNS OF THE TIMES MAGAZINE.



August, 1918 Fifteen Cents

Considered from every standpoint—cover, illustrations, contents—the August *Signs Magazine* eclipses other recent numbers. This is saying much, we know. But see for yourself. Note particularly the heart appeal in the cover and any one or all of the following named articles:

### Advertising in the Sky

What did the stars, the sun, and the moon announce some time ago?

### Goliath Is Fallen

A reply by W. M. Healey to Dr. Gamble's book, "Sunday the True Sabbath."

### Heaven's Speaking Tube

Awe-inspiring consideration, by Prof. L. A. Reed, of the space in Orion.

### When Hell Burns Out

Rather striking, isn't it?

### What Fools We Mortals Be

Back cover page editorial on prohibition. Best we have ever seen.

### Completing the Unfinished Reformation

Was this finishing work left for Seventh-day Adventists?

Many persons would gladly pay 15c for some one of these articles. You get them all and more in the August *Signs Magazine* for this price. Every issue is so good as to warrant your yearly subscription at \$1.50.

Something like 40,000 copies sold every month by agents in the United States and Canada. Their sales are good. Room for others. Further information may be obtained by addressing your tract society or the publishers.

SIGNS OF THE TIMES MAGAZINE  
MOUNTAIN VIEW, CAL.

## Signs of the Times

Published weekly by the Pacific Press Publishing Association, Mountain View, California.

(Entered as second-class matter at the Mountain View, California, post office, under Act of Congress of March 3, 1879.)

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JAMES COCHRAN, Circulation Manager.

## Academy in the Philippines

We are pleased to acknowledge the modest calendar of our Philippine Seventh-day Adventist Academy. It seems but yesterday when our first workers went to the Philippine Islands. Now we have a well established publishing work there, a publishing house, and a good academy for training the local workers that are being constantly brought from the ranks of those who are accepting the faith. Those interested in our Philippine Academy may receive a copy of this calendar by addressing Prof. I. A. Steinel, 16 Calle Luna, Pasay, Rizal, Philippine Islands.

## Coöperation Corner

L. N. Nivison, 1114 Canal Street, Three Rivers, Michigan, is desirous of securing copies of the SIGNS weekly, the *Signs Magazine*, the *Instructor*, the *Life and Health*, the *Watchman*, and *Liberty*, for missionary work.

James Harvey, 1729 Grove Street, Oakland, California, desires copies of our denominational literature for missionary work.

WANTED—Help in various lines. Opportunity for advancement. Any one desiring employment of any kind will do well to write, giving qualifications, age, etc. Address Loma Linda Sanitarium, Loma Linda, California.

Medical Missionary Nurses are in demand, and the Glendale Sanitarium and hospital is offering a most excellent course to mature, consecrated young men and women. The next class opens August 15. For information, write the Superintendent of Nurses, Glendale Sanitarium, Glendale, California.

WANTED—Five earnest S. D. A. graduate nurses. One head nurse; operating room experience required; good salary. One for bathroom work. Three for general hospital and sanitarium duty, with good surgical experience, preferably postgraduate work. Salary \$50 to \$60 a month, with board and room. Address Garden City Sanitarium, San Jose, California.

## DR. GODSMARK'S Hygienic Cooking Oil

The Shortening Used by Vegetarians

Write for prices and descriptive circulars Address

Dr. O. C. Godsmark, Chattanooga, Tenn.



## Would Bring Mob Rule

THE National Association of Distillers and Wholesale Dealers are very industriously circulating a statement, purporting to come from some doctor in New York, to the effect that if prohibition should carry in this country, it would be followed by a "reign of mob law." This same authority affirms that national prohibition "had more to do with the wrecking of Russia than any other cause."

There are probably a few interested people who will believe, or at least think they believe, these absurd statements; but the facts are altogether against them. There is nothing that is more to be remarked, and more frequently commented upon, in these times, than the gentlemanly, orderly bearing of the United States soldier. Wherever you see him, you find him sober, attending to his business, and acting in a manner to make his nation proud of him. Men and women who think recognize the fact, and are not slow in affirming "it, that no one thing has been more prominent in bringing about this desirable result than the fact that the administration in Washington had the courage to follow their convictions and prohibit strong drink in both the army and the navy. The men who would profit by the sale of booze have not enjoyed this, but all others are delighted with the results.

