

Signs of the Times

VOLUME 45

MOUNTAIN VIEW, CALIFORNIA, SEPTEMBER 10, 1918

NUMBER 35



The best of Solomon's water pools (left), and the grotto of the shepherds near Bethlehem (right). In the center is St. Stephen's Gate, Jerusalem, showing worshipers who for the first time are celebrating Easter under the new Christian régime.

© International, Boston News

JERUSALEM AND ITS RELIGIONS

Nearly all the religions of earth look to Jerusalem as a most sacred spot; and whether its religious status has changed since English occupation, is vital.

BY GEORGE F. ENOCH

SOME have thought that the capture of Jerusalem by the British has seriously affected the religious status of the city, and they are in perplexity as to the bearing of this fact on the prophecy that the final stand of the Moslem will be at the holy city.

The fact is that Jerusalem is as much a Moslem city under British control as it was under Turkish. We must remember that there are more than four times as many Moslems under the British flag as under the Turkish. There are also twice as many Moslems in the British empire as there are Christians. Any one familiar with Britain's absolute neutrality, as a government, in all matters of religion, and her scrupulousness, in all her colonies, to protect every religion, and, in so far as her civil government is concerned, not to belong to one religion more than to another, need not be told that the British occupation of Jerusalem has not changed the religious status of that city in the slightest particular.

The Turk himself is an interloper, from the viewpoint of many a devout Moslem. The general feeling in the Moslem world outside of Turkey at the present time is that the present dynasty in Turkey has sold out to Germany. As stated by the Aga Khan, of India, one of the leading Mos-

lems of the world: "Turkey was the trustee of Islam, and the whole Moslem world was content to let her hold our holy cities (Mecca, Medina, Jerusalem) in her keeping. But now that Turkey has so disastrously shown herself a tool in German hands, she has not only ruined herself, but has lost her position as trustee of Islam, and evil will overtake her. These holy cities must now be taken from her and given to a power that will hold them for us inviolate."

It must be remembered that just as the Christian world is roughly divided into two great camps, Catholic and Protestant, even so is the Moslem world divided into two great camps, Sunni and Shiah. The Sunni claims that the caliph, or successor to the prophet, may be chosen, while the Shiah says the last true caliph was Hosein, and that no true successor can be recognized who is not a lineal descendant of the prophet. There are also theological differences.

Apparently Germany is backing the Sunnite succession in the present war, while Britain and the allies are backing the Shiite faction. Soon after the war began, the sultan caused the sheik ul Islam, or the high priest of Islam, to read from the steps of the mosque of Mohammed II in Constantinople that jihad, or call to holy war. In it, every male Moslem from the age of seven- (Continued on page 12)



IS CHRIST'S COMING A "SECRET RAPTURE"?

A surprisingly large number of Christians believe that Jesus comes individually, and that the favored one is caught up to heaven in secret.

By
MILTON C.
WILCOX

THE doctrine of the "secret rapture" is thus stated by the Rev. William Evans, Ph. D., D. D., of the Moody Bible Institute, in his work entitled "The Great Doctrines of the Bible":

"We need carefully to distinguish between Christ's coming for His saints—sometimes called the 'rapture,' or *parousia*, and His coming with His saints—the 'revelation,' or *epiphany*."—Page 241.

"There is a distinction between the *presence* and the appearing of Christ; the former referring to His coming for, and the latter with His saints."—*Id.*, page 239.

We are told again: "It seems clear from the teaching of the Scriptures that there is nothing to prevent the coming of Christ for His saints at any moment. . . . In other words, there is nothing to hinder the 'rapture,' or *parousia*—the *epiphany*, 'manifestation,' or 'revelation' is something for a later day."—*Id.*, pages 242, 243.

That is, there are two stages to our Lord's coming. The first is in secret. None will know it but the saints who are taken away. No one will see our Lord come. It will be a secret coming. The next day, the unconverted or half-converted may find their godly neighbors and friends and relatives gone, and may search for them as the young men sought and could not find Elijah when God translated him. This coming of the Lord is expressed by the Greek word *parousia*, meaning presence, we are told, while our Lord's visible coming in the clouds of heaven will be sometime later, and that event is expressed by the Greek terms *epiphany* and *apokalupsis*, meaning manifestation, revelation, appearing, etc.

A VISIBLE MANIFESTATION PROMISED

We have already learned that our Lord's promises to His disciples very clearly set forth a visible manifestation. "This same Jesus," said the angel, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." See Acts 1: 9-11.

His disciples saw Him arise with extended hands, bestowing blessings upon

them. They saw Him ascend till a cloud of angels received Him out of their sight. See also Luke 24: 50, 51. This promise which our Lord sends by this shining messenger is not a general statement of teaching to all, but a special word of comfort to His own children.

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 27.

Such scriptures as these doubtless refer to the *revelation* and *manifestation* of our Lord, but they also refer to His *parousia*, or personal presence. Read our Lord's words in Matthew 24: 25-27:

"Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming [*parousia*, presence] of the Son of man." See A. R. V., margin. The vivid flash of the lightning, seen from east to west, is not a striking symbol of secrecy. The flash of the lightning is followed by the crash of thunder.

HIS PRESENCE UNIVERSALLY KNOWN

We do not know how glory and power, grandeur and pomp, could be more strongly expressed than by Paul's words used by him in speaking of the *parousia*, or presence, of Christ. Hear him: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming [*parousia*, presence] of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left [unto the presence of the Lord—see above], shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4: 15-17.

From the above scripture, it is plainly to be seen that whatever the rapture of God's people may be,—and it is inexpressible in mortal words,—there is no secrecy attached to Christ's coming for His saints. Christ descends "from heaven, with a shout, with the voice of the Archangel, and with the trump of God."

A mighty shout of ultimate victory is not silence. The mighty voice of the Conqueror resounds and vibrates through

all the secret corridors of death, and all the dead in Christ awake to life with glad shouts of triumph on their tongue. The mighty trump of God stills all the discordant noises of death. The *parousia* of Christ is an event of transcendent importance and grandeur.

That the *parousia*, or presence, of our Lord is not an event which may take place at any time is evident from the fact that it is to be preceded by signs or tokens of its approach. The very question asked by the disciples of our Lord was not of His appearing, or *epiphany*, but of His *parousia*. "What shall be the sign of Thy coming [*parousia*]?" Matthew 24: 3. And the answer is more fully recorded by Luke:

"There shall be signs; . . . and then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

The disciples asked the question concerning the presence, the *parousia*, of our Lord; Jesus did not deceive them by His answer. When they asked a question regarding the second coming, His personal presence, He did not make reply concerning His manifestation, or revelation, unless these are identical with His presence.

UNCONTROVERTIBLE TESTIMONY OF ORIGINAL

There are three nouns used in the Greek as follows:

1. The noun *parousia* (pronounced par-oo-see'-ah), which is defined as follows: "*Presence* (2 Corinthians 10: 10; Philippians 2: 12), a *coming*, *arrival*, *advent* (Philippians 1: 26; Matthew 24: 3, 27, 37, 39; 1 Corinthians 15: 23)."—Bagster. Liddell and Scott's lexicon defines, "*A being present, presence*, of persons." See 2 Corinthians 10: 10, where it is translated "presence"; and 2 Corinthians 13: 1, where it is translated "coming." It denotes *personal presence*. This word is translated in our common version by the terms "coming" and "presence" only.

2. The noun *apokalupsis*, translated "coming" only in 1 Corinthians 1: 7. It is defined: "*A disclosure, revelation* (Romans 2: 5); *manifestation, appearance* (Romans 8: 19; 1 Corinthians 1: 7; 2 Thessalonians 1: 7; 1 Peter 1: 7, 13; 4: 13); *met. spiritual enlightenment* (Luke 2: 32)."—Bagster. "*An uncovering, disclosing, making known; a revelation, especially of divine mysteries; revela-*

THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a corporation of the Seventh-day Adventist denomination. (Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.)

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

SUBSCRIPTION RATES: Three months, \$.55; six months, \$.90; one year (50 numbers), \$ 1.50; with "Questions & Answers," \$ 2.00.

tion; of persons, a manifestation; the *Apocalypse*, N. T.—Liddell and Scott.

The verb from which it is derived means to disclose, reveal, uncover, manifest. The noun is rendered in the common version by the following words: appearing, coming, manifestation, revelation.

3. There is another word not translated "coming," but "appearing" and "brightness"; namely, *epiphany*. It is defined: "Appearance, manifestation (1 Timothy 6: 14; 2 Timothy 1: 10); glorious display (2 Thessalonians 2: 8)."—Bagster. "Appearance, manifestation," "an apparition," "the visible surface," "the mere surface, outside," "outward show."—Liddell and Scott.

Here are some instances of the use of *parousia*:

"What shall be the sign of Thy coming [*parousia*]?" Matthew 24: 3. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be." Verses 27, 37, 39. "They that are Christ's at His coming." 1 Corinthians 15: 23. "Coming of Stephanas." 1 Corinthians 16: 17. "Coming of Titus." 2 Corinthians 7: 6; also verse 7. "Unto the coming of the Lord." 1 Thessalonians 4: 15.

Parousia is rendered "coming" in the following passages: Philippians 1: 26; 1 Thessalonians 2: 19; 3: 13; 5: 23; 2 Thessalonians 2: 1, 8, 9; James 5: 7, 8; 2 Peter 1: 16; 3: 4, 12; 1 John 2: 28. It is rendered "presence" in 2 Corinthians 10: 10 and Philippians 2: 12.

The above is every instance where *parousia* occurs. It ever means personal, visible, tangible presence when applied to individuals. At least some passages in which it is found prove that this must be the case, and no other passage forbids it. When used for the second coming of Christ, it denotes a visible, personal coming, vivid as the lightning flashing from one part of the heaven to the other. None of the other words used are opposed to the idea conveyed by the meaning of *parousia*.

EVERY PHASE OF COMING PUBLIC

There are other scriptures that speak of a coming which the world will not see and know as they would see and know the lightning flash. Is there another event, or are there other events, besides the *parousia*, or personal presence of Christ? Is there but one coming again of Christ, or several?

Note other passages:

"Ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matthew 24: 42-44. See also verses 46, 50.

"After a long time the lord of those servants cometh, and reckoneth with them." Matthew 25: 19.

"The bridegroom came." Matthew 25: 10. See also Mark 13: 35; Luke 12: 39, 40, 43, 46; Luke 21: 34.

"The day of the Lord so cometh as a thief in the night." 1 Thessalonians 5: 2, 4; 2 Peter 3: 10; Revelation 2: 5; 16: 15.

The Bible presents three different events in the close of Christ's priestly

work which in our common English version are referred to as "comings."

First, our Lord's coming as the Bridegroom. Matthew 25: 10. The parable of the text does not tell us the time of this coming; but it reveals this,—that it is when the Bridegroom comes to take His bride. Who is this bride? What is this marriage? When does it take place?

(a) The bride is the new Jerusalem, the capital city of Christ's glorious kingdom, the earth made new. "Come hither, I will show thee the bride, the Lamb's

wife, and thy land shall be married." Isaiah 62: 4, 5.

(b) The marriage, therefore, of Matthew 25 is the taking of this everlasting kingdom of Christ.

(c) When does He take the kingdom? He was not a king while upon earth. From neither the devil nor the people would He accept kingship. Luke 4: 5, 6; John 6: 15. He went away from earth "to receive for Himself a kingdom, and to return." Luke 19: 11, 12. Now He is a royal priest upon His Father's throne, where He sits till His foes are subdued. Revelation 3: 21; Hebrews 8: 1; 5: 10; 7: 1, 2; Psalm 110: 1; Zechariah 6: 12, 13; 1 Corinthians 15: 24-28. This last scripture we paraphrase, as it is the summary of all the others:

CHRIST'S COMING PRECEDED BY JUDGMENT

"Then cometh the end [of the present age, Christ's priesthood], when He [Christ] shall have delivered up the kingdom [of grace] to God, even the Father; when He [the Father] shall have put down all rule and all authority and power. For He [Christ] must reign [on His Father's throne], till He [the Father] hath put all enemies under His [Christ's] feet [according to Psalm 110: 1]. The last enemy that shall be destroyed is death. For He [the Father] hath [then literally, now in purpose] put all enemies under His [Christ's] feet. But when He saith all things are put under Him [Christ], it is manifest that He [the Father] is excepted, which did put all things under Him [Christ]. And when all things shall be subdued unto Him [Christ], then shall the Son also Himself be subject unto Him [the Father] that put all things under Him [Christ], that God may be all in all."

It is manifest, from the above, that it is not until the close of Christ's priestly work that He receives His kingdom, or that the marriage takes place; and the going in to the marriage, or the coming of the Bridegroom, must precede the marriage itself.

This the study of the typical priesthood and of our Lord's work as priest clearly shows to be in the very end of His priestly work, typified by the cleansing of the earthly sanctuary as set forth in Leviticus, chapter 16, and in the epistle to the Hebrews, the time of which is predicted in Daniel 8: 14: "Unto two thousand and three hundred days [years]; then shall the sanctuary be cleansed."

The closing of that work, as in the type, included a work of judgment, or examination, at the conclusion of which probation closes for the world. In this period, our Lord comes in before the Father to receive the kingdom before He comes to this earth, as the following clearly proves:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Daniel 7: 13, 14.

This coming, therefore, is not a coming to this earth, but a coming to the Ancient of days in heaven, in the closing of Christ's work as priest.

(Continued on page 14)

My Father's House

BY CLARENCE SANTEE

To my Father's house I'm going,
To a home of peace and love,
To those mansions ever shining
From His glorious throne above,
To those plains where heaven's armies,
Starry galaxies from far,
March in ranks of royal splendor,
With no dread alarm of war.

To my Father's house I'm going.
I am weary waiting here
Glad release from all earth's trials,
Pain and death and falling tear.
There our loved with tireless pinions
Wing their flight past sun and star,
Resting safe in some fair mansion
As they visit worlds afar.

Will you come and share those man-
sions,
In His shadow safe abide,
Scale the heights and depths of heaven,
Fearless by our Saviour's side?
We will tell to worlds unfallen,
Of the Lamb for sinners slain,
Lifting millions lost in darkness
To the light of life again.

Sing the song of songs no other
Heart or tongue can frame or sing,
Of redemption's wondrous story
Of our Saviour, Priest, and King.
Oh, yes, come! Why wait uncertain?
'Tis the Master bids you come,
Find in Him the healing fountain,
Life and peace and rest and home.

wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21: 9, 10. See the rest of the chapter.

All this is in harmony with Isaiah and Paul. Christ is "the everlasting Father." Isaiah 9: 6. "Jerusalem which is above is free, which is the mother of us all." Galatians 4: 26. We are of God, begotten through Christ. Jerusalem, representative of the everlasting inheritance, is the Lamb's wife, and is therefore our mother and His bride. She is the city "whose builder and maker is God," the capital of that "better country." Hebrews 11: 10, 16. She is now desolate, seemingly forsaken, waiting for the home-coming of her children. For the promise is that she shall "no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah [my delight is in her], and thy land Beulah [married]: for the Lord delighteth in

THE MILLENNIUM OF THE BIBLE

Legion are the theories about the millennium, but the Word will admit of but one doctrine concerning it.

By RODERICK S. OWEN

TO the minds of many, the mere mention of the word "millennium" brings a vision of joy and peace, when all shall be free from the sad consequences of sin; a time when joy shall flood the heart, and not one tear of sorrow start. The word "millennium" simply means one thousand years, and is applied to that period of time brought to view in Revelation 20:1-8. The prevailing idea of peace connected with it is doubtless based upon the statements there found, that during that time, Satan is to be bound, and certain ones are to live and reign with Christ. We turn from the speculations and opinions of men to the sure word of prophecy, to the statements of that One who cannot lie, and shall endeavor to set forth what the Scriptures have to say upon this important subject. We shall consider it under three heads, as follows:

1. What events mark its beginning?
2. What is the condition of the earth and its inhabitants during that time?
3. In what events does it terminate?

Revelation 20:2, 3 says of an angel, "He laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." This statement that Satan is bound so that he can tempt the nations no more till the thousand years is fulfilled, is followed by the statement that certain ones are to live and reign with Christ while Satan is thus bound; for we read in verses 4-6: "I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

Notice, those who reign with Christ are said to be the blessed ones, the holy ones, the ones upon whom the second death can have no power; and they are overcomers, for we read in Revelation 2:11, "He that overcometh shall not be hurt of the second death." Again we read, in 1 Corinthians 15:22, 23: "As in Adam all die, even so in Christ shall all be made alive. But every man in

God who are in death, and that this resurrection occurs at the second coming of our Lord.

In harmony with this thought are the words of the apostle Paul in 1 Thessalonians 4:16, 17: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

This scripture corroborates the statements made above, and adds the thought, that the resurrected ones are joined by the righteous who shall be alive at that time, and that together they ascend to meet Christ in the air (not on the earth).

In Revelation 20:4, one of the classes mentioned as living and reigning with Christ is composed of those who "had not worshiped the beast, neither his image, neither had received his mark." The apostle saw this company in sharp conflict with the powers of earth, which were endeavoring to enforce upon them this worship and mark. See Revelation 14:9-14. He speaks of them as the remnant who keep the commandments of God and the testimony of Jesus. He tells us that the dragon was wroth, and went to make war with them. Revelation 12:17. He says a sentence of death will be passed upon all who will not yield to this worship and receive this mark. Revelation 13:15. But in spite of all that seems to be against them, they get the victory; for in the midst of this struggle, Jesus comes (Revelation 14:14), the dead in Christ are raised, the living saints join them, and escorted by angels, all go to meet Christ in the air. John's next view of them he describes as follows: "I saw as



There comes a time when the rich, the feted, dined, and wined, will receive the same punishment as vagabonds and vagrants.

his own order: Christ the first fruits; afterward they that are Christ's at His coming." And the Saviour said, "They which shall be accounted worthy to obtain that world, and the resurrection from the dead," can die no more. Luke 20:35, 36.

By comparing these scriptures, we conclude that the resurrection of the blessed and holy who are eternally freed from death must include all the children of

it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 15:2.

This sea of glass is before the throne of God, as shown in Revelation 4:6, which reads, "Before the throne there was a sea of glass like unto crystal." Thus we find that all God's people are

taken from the earth at the beginning of the one thousand years, to live and reign with Jesus. Being thus removed from Satan, they are beyond the reach of his temptations; and this constitutes one link in the chain of circumstances which prevent him from plying his temptations during the millennium.

ALL THE WICKED SLEEP DURING THE MILLENNIUM

As to the wicked of earth, generation after generation of them have fallen under the power of death; and as the resurrection that marks the opening of the one thousand years is a resurrection of those only whom God pronounces blessed and holy, none of the wicked dead can be included in it. Hence they must sleep on until the end of the millennium; for says the Word, "The rest of the dead lived not again until the thousand years were finished." Revelation 20: 5.

As to the wicked who shall be living when Jesus comes, the Scriptures very plainly portray their experience. Jesus said they would be like the people in Noah's day; and as the Flood took the wicked all away then, "so shall also the coming of the Son of man be." Matthew 24: 37-39. In harmony with this are the words of the prophet Jeremiah, chapter 4, verses 23-27: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end."

The fierce anger of the Lord is the seven last plagues; for we are told, "In them is filled up the wrath of God." Revelation 15: 1. Then according to these texts, by the coming of the Lord and the accompanying plagues, the earth will be brought to a chaotic, desolate condition, and not one of the human family will be left alive in it.

The prophet Isaiah also testifies to this; for in the twenty-fourth chapter, we find these expressions: "Behold, the Lord maketh the earth empty, and maketh it waste." Verse 1. "The land shall be utterly emptied, and utterly spoiled." Verse 3.

Verses 19 and 20 read: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again."

Verse 2 teaches that in the destruction of the living wicked, God will make no distinction. The high and the low, the rich and the poor, all perish alike; but the righteous, although still in the world, will "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 36.

Therefore, in Isaiah 24: 6, in the midst of this destruction, they are spoken of as a "few men left"; and as contrasted

with the masses of the wicked, they are compared to the few "gleaning grapes when the vintage is done." Verse 13. And in verses 14-16 we read: "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the valleys [margin], even the name of the Lord God of Israel in the isles of the sea. From the uttermost part of the earth have we heard songs, even glory to the righteous." Yes; in the midst of all this destruction shall the redeemed of the Lord raise a song of praise to God, saying: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Psalm 46: 1-3. The psalmist refers to this destruction of the wicked in the plagues, and the sparing of the righteous, in Psalm 91: 5-7: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." And in verse ten he adds, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling."

As Christ appears in the clouds of glory, He not only spares and saves the righteous living, but He calls the sleeping saints from their dusty beds, so that all may leave this earth together, and may live and reign with Him. Then, with the wicked all locked in the silent embrace of death, the earth, emptied, chaotic, desolate, and shrouded in darkness, becomes the bottomless pit, the prison house of Satan during the thousand years. Thus by a chain of three links—to wit, (1) Satan confined to the earth, (2) the saints taken from the earth, (3) the wicked of earth all destroyed—is Satan bound so that he can tempt the nations no more until the end of the one thousand years.

Thus we find that the millennium is ushered in by the following important events:

1. The coming of the Lord.
2. The resurrection of the righteous dead.
3. The destruction of the living wicked.
4. The ascension to heaven of all God's people.
5. The desolation of the earth.
6. The binding of Satan.

SINNERS' ARMY MOBILIZED

We are told that Satan is not loosed until the end of the one thousand years. Hence the conditions which bind him must remain unchanged during that time. That is, the saints must remain away from the earth, and the wicked remain in death. And so we are told "the rest of the dead lived not again until the thousand years were finished." Revelation 20: 5. And verses 7 and 8 read, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth."

In verse 4, speaking of those who live and reign with Christ, the revelator says, "I saw thrones, and they sat upon them, and judgment was given unto them." And the apostle Paul states, in 1 Corinthians 6: 2, 3, that the saints are to judge the world, and angels as well. So during the one thousand years, while the wicked are sleeping and Satan is bound, and thus the records of sin are not being increased, Christ with all the saints will reign in judgment over the wicked, both men and angels; and having determined the sentence in each case, Christ and the saints will return to earth to execute the same.

This is stated in Jude 14, 15, where we read, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all." As Jesus returns with the saints, His feet will stand upon the Mount of Olives. Just where He last stood upon the earth as a risen Saviour, He will stand as King of glory; and there a vast plain will be formed, upon which the saints will make their abode, and in the center of which the new Jerusalem, as it descends from heaven clothed in wondrous light, and sparkling with luster like a polished gem, will settle, to be the capital of the new earth. Thus will be formed "the beloved city" and "the camp of the saints." From this manifestation of power and glory the resurrected wicked flee in dismay. See Zechariah 14: 4, 5; Revelation 21: 10, 11; and Revelation 20: 9.

But Satan will go out among them and deceive them, so that once more they will be induced to join in rebellion against the King of heaven; and after making preparations for the attack upon the city (see Isaiah 54: 11-17), they will come up on the breadth of the earth, and then the sentence written will be executed. This closing scene is thus described by the revelator: "Satan . . . shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them."

SIN AND ITS RESULTS OBLITERATED

That in this renovation of the earth, everything sinful will be destroyed, is plainly taught by the following texts: "The fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." Revelation 21: 8. "And death and hell were cast into the lake of fire. This is the second death." Revelation 20: 14. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, accord-

ing to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:10-13. Thus will end all sin and sinners in the great and terrible "day of the Lord."

To those who are looking to the millennium as a time of great gospel light and salvation, I would say, Study carefully the following: "Woe unto you that

desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" Amos 5:18-20.

He speak: and He will show you things to come." John 16:12, 13.

Enoch is presented as an example, in the Old Testament, of a perfect Christian life. It is said, "Enoch walked with God . . . three hundred years." Genesis 5:22. Some have supposed that because Enoch walked with God three hundred years, he was absolutely a perfect man all these many years. His perfection was measured as a teacher would measure his student and mark him 100%. The prophet Amos asks the question, "Can two walk together, except they be agreed?" Amos 3:3. The answer is simple and evident. No one can walk with God unless he subscribes to the principle that God is right, and he will accept the course the Almighty shall give. No man or woman who is unwilling to agree that God is right can hope to walk with Him. The Saviour, by His Holy Spirit, will come to us and teach us, correcting and instructing us as we walk with God, as Enoch walked of old. It was not until after Enoch had walked those many years with the Lord, receiving correction and instruction affecting his character, that the inspired record could say of him, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God." Hebrews 11:5. It is evident, from this and other scriptures, that Enoch had traveled a long way before he reached the absolute perfect standard set before him. Like a trustful child, Enoch accepted the light which God permitted to shine upon his pathway, more and more as the years passed by, in harmony with the divine order, which has always been true: "Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18. Thus we are assured that "if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1:7.

Great promises are made to those who follow Christ in the regeneration. Matthew 19:28. Those who follow Christ on the earth have the promise, in these words, of following Him in the world to come: "These are they which follow the Lamb whithersoever He goeth. . . . And in their mouth was found no guile: for they are without fault before the throne of God." Revelation 14:4, 5.

The seven successive Christian steps in the divine order, as presented in the Bible, may be considered as follows: first, the conviction of sin; second, godly sorrow for sin; third, repentance or justification; fourth, consecration; fifth, sanctification; sixth, baptism of the Spirit; seventh, glorification. We can never be glorified before we are Spirit-filled. We can never have a Spirit-filled church before they are sanctified. They cannot be sanctified before they are consecrated. They cannot become consecrated before they are justified. And God cannot justify a church or a people before they repent of sin.

In following articles, we will make a study of the perfect course as outlined above.

God's System of Rating Men

Steps in Redemption—I

By R. A. UNDERWOOD

"I AM now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." 2 Timothy 4:6, 7.

From the earliest days of history, a voice has been sounding of a finished redemption. "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery [or the gospel] of God should be finished, as He hath declared to His servants the prophets." Revelation 10:7. That glad day of a completed redemption long foretold by the ancient seers is rapidly approaching. It brings the fruition of the expectations of the faithful of all ages. This is the "blessed hope," which has inspired the loyal and true under persecution and afflictions ever since the fall of man. The people of God have ever been admonished to look forward to that glad hour. The apostle says, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people," or a people especially His own. Titus 2:13, 14. A completed work is expressed in Acts 3:21, which refers to Christ. It says, "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

The conquests of the personal Christian warfare are likened to a course of study, to be pursued and finished with honor. There was a time in the experience of the apostle Paul when he had not attained; and he could not say he had "finished" his course, or that he was "ready" to meet the Judge. His character building had not been completed. Of this experience, he writes to the Philippian brethren thus:

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse [A. R. V.], that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of

His resurrection, and the fellowship of His sufferings, being made conformable unto His death; . . . not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded, God shall reveal even this unto you." Philippians 1:6; 3:7-15.

PERFECT THOUGH INCOMPLETE

The apostle here recognized, as he wrote to the Philippian church, that he had not yet reached the high attainment toward which he was pressing forward; but believing that the work of redemption had already begun (Philippians 1:6), he was pressing forward to the prize of a perfect character. And he adds, "As many as be perfect, be thus minded." You ask how it is possible for the apostle to declare himself *not perfect*, and then to infer that he was among those who were *perfect*, pressing forward, step by step, to the goal set before him. (Philippians 3:15.) The seeming contradiction is explained when we consider the viewpoint from which the apostle is considering the progressive steps necessary in the Christian life to reach the perfect standard of character.

As an example, we speak of the child or student who enters a course of study, as a perfect student; and he remains a perfect student, and is marked 100% in his examinations, so long as he learns the lessons given him day by day, thus meeting the required standard. If the student fails, he cannot be marked a perfect student. So it is possible for a Christian to be a perfect Christian as he enters the first steps of the Christian life. If he makes the advance steps in the course set before him by the great Teacher, however, he can maintain the standard of 100% so long as he continues to meet the requirements of the standard of his examinations. Christ said to His disciples: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall



From all corners of our land is going the S. O. S. call: "Save our sabbath, our first-day sabbath! People do not respect nor observe it. Help!"

Sunday Promoters Frightened

BY J. BERGER JOHNSON

"THE battle ground of the church during the next ten years will be on the Christian sabbath [Sunday]. The battle ground extends from the Atlantic to the Pacific, from the lakes to the gulf. The enemy is everywhere organized, and his mighty drives have already begun with greater intensity than ever before.

"The church has been too long on the defensive, and must now turn upon the enemies of this trespassed territory. The day is threatened with disaster. . . . At no place in the church's battle lines are the drives of the enemy more terrific than on the point of our *Christian sabbath*. If the line gives way here, soon the rest of the line will follow."—Excerpt from the report of the special committee on sabbath observance, presented to the General Assembly of the Presbyterian Church, U. S. A., and adopted at Columbus, Ohio, May 18, 1918.

Commenting on the above partial report, one speaker said:

"I believe that battle has already begun, and that the battle of the Somme and the Marne and the Piave is largely going to be fought out on American soil on this question of the sabbath [Sunday] within the next five years; and if we do not approximately win we will have a setback for another half century. Our *Christian sabbath* [Sunday] is in tremendous danger of going down, and I am going to draw a picture for you here this afternoon. . . .

"S-O-S—what does it mean? There must be a ship that is in danger. Some great fourteen-inch gun is leveled against her! This [Sunday] is the grandest ship that ever plowed the sea. She is some nineteen hundred years old. She was first launched when the morning stars sang together. Our *sabbath* [Sunday]! She is out there on the sea with her auxiliary boats, and I see the flashes of electricity: S-O-S—Save our *sabbath*—all over the country! The hour has struck not only when the Son of man must be glorified in the United States, and when the kingship of Christ must be recognized, but when God's day must be glorified in our United States."

A distress signal is never sent out unless there is real danger; and doubtless the authors of the foregoing principles feel some actual concern for their boat, called the *American sabbath*, as they see the fourteen-inch guns of God's powerful word leveled at it, knowing that a one-text broadside will riddle their craft, and seeing no way to get out of range.

Candid and wise is the man or the set of men who, when in real peril, will admit it and call for help.

A SABBATH CONFLICT COMING

We can readily agree with this report wherein it states that "the battle ground of the church during the next ten years will be on the Christian sabbath," and predict that it will cover not only the United States, but the whole globe.

As never before, God is organizing His forces, and "His mighty drives have already begun with greater intensity than ever before." In trumpet tones, God is calling the attention of the whole world, at this very time, to the fact that the Sabbath day, which He made holy at creation, and gave to man; which He reiterated on Sinai's glorious mount; which was lived and taught by our Saviour while He was here upon earth, and incorporated and sealed into the new covenant, and therefore into the Christian dispensation, is our Christian Sabbath to-day, because it is the only one that Christ ever gave to us.

He bids men take their feet from the Sabbath, His holy day—to cease trampling upon its holy requirements, using that day for gratification of their carnal desires; and He gives rich promises to those who heed the admonition. (Isaiah 58:13.) Christ is still the Lord of the Sabbath, just as much as when He declared that fact to the Pharisees. (Mark 2:28.) To John the revelator, the last Bible writer, was given the great blessing of receiving the subject matter of the Apocalypse on the Lord's day, the Bible Sabbath, commonly called Saturday.

Upon the question of the Sabbath hinges a great battle of every individu-

al's life. "If the line gives way here, soon the rest of the line will follow."

Keeping the *American sabbath* does not concern us so much as does the faithful observance of the Lord's holy day, and thereby trying to please Him. The favor of God is worth more than the praise of man. God's sign of sanctification is more to be desired than man's counterfeit. "Moreover also I gave them My Sabbaths, to be a *sign* between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12, 20.

A SUBSTITUTE CORNER STONE

In spite of that plainly stated truth, poor, erring mortals have decided differently. They have improved upon God's plan, and in direct contradiction to God's proclamation, are voicing the following sentiments to-day:

"The sabbath [Sunday] is the corner stone of Christ's kingdom. Let us recognize each recurring sabbath [Sunday] as a *sign* of God's covenant. By this *sign* the world largely judges the depth of our Christian character, and by this *sign* God judges us."—Mrs. J. C. Bateham, Sabbath Leaflet No. 33.

"For nothing were the noble men who planted true Christianity and an evangelical church in the wilderness now constituting the United States, more distinguished than for their reverence for the sabbath [Sunday]. It is quite a prominent feature of their character—a *sign* between them and the heathen world around; and to a large extent, it has continued to be a *mark* of *American religion* to the present day."—The Rev. J. G. Lorimer, in *Christian Treasury*.

The fundamental principles of the National Reform Association, under whose auspices the meeting was held where the first quotations in this article were read, are as follows:

"Resolved, That the fundamental principles of the National Reform Association are true and Scriptural principles, and that these principles must control our national life, or we shall perish.

"Resolved, That sabbath [Sunday] is a *sign* between man and God, and its reverent observance, a *mark* of the nation whose God is Jehovah."—The Rev. Joseph Smith, moderator Presbyterian General Assembly, 1894.

"It is the *test* of all religion."—The Rev. W. W. Everts.

Is not the candid reader able to see that some weed has been planted, and has been growing, which is not of the Lord's planting? "An enemy hath done this." Matthew 13:28. But Christ has decreed that "every plant, which My heavenly Father hath not planted, shall be rooted up."

SUBSTITUTERS CONFESS AND BOAST

But who has planted this weed, if God did not do it? We need only to take the word of the one who sowed the seed.

"All things whatsoever that it was our duty to do on the Sabbath, these we [Pope Sylvester, Eusebius, Constantine, et al.] have transferred to the Lord's day [Sunday]."—Quoted from Eusebius, church father.

"Question—Have you any other way of proving that the church hath power to institute festivals of precept?"

"Answer—Had she not such power, she could not have done that in which

all modern religionists agree—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day of the week, a change for which there is no Scriptural authority.

Question—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith? Do they find this permission clearly set down in the sacred Volume?

Answer—On the contrary, they have only the authority of *tradition* for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated, 'Remember that thou keep holy the Sabbath day.'—"Doctrinal Catechism."

Question—How prove you that the church hath power to command feasts and holy days?

Answer—By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore fondly contradict themselves by keeping Sunday strictly, and breaking most of the other ordinances of the church.—From "Abridgment of Christian Doctrine."

No wonder, then, that the S-O-S signals are being sent out in all directions, "Save our sabbath"—our sabbath, clearly not the Lord's Sabbath.

How futile are the attempts of men to substitute a spurious invention of their own manufacture for the real, the genuine, that the Creator has given to mankind!

"Long should pause the erring hand of man before he dares to chip away, with the chisel of human reasoning, one single word of God, graven on the enduring tables. Is the eternal tablet of His law to be defaced by a creature's hand? He who proposes such an act should fortify himself with reasons as holy as God and as mighty as His power. None but consecrated hands could touch the ark of God; thrice holy should be the hands that dare to alter the testimony that lay within the ark!"—George Elliott, "Abiding Sabbath," pages 128, 129.

No amount of enthusiasm, misguided zeal, or high-sounding language endeavoring to divert men's attention from the essentials which God gave us, can in the end stand the searching tests that will be placed upon them.

"In vain they do worship Me, teaching for doctrines the commandments of men." Matthew 15: 9.

May God help us to follow His plain requirements, and receive the promised blessing (Revelation 22: 14), and forever turn our backs on the counterfeits produced by men.

Bethany and Gethsemane

JESUS and His disciples sometimes sought rest and comfort at Bethany, where they found pleasant companions in Lazarus and his sisters, Martha and Mary. It was a good place to go, after arduous work and tedious journeys, to recuperate strength and courage for future labor.

When Jesus knew He was near the supreme trial of His life, as He contemplated the cross on which He must soon die as an outcast and sinner, and saw the world scoffing at His efforts and sacrifice to save them, and beheld His

disciples denying that they ever knew Him, while His Father in heaven turned away to let Him die without a smile of recognition, He felt the need of greater strength than ever before to be faithful to His work under the trial.

Jesus did not go to Bethany for help in this trying hour, but wended His way to Gethsemane and there poured out His soul in agony to God. While thus He prayed, Peter, James, and John fell asleep. They could keep awake while accompanying Jesus at the dinners at

Bethany, for they felt the need of physical food; but they did not sense their need of spiritual power to resist temptation.

Many want the encouragement and help of their brethren; but though sin has often overcome them, they have little sense of their need to watch for spiritual power to keep them from falling. They are awake to the benefits and pleasures of Bethany, but asleep to their needs of Gethsemane.

WILLIAM M. HEALEY.

Spiritism's Hosts Advancing

BY VARNER J. JOHNS

INSUPERABLE dangers await the unfortunate ones who become entangled in the deceptions of spiritism. Spirits hover about the world, ever seeking to entrap unwary mortals. Spiritism's alluring bait is ensnaring thousands of the brightest men of earth. Man's perplexity during the past four years, when millions of homes have felt the icy hand of death guiding the rapacious Hun to rob them of their loved ones, has been the master deceiver's opportunity. Thousands of the bereaved, in their perplexity, have turned to spiritism, thus entering that awful void which promises succor and comfort, but eventually leaves its victims hopelessly lost in the darkness of delusive teachings. To forget the power of the Omnipotent One, while trusting in a mystic spirit leadership, is Satan's design for man. A firm trust in the infallible teaching of the word of God is needed as never before, as a protection from the snare of spiritism.

In a recent enthusiastic meeting in a popular church, the large audience, made up almost entirely of Christian young people, united in singing the following popular song:

"Joan of Arc! Joan of Arc!
Do your eyes from the skies see the foe?
Can't you see the drooping fleur-de-lis?
Can't you hear the tears of Normandy?
Joan of Arc! Joan of Arc!
Let your spirit guide us through.
'Come, lead your France to victory,'
Joan of Arc, they are calling you."

This is indeed an attractive song, but theologically it is defective in the extreme. It is characteristic of the many similar sentiments expressed these days in song and verse. According to the Bible testimony in regard to the dead, Joan of Arc is not in heaven, nor does she have any knowledge of present-day conditions. "The dead know not anything." "Also their love, and their hatred, and their envy, is now perished." Ecclesiastes 9: 5, 6. "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 12, 21. The Bible is very explicit in regard to its teaching that man is subject to death. There is no hope of life outside of Christ, and the Judgment is antecedent to the conferring of life. The resurrection also must precede the giving of life and immortality. But the resurrection is closely associated with the second coming of Christ. Yes,

it is entirely dependent on the coming of Jesus. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16. The dead are not in heaven now, but are asleep in their graves, awaiting the call of the Life-giver. Not even David is yet ascended into the heavens. Acts 2: 34. Surely, then, Joan of Arc has not already reached the heavenly courts.

SPIRIT GUIDANCE IS A FACT

For many years, spiritistic teachers have advocated the belief in a spirit leadership. In the séance, they have said, is the solution of puzzling problems of life. The ever increasing throng of intelligent men and women who openly accept the spiritistic belief, and the still greater number who believe its teachings, testify to the efficacy of spiritistic propaganda of the past. Alarming in the extreme has been the prodigious advance of spiritism during the past four years.

The corner stone of the edifice, some of whose powerful stones are spiritism, Christian Science, and theosophy, is belief in the existence in spirit form after death, and the power of the spirits to guide the living. Unquestionably there is a spirit guidance. But the spirits are not the spirits of the dead. "They are the spirits of demons," says the Bible. Revelation 16: 14. Innumerable fallen angels hover about the earth in invisible form, seeking to lead the men of earth in the path of evil. These demon spirits appear in the séance. They unquestionably influenced the kaiser in his mad lust for conquest.

The world is full of delusive doctrines. The human mind easily becomes a prey to these sinister forces. But the human mind fortified by the word of God is invulnerable against deception. The advance of spiritism is but another sign of the increasing power of Satan in the world as a realization comes to him of the shortness of time. This is a last-day condition. The deadly conflict between good and evil will soon be over. Christians must not be carried away by deception.

"Wicked spirits gather round thee.
Legions of those foes to God—
Principalities most mighty—
Walk unseen the earth abroad.
They are gathering to the battle,
Strengthened for the last deep strife.
Christian, arm! Be watchful, ready!
Struggle manfully for life!"



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

COMMON BUT MISLEADING

AN editorial writer in an Eastern paper gives expression to some very common and misleading notions as follows: "Just before the year 1000, wise men picked up bargains, many people sold their real estate at half price, bought white dresses, took a bath, and went up on a hill to wait for the world to end. It did not. The world is not going to end in 1930, nor in one million and thirty."

Let it be admitted that some very good and well meaning people have from time to time arisen, without any divine warrant, to teach that the end of the world was imminent. The apostle Paul in his day had to correct some such false notions; for we hear him saying: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition." 2 Thessalonians 2: 1-3, A. R. V.

And in the fifth verse, he adds, "Remember ye not, that, when I was yet with you, I told you these things?"

Some of the Thessalonian church had imbibed mistaken notions concerning the great day of the Lord. But the apostle Paul set them right by calling their attention to prophecies that must yet be fulfilled before the Lord would come. The



© British Official from Underwood

American, English, Canadian, New Zealand, and South African aviators discussing the route for a flight into German territory. The war-time associations are welding the hearts of erstwhile foes, and for this we can be thankful.

prophecies of the Bible in a very definite way bring to view the time when we may look for the coming of the Lord. The Master Himself, when speaking upon the subject of His second coming, said, "When ye shall see all these things, know that He [margin] is near, even at the door." Matthew 24: 33.

We are to note closely "all" the things that the Bible has given as signs of Christ's second coming; not until we have seen "all these things" are we to "know that He is near." The fact that at different times in the past, superficial observers or fanatical individuals may have arisen to proclaim the end of the world, must not becloud our vision as we study the prophecies which show that the coming of the Lord draws nigh. Popular fallacies concerning a doctrine, or popular contempt in regard to it, must be disregarded as we study God's word and seek for the guidance of His Spirit to know in a definite, clear manner the divinely inspired teaching.

THE DAYS OF MIRACLES

A NEW YORK editor says, "Miracles are not wrought in the twentieth century, but signs and wonders never cease." The notion is very widely prevalent that "miracles" are altogether obsolete, and that the twentieth century and onward will witness nothing of the kind. But New Testament prophecy,

speaking of a power that would arise just before the second coming of Christ, says:

"He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 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 a sword, and did live." Revelation 13: 13, 14.

The power spoken of in these verses is a twentieth century power, and let it be observed that he will do great wonders and perform mighty miracles. There are numerous other New Testament warnings thrown out against the false Christs and false prophets that should arise working miracles for the purpose of deception. And as these agents of deception perform their work, we may know that our heavenly Father will perform His mighty works of deliverance on behalf of His people. Let us not too readily accept the theory that the days of miracles are past.

USELESS WORLD-EMPIRE DREAMING

DR. ARTHUR DAVIS, an American citizen who did the kaiser's dental work from 1904 until the beginning of 1918, has contributed a series of articles to the *New York World*, giving his experiences while in Germany, and particularly relating interesting conversations he had with the German emperor while serving him in a professional way. One of these articles is devoted to the kaiser's dreams for world empire. He quotes one of his statements, which was first given to the American people by Dr. Newell Dwight Hillis, as follows:

"From my childhood I have been under the influence of five men—Alexander, Julius Cæsar, Theodor II, Napoleon, and Frederick the Great. These five men dreamed their dream of a world empire; they failed. I am dreaming my dream of a world empire, but I shall succeed!"

If the kaiser had given as faithful study to the Bible as did Martin Luther and Melancthon, his countrymen of four centuries ago, he would have known better than to dream such futile dreams. He would have been familiar with that remarkable prophecy in the second chapter of Daniel, which discloses the four great world empires, and which tells of the breaking up of the fourth and last one of these into its several fragments, to remain in this divided condition till the end of time. But the higher critics of Germany, as well as of other nations, have tried to throw discredit upon the authenticity of Daniel's prophecy, and possibly the kaiser may not have studied closely nor regarded highly that divinely inspired prophetic book of the Bible.

But its inspired utterances stand out as a living message to the people of to-day, and as a warning to any ambitious ruler who would try to unite the whole world under his dominating scepter. This world will never again be ruled by a single human being. The nearest approach to it will be the world-embracing religious despotism that will be formed just before the second coming of Christ.

THE POWER TO LEAN UPON

THE danger of leaning upon the fallible human arm is very forcibly set forth in the following words of the prophet: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; for thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10: 13, A. R. V.

God uses our fellow men to encourage us and to help us. He has ever used the human agent in carrying forward His work upon earth. All the prophets and great leaders noted in the Scriptures were fallible, mortal men; and while we implicitly trust them to bring us the true message of God, yet we are not to lean upon them nor to count upon them for deliverance. We are to learn how to place our trust in God and in Him alone.

We are to learn how to know God through the study of His word; and knowing Him, we will come to love and respect humanity as we could not possibly do without this knowledge.

GOD'S SEVEN LAST PLAGUES

Present plagues, fires, pestilences, earthquakes, will be outdone by a final visitation of a just God upon a rebellious earth.

By BENJAMIN G. WILKINSON

THE book of Revelation brings to view coming events entitled "the seven last plagues." They are called the last because, in the procedure of God, they belong to the final processes of judgment upon a guilty world. Many are convinced that these times are the last days. If so, we should feel it a privilege to be warned of God concerning things to come, and to embrace the cause of preparedness against so great a menace as the seven last plagues.

Opening to the fifteenth and sixteenth chapters of Revelation, wherein are contained the utterances concerning the seven last plagues, we are at once startled with the majesty of the language used to introduce them. "I saw," said John, "another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15: 1.

We may search the Bible through, from Genesis to Revelation, and we will not find, in any place preceding the text quoted, such strong and majestic language. Later, this same expression, "great and marvelous," is used, but not before. God has expressed His mind; and that which He wishes to convey and lodge within our thoughts is, that there yet remains for earth's history an event described in language such as had never before been used. The mighty catastrophe of the Flood, the burning that wiped out the cities of the plain, the final shock that overthrew Jerusalem and a nation formed of God,—these all sink and pale into insignificance when compared with the coming seven last plagues.

NO PROBATION UNDER THE PLAGUES

We are impressed with another significant feature: The record indicates that when the plagues begin to fall, the day of probation is ended. Then will be fitting the language which says, "The harvest is past, the summer is ended, and we are not saved." The throne of mercy will be empty, its Sovereign having gone to occupy the throne of judgment; and not judgment in the sense of investigation or trial, but judgment to be understood as the execution of the penalty.

We are convinced that there is no probation under the plagues, first, by the statement made repeatedly concerning the non-repentance of men, or their inability to repent. Thus: "They repented not to give Him glory," "repented not of their deeds." Revelation 16: 9, 11. The first expression occurs under the fourth plague, while the second falls under the fifth. Men do not then repent, because they cannot repent. Repentance is a gift of God. Men fail to "give the more earnest heed" not to let slip that precious gift in the day when it is offered.

Another item which indicates that there is no probation under the plagues is the description given of the temple after the seven angels appointed to de-

liver the plagues have issued from its precincts: "The seven angels came out of the temple, having the seven plagues. . . . And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Revelation 15: 6, 8.

NATURE OF THE PLAGUES

The seven angels chosen for this signal service do not act as mere automata. They are not simply the parts of a machine. They are in sympathy with what God is doing. With open voice, they proclaim His mercy in these acts, and uncover to us the necessity and value of such final judgments. Thus we read: "I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments." Revelation 16: 5-7.

The contents of one vial are not like those of another. The outpouring of the first vial is followed by "a noisome and grievous sore," which falls upon the men who have the mark of the beast, and who worship his image. The second plague turns the sea into the blood of a dead man; while by the infliction of the fourth judgment, increased power is given to the sun to "scorch men." The various plagues, while in general alike in nature and purpose, in that they have power to inflict unusual penalties, are nevertheless distinct in the effect created. Here we find revealed the searching processes of God. It is marvelous to contemplate how well the divine mind has adapted its inflictions to the objects incurring them.

ALL BECAUSE OF A BROKEN LAW

The first plague falls upon the men who have worshiped the beast and his image; while the creaturedom inhabiting the oceans render up their existence under the terrible stroke of the second. The rivers and the fountains of water, absolutely necessary to the productions of nature, and to slaking the thirst of men, are the field for the outpouring of the third vial. Then in rapid succession, the sun, the eastern powers of earth, the apostate powers of Europe, and all the physical departments of nature, successively pass under the strokes of the fourth, fifth, sixth, and seventh plagues. We are here called to contemplate the people and creatures designated by the Eternal to be so visited and punished for their guilt. The unwillingness to heed the calls to repentance, the resistance to transforming grace, have each been marked in the operations of God's administration, and are now summoned to receive their punishment.

The angels, seven in number, and all in line, prepared to fulfill their mission, issue from the temple. Thus we read, "After that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Revelation 15: 5. When Moses was ordained of God to build for the children of Israel the earthly tabernacle, he was divinely cautioned to form it after the pattern shown him in the mount. If any are so afraid of materializing the spiritual, that they would make of this heavenly temple heaven itself, their conclusions are rebuked by the thought that it would have been impossible for God to show to Moses, on a little mount, a pattern for the Jewish tabernacle, if that pattern had been the immensity of heaven itself. What Moses in reality did see, was the heavenly temple. The Ten Commandments, engraved by the finger of God, on stone, were likewise a pattern of those immutable ten precepts enshrined in the temple in heaven itself. These we generally know as the Decalogue.

When the seven plague angels, therefore, issue from the temple, they come forth from the immediate presence of the Ten Commandments. They represent the avengers of the violated articles; they are judge advocates and court-martial judges, appointed to administer the summary and final punishments upon the transgressors of God's law. All those who have treated God's commandments as a scrap of paper will now learn, beyond the shadow of a doubt, that the moral government of God is a more real force to deal with than the outward and physical governments of earth. The judgments of God slumber not. The sense of sin is powerful enough at times to rob the transgressor of his sense of innocence; and if not followed by repentance, it means "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." The seven last plagues bring to view the continuous and living importance of God's demands.

AN EPIDEMIC OF BOILS

After the first angel has poured out his vial upon the earth, there falls "a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Revelation 16: 2. There is much said, in the last half of the book of Revelation, concerning the beast, his image, and his mark. Evidently it does not refer to the wicked world in general, but rather to the effort to turn the scheme of God's grace and truth into a huge Babel of falsehood and corruption. Men know full well that the Eskimo worshiping his totem pole has nothing to do with the essential and eternal principles of truth and righteousness. Likewise, though a man may deceive his fellow men, he cannot deceive God by offering a round of rites and ceremonies as an excuse or

justification for political deceit or moral looseness. Yet the record of Christianity has been disfigured by camouflage; and as the higher a man is, the more he feels his fall, so a corruption of Christianity is a greater sin because of the transgressor's having had knowledge of the better thing which he is corrupting. The first plague is a denunciation by God beforehand against the tendencies of our times.

OCEANS OF BLOOD

The outpouring of the second vial results in turning the sea into the blood of a dead man. "Every living soul died in the sea." Revelation 16:3. We are not told specifically why the divine administration, through this stroke, destroys the creaturehood of the oceans. Its unwritten significance, however, makes us know that the fisheries of the world, now so necessary for food, for garments, for oil, and for an immense part of the world's commerce, will be forever wiped out. As the waters of the ocean wash the shores of all continents, we are contemplating the hour soon to come, when the unwholesome carcasses of the ocean's dead, as well as the poisonous liquid into which the seas will be turned, will render all traffic impossible. As the first vial sought out a distinctive object, operated in a field peculiar to itself, so we read in the second judgment a divine purpose and a promise of a divine plan.

Under the third judgment, which turns the rivers and the fountains of water into blood, is created a result indicative of a motive prevailing in the hearts of those opposed to the divine truth. As to the reason for the third plague, the angel says, "They have shed the blood of saints and prophets, and Thou hast given them blood to drink." Revelation 16:6. Against the bloody soul, blood-red shall be the flow of rivers and fountains. Whether the murderous thoughts of those sought out by this punishment, found expression in acts or not, or whether those acts were secretly done to cover up the perpetrators, all nature takes on the red that colored the hidden intents of those who despised God's law.

Here again we have evidence that the seven last plagues are not spiritual or symbolical, but literal. God ever intended that the things pertaining to the end of time should occupy the middle of the stage. He may have forecast other periods of history in symbolical language, in order that too literal a description might not prevent those accomplishing the prophecy from doing their part; but this rule does not prevail concerning events that crowd the final moments of time. There is no longer need of spiritualizing, because there is nothing to follow. The seven last plagues are a part of the end of all things.

THE EARTH SUNBURNED

When the fourth angel leaves his position in front of the heavenly temple, he wends his way toward the center of the solar system. That sun which for six thousand years has, by its immense gravity, held eight massive planets swinging in their gigantic orbits, will be summoned to feel also those visitations from God which will make all departments of nature tremble. "The fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire." Revelation 16:8.

In the description of this plague, a new feature is expressed, which opens the eyes of our understanding to the nature of all the plagues. Whatever may be the contents of the fourth cup, evidently intensive energy is wrapped up in it. Its result is the same as if gigantic planets had fallen into the burning billows of the sun, raising its heat to unbearable intensity. We read of Christ, that when He walked on earth, He was "upholding all things by the word of His power." Just as in the person of our blessed Lord lay concentrated all the power of the universe, so these ministrations of wrath committed to the seven different plague angels contain dynamic energy of incalculable force. Each one contains explosive power enough to wreck a world.

The result of the excessive burnings produced by the visitation of the fourth plague, is to augment weaknesses al-

ent descriptions that would help us locate the beast. He is called by such names as "man of sin," "son of perdition," "antichrist," "apostasy," "abomination of desolation," "Jezebel," "Babylon," "mystery of iniquity," and "mystery of lawlessness." Do you not think that an apostate system like that, covering the earth just prior to the second coming of Jesus Christ, is worthy of a visitation of wrath from God? We are told that it casts down the truth to the ground; that it sits in the temple of God, claiming to be God; that it would think to change the law; that it would persecute the saints; that it would court and attain the friendship of kings; and that it would spread as a huge city over all the earth. These are expressions of the Scriptures. We do not need to say more.

This is the beast. On the seat of this beast, the fifth vial was to be poured out. What is the seat of any power?—



John tells us that when the second plague angel visits the earth, the waters of the seas will be transformed to blood, and the multitudes of fishes therein will die.

ready endured by the physical frame. We who have followed, in past years, the accounts published concerning the different heat waves that have passed over the country, can recall that the persons who succumbed to them or suffered severely, generally were those already afflicted with some physical weakness. We have been startled beyond measure, time and again, at reports given by eminent physicians who have investigated the per cent of population suffering of diseases caused by sin and vice. Repeatedly has God warned of the dreadful effects that follow the transgression of His commandments. Those who read these lines do not need a recitation here of statistics, often quoted and well known, concerning the widespread prevalence of disease due to disregard of the Ten Commandments. If the plague threatened by the fourth angel seeks out such—as it most surely will if they are living in the day of its visitation—the penalty incurred will undoubtedly fulfill the words of the revelator describing the outcries of such: "Men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory." Revelation 16:9.

ENSHROUDED WITH DARKNESS

We are told that the fifth angel poured out his vial upon the seat of the beast. In other parts of the Bible and of the book of Revelation, we find seven differ-

ent descriptions that would help us locate the beast. It is the place where reside the executive officers. It is the place where all the archives and documents are kept. It is the fountain of inspiration, whether fanatical or sensible. As a result of the pouring out of the fifth vial upon "the seat of the beast," "his kingdom," we are told, "was full of darkness; and they gnawed their tongues for pain." We are informed that the darkness which fell upon the Egyptians was so intense it could be felt. The system of the beast has filled the earth with spiritual darkness; with painful darkness its kingdom is to be filled. The darkness is so painful that they "blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation 16:11.

ARMAGEDDON A PLAGUE

The spiritual kingdom that bound together the kingdoms in their aims and acts having been visited first, the kingdoms become the objective upon which falls the sixth plague. First the vial is poured out upon the great river Euphrates, we are told, "that the way of the kings of the east might be prepared." Revelation 16:12. In prophecy, a river is generally put for the country through which it flows. In these last days, the territory through which the Euphrates runs is the kingdom of Turkey. In reply to the demands of the central powers for a statement of their peace aims, the allies have declared that one thing

is certain—Turkey must go. Does it not seem as though the sixth plague means more than simply the obliteration of Turkey? for we continue to read, under this topic, that three unclean spirits were seen issuing "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet," to gather together the kings of the earth to the battle of the great day of God—Armageddon.

Is this present great war Armageddon?—Hardly. It can easily, however, form the vestibule to Armageddon. Many writers have looked with fear and trembling to what the hatreds and the bitterness created by this titanic conflict may mean unless there intervenes a revival in the hearts of men, the Spirit of God making them tender toward one another. Under the seven last plagues, we find both a threat of disaster and a call to repentance. If the latter does not visit us and bless us, how can we avoid the expectation of Armageddon?

EARTHQUAKE AND HAILSTORM

Villa, the Mexican bandit, used to say that you can dress a monkey in gentlemen's clothes, but he is a monkey just the same. You can dress humanity up in civilization's garb; but if the heart remains deceitful and wicked, the civilization goes no deeper than the vesture. The Bible has been in our midst, lo, these thousands of years. Did it mean anything at all when it kept telling us that following the outpouring of the seventh plague, "the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. . . . And there fell upon men a great hail out of heaven, every stone about the weight of a talent"? Revelation 16: 19, 21.

If the sixth plague brings on Armageddon, which is the clash to death of nation against nation, of race against race, of civilization against civilization, the seventh plague brings on the world's destruction. John saw the cities of the nations fall. The call to repentance, sounded under the sixth plague, passed unheeded. The mighty earthquake, compared with which the earthquake at San Francisco was but an incident, was felt throughout the earth. Sky scrapers were hurled to earth; flames broke out; and the mains of the water systems being broken, it was impossible to utilize the fire departments. The extremes of winter and summer enveloped the shelterless multitudes; and as if to summarize the mighty catastrophe, against which the divine voice was lifted in tenderest warnings, the revelator informs us that gigantic hailstones, each one weighing at least fifty pounds, "fell upon men."

We are not to conclude, however, that the destruction will involve everybody. There is a class who have refused to worship the beast or his image, or to receive his mark. The plagues will not visit this class. A covering of defense from the Almighty will be thrown around them, and they will be sheltered, as were Noah and his faithful family during the Flood. Their protection will be glorious, and their deliverance sublime. "In My Father's house," says Jesus, "are many mansions. . . . I go to prepare a place for you. And if I go, . . . I will come again, and receive you unto Myself."

Uplifted high above myriads of angels, sitting upon His fiery throne, with its burning wheels of fire, out from which are issuing fiery flames, the Redeemer will come on His long promised return to earth. Throughout two millenniums, He has been preparing for this glorious consummation. While every visitation of wrath has revealed the thought of God against iniquity, wrath and punishment have not alone been in the mind of the Eternal. These were but for hours, for a consummation of mercy.

The human race is not to be destroyed. Quite the contrary, it is to be brought forth in new splendor, in a garb of divine perfection far exceeding that which encircled Adam in the Garden of Eden. The great earthquake that will level the cities, will also assist the voice of the Son of God in opening the graves of the



The papal system has filled the earth with relic and image adoration. An act considered of great merit and value is the kissing of the toe of St. Peter in Rome.

dead in Christ. Like mighty conquerors, they will come forth from their tombs, no longer clothed with human infirmities, but clad in robes of fadeless glory. The earth will bloom again. John saw a new heaven and a new earth, and beheld the undulating plains and the tufted hills on which the saints will ever rest. The moral law of God, which Kant, the philosopher, said filled him with awe, will be written completely in their minds and cherished in their hearts. There will be no more a cruel foe to tempt and to destroy. The visitation of the seven last plagues will be terrible. God will do terrible things in righteousness. But the result will be peace and everlasting righteousness.

Jerusalem and Its Religions

(Continued from page 1)

teen to seventy everywhere was called upon to arise to destroy the allies. Had this jihad been obeyed, the nearly one hundred million Moslems under the British flag, the thirty million under the Russian flag, and the five million under the French flag would have created a situation that would have finished the war almost ere it had begun. But that jihad fell flat. The decree of his highness the Aga Khan of Bombay from which I quoted at the beginning of this article was published broadcast throughout all allied territory; and instead of causing trouble in allied territory, it proved to be the deciding factor in the rejection of the sultan of Turkey as the recognized head of Islam, by the majority of the Moslems of the world.

Almost immediately Britain and the allies elevated the shereef of Mecca, one of the leading Moslems of the world, a Shiite, and a lineal descendant of Mohammed, to be the king of the Hejaz, or Arabia. Soon Mecca and Medina passed into the hands of the new king, and were lost to the present Ottoman dynasty forever. Now Jerusalem, the third holy city mentioned by the Aga Khan, as well as Bagdad, has passed from the sultan to the keeping of Britain.

A MAGNANIMOUS CONQUEROR

There was no bombardment of Jerusalem, nor even a military entry. General Allenby maneuvered the Turks out of the city, and himself on foot, accompanied by only a few members of his staff, without pomp or ceremony, entered the city. He was met at the gates by a leading Shiite priest, a lineal descendant of Mohammed, who bade him welcome. He immediately issued his famous decree and withdrew. In that decree are many interesting statements which demonstrate that Jerusalem is still as much Moslem as it ever was. I will quote one paragraph:

"Since your city is regarded with affection by three of the great religions of mankind, and its soil has been consecrated by the prayers and pilgrimages of multitudes of devout peoples of these three religions for many centuries, therefore do I make it known to you that every sacred building, monument, holy spot, shrine, traditional site, endowment, pious bequest, or customary place of prayer of whatsoever form of the three religions will be maintained and protected according to the existing customs and beliefs of those to whose faith they are sacred. Guardians have been established at Bethlehem and on Rachel's Tomb. The tomb at Hebron has been placed under exclusive Moslem control. The hereditary custodians of the gates of the Holy Sepulcher have been requested to take up their accustomed duties in remembrance of the magnanimous act of the caliph Omar, who protected that church."

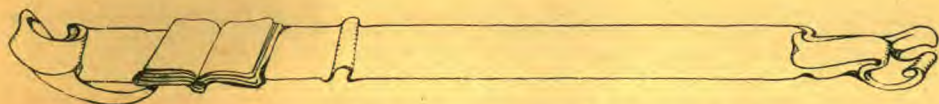
Those familiar with Moslem lands will at once recognize that while three religions are mentioned, yet every expression quoted above has direct reference to Moslem convictions and susceptibilities. Even the reference to a Christian church (last sentence) bases its authority not on Christian precedent but on the decree of the caliph Omar. The Moslem says,

"Once God's, always God's." That is, anything once dedicated to God cannot be withdrawn even by the donor, or a Moslem. In such cities as Bombay, we now find mosques or Moslem cemeteries in the very heart of congested centers, occupying valuable sites, that can never be disturbed. Any such desecration would at once arouse the entire Moslem populace to fanatical fury.

Lord Balfour, in his famous interview with the Zionist leaders, held out hopes that Britain might encourage the establishment of some sort of Jewish government in Palestine, but only on condition that all existing religions be undisturbed

in their present possessions, and that every religious section of the community be permitted as such to have its voice in the government, in proportion to its numbers.

Doubtless if the allies win, the Sunnite dynasty of the Ottoman will pass away, only to be succeeded by a Shiite dynasty. Any other course would rouse the whole Moslem world to a holy war. This Britain cannot permit. Therefore the occupation of Jerusalem by the British has not affected the status of the city as a Moslem city in the slightest degree, nor has it changed in any way the prophecy that the last stand of the Moslem will be Palestine.



THE MARKED BIBLE

PART THE SIXTH

BY CHARLES L. TAYLOR

IT was no idle resolution which Captain Mann formed when he determined to go again to the Rev. Mr. Mitchell in order to get to the bottom of some of the matters that were agitating his mind; and after leaving Honolulu, he found his opportunity.

The Tenyo Maru was one of the largest and finest passenger vessels that plied the waters of the Pacific, and the responsibilities of its captain were tremendous in both their number and their weight. There was not an hour of the day or of the night when he was out from under the burden of his vessel's care. Nevertheless, Captain Mann was able to interest himself in the needs of his passengers and crew, and many a soul was blessed by his kindly presence and unselfish helpfulness.

Never before, however, had he been so stirred by any question, personal or other, as by this which had arisen over the experience of Harold Wilson. At every hour of the day, it pressed in upon his mind; and every day, he sought opportunity to investigate and pray about it. In fact, it had brought a crisis into his life, and he felt that he must meet it.

For many years, he had set apart as sacred a small portion of each day for Bible reading and prayer. One afternoon, the hour for personal devotion having come, he was about to enter his stateroom, when he met Mr. Mitchell. This was the time, he reasoned, to carry out his purpose; and the two were soon seated and engaged in conversation.

"Mr. Mitchell," said the captain, "do you believe in the binding moral obligations of the Ten Commandments?"

"Yes, captain, I most assuredly do."

"Do you indorse the idea that the Bible as a whole is the authoritative word of God, given by inspiration as our guide?"

"Most assuredly. There is no other safe position to take. No man who allows himself to discount any portion of the good old Book can meet the attacks of the atheist or the infidel."

"Pardon me, doctor, but may I ask then, pointedly, how you harmonize this

view with your statement of yesterday that we would better ignore the question of the Sabbath and go on quietly in the keeping of Sunday, though admitting there is no Bible foundation for doing so? It seems to me play fast and loose."

"Well, captain, when I say that I believe in the binding moral obligations of the Ten Commandments, I must except the fourth, for this is not moral in the same sense as are the other nine. The claims of the Sabbath commandment are satisfied just as fully by a setting apart of the first day of the week as of the seventh. The time feature of the fourth commandment is not necessarily moral."

"Dr. Mitchell," said the captain very earnestly, "do you mean to tell me that concrete terms, such as 'The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,' are not necessarily moral? Has God no power to incorporate moral principle in the specific and limiting word 'seventh'?"

"Let me illustrate my point: I have under me a large force of men manning this vessel. For the safety of all aboard, I am required to hold frequent fire drills, and I issue orders to the engineer to blow the fire whistle at twelve o'clock sharp Tuesday noon. Having done this, I arrange all my plans accordingly, making everything fit in to a particular minute. Supremely important is that minute to me, to my crew, to my passengers, and to my company. And that engineer is under solemn contract to carry out my instructions, whether or not my reasons are known or understood. In such case, you are bound to admit that a moral obligation, of which time is almost the entire value, is binding an inferior to obey his superior. And you will not even hint that the engineer or any one else may reasonably or rightly decide that some other minute will fulfill my purpose.

"The fourth commandment is the commandment of all the ten, it seems to me, most vitally charged with moral principle, because of its specific time element. You see, men may differ over such matters as what constitutes a lie, or what is

comprehended in hatred, or what is profanity; but they simply cannot argue over the meaning of such a term as 'seventh.'

"WHY, Dr. Mitchell, I was taught this by my mother; and all my life, I have found in the Sabbath commandment my strong fortress of absolute integrity. It has been righteousness expressed in figures, and figures are not very often found lying.

"Of course, I have always believed that when Jesus came, He made a change in the figures, and gave us the first day instead of the seventh. And this did not trouble me, for I believed that He who said 'seventh' in olden time, had a right to say 'first' in later time, just as I would have a right to change from noon on Tuesday to noon on Wednesday. Believing that I was morally bound to take His word at face value, I have kept the first day of the week all my life, instead of the seventh; and I shall continue to do so.

"But you are the first one to tell me that no moral value attaches to the matter of time. You are the first minister to put forth the idea that the fourth commandment is an exception, and that in a sense it is unmoral. The whole Bible is inspired, yet you permit your human reasoning to nullify a portion of the only words directly spoken by God Himself to the human ear.

"Again I beg your pardon; but let me suggest this query: If, as you say, the Bible is the authoritative word of God; if the Ten Commandments are unchangeably binding in their moral claims; if neither Jesus Christ nor His apostles made a change in the day of the Sabbath; if the observance of Sunday rests only on early custom,—if all these things be true, then are you and I not under solemn covenant obligation to keep the fourth commandment?"

"Mr. Mitchell, I did not accept your counsel of yesterday; and when I met the young man last evening, I was constrained to acknowledge myself mistaken. No man who recognizes that his soul is at stake in this great life game will ever knowingly do evil that good may come.

"I am still hoping to get hold of my evidences that at the cross, a new era was introduced, and that since that time, the followers of Christ, under the new covenant, are to honor 'the Lord's day,' the day of the resurrection. But mark this: If I find that in this too I have been mistaken, and that the Bible is silent concerning a change of the time of the Sabbath, I shall gladly and with all my heart take up my cross anew and keep the Sabbath, the seventh day."

Apparently Mr. Mitchell was not disposed to take the captain's earnest and logical remarks very seriously, and they were not allowed to banish his accustomed smile. When the captain had finished, the minister only said: "Well, you are surely my superior in argument, and I must attempt no reply. You may rest assured, though, that if you stand by your reasoning, you will be obliged to keep the Jewish Sabbath."

At this point, Mr. Mitchell found it necessary to be excused; and with cheerful "So long," he made his exit. The truth of the matter was, he felt himself

distinctly embarrassed, and wished to avoid further probing at the captain's hands.

As the minister withdrew, Harold Wilson called "just a minute," to inform the captain that since they had talked, the day before, he had found "a lot of new things."

"Have you been talking to the Rev. Mr. Anderson, young man?" the captain inquired.

"No; but I have been reading my Bible and talking to people I have met. Say, captain, this Sabbath question is a mighty interesting subject. Everybody wants to know about it. Did you know there are three other preachers aboard?"

The captain well knew this, but his experience with the Rev. Mr. Mitchell had somewhat discouraged him.

"One of those preachers is a great talker, captain. When he heard me talking to some of the men, he acted as though he had some bad blood. Why, he almost jumped at me, and said that anybody who kept the old Jewish Sabbath was 'almost a Christ killer,' if you know what that means.

"Well, I didn't know at first what to say, so I just let him talk on till I got my breath.

"By and by I asked him what he meant by the 'Jewish Sabbath.' I said, 'Do you mean the Sabbath of the fourth commandment?'"

"Yes, sir," he said, "that's exactly what I mean. The Ten Commandments were given to the Jews; and when Christ came and died, they were all nailed to the cross. The Sabbath lived and died with that Christless nation."

"Just then Mr. Anderson came along, and I just couldn't help asking him what he thought. You see, I had never heard about a Jewish Sabbath, or in fact, any other particular kind of Sabbath, so I wanted to have the preachers make it clear.

"The first thing Mr. Anderson did was to ask Mr. Spaulding why he called it 'Jewish.'

"Because, with all the other commandments of the old law, it was given to the Jews," he replied. "And that whole code was abolished at the cross."

"That is what I have always understood," said the captain, interrupting Harold's narration.

"But you'll never believe it longer, I think," said Harold, "after you've heard the story.

"Mr. Anderson asked, 'Do you believe, then, that to-day there is no law against stealing and murdering, or is there no longer any obligation for children to honor father and mother?'"

"Mr. Spaulding then said something that didn't amount to much, for he seemed unable to explain; and Mr. Anderson inquired: 'Brother, what do you preach to people, when you wish them to accept Christ? Do you not tell them they are sinners? You certainly do; but the moment you say this, you are denying your theory, for men are sinners only when they have transgressed the law. Paul says, you know, that "sin is not imputed when there is no law."'"

"A crowd began to gather while Mr. Anderson was speaking, and Mr. Spaulding asked to be excused; but we all insisted he ought to help finish the conversation he had begun, so he stayed.

"Now, brother," Mr. Anderson said, "this has always been true. The only reason why Adam was a sinner was that he transgressed law. All through the history of time, there has been sin