We have seen enough to convince the average American that the reign of mob law would most truly result if the whisky forces could have their way; but the majority of sensible people have long since passed the point where they fear any evil results from prohibition. On the other hand, they are enthusiastic in their acclaim of the good that will follow as the direct result of it.

## Should Educate Their Consciences

It has been but a few weeks since forty-five Mennonites were sentenced to life imprisonment, afterwards commuted to twenty-five years, because they refused to serve their government in any way in this time of its extreme need and great perplexity, occasioned by the world war in which it is acting such a prominent part.

More recently, seven Russellites were sentenced each to twenty years' imprisonment, because of their active propaganda which resulted in bringing embarrassment and increased difficulty to the government, to which they were looking for protection.

The prophet Daniel was an exile in Babylon, where he was educated at the king's court in the great Babylonian

university, so that he might especially serve that country. He manfully received his training, and then in a remarkable manner served that nation through a long life as one of its leading statesmen.

Previous to Daniel, Joseph was taken as a captive into Egypt, where he had a similar experience, becoming a leader in that nation in the affairs of state.

Examples of this character in the Old Testament, taken with the positive, clear teaching of the New Testament, ought to show the devout Christian why it should be his conscientious duty to serve his nation, and not be found in the category of an obstructor, or one who is hindering and embarrassing his nation

and the like; and certainly something should be done to prevent it from degenerating into a menace of this character. With the increased rates at hotels and eating houses, it would seem as though the traveling public should not also be under the necessity of paying the employees in these establishments to refrain from poisoning them.

## Trust and Peace

PRESIDENT WILSON'S address to the group of ninety-five Mexican editors who have been recently visiting this country, has not received so much comment as some of his other public utterances; but it nevertheless is made up of the carefully thought out expressions of the principles for which this government stands—expressions so characteristic of the president in his addresses.

Among the things worthy of special note said to the Mexican editors is the following paragraph: "Peace can only come by trust. If you can once get a situation of trust, then you have got a situation of permanent peace. Therefore every one of us, it seems to me, owes it as a patriotic duty to his own country to plant the seeds of trust and confidence instead of seeds of suspicion."

The selfish wickedness that men have persistently harbored in their hearts, and acted out in their lives, has uniformly, throughout the history of the world, kept mankind from enjoying the peace that comes as a result of trust and confidence. And, judging from the words of the Master, we may not hope to reach this desirable condition until He comes in person to bring it about; but nevertheless, the principles are correct, and we should stand in harmony with them all the more strongly because we know that they are ultimately to triumph through Christ at His coming.

SECRETARY of the Navy Josephus Daniels recently said, "I believe there is an increased efficiency in dry territory." Men are no longer laughing at what was regarded as Mr. Daniel's experiments with prohibition in the navy. The good results in many lines are too apparent.

VERY prolific in their production of engines of destruction are the times when the minds of all men are quite largely turned toward war. But it is very interesting to record that among the things designed as a blessing and to aid in the work of mercy is the "hospital airplane" recently introduced in one of our Southern training camps.



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The Forestry Corps of the Women's Land Army of England is continually engaged in cutting timbers for trench supports and telegraph poles. English women hesitate at no work that is necessary in war time.

in its work, and all this under the mistaken guise of being a "conscientious objector."

Such consciences need to be educated through a true and careful study of the Bible. It is strange indeed, the excuses men can find, through a narrow, superficial study of the Bible, for their misdirected, unwise, and often sinful acts.

SAYS the *Wall Street Journal*, "Interest on Austrian debt to Germany will amount to \$70,000,000 annually after the war, and it is hard for colonies to repudiate." This represents but one of the colossal burdens being imposed upon humanity by the conflict which has come to be called "the great world war."

It is reported from Chicago that one hundred waiters have been arrested by the state's attorney because they resorted to putting drugs and other undesirable materials in foods, the occasion for it being that they did not think the patrons of the restaurants they were serving were sufficiently liberal with their tips. The tipping system is already enough of a nuisance to those who have to deal with the public in restaurants and hotels, on trains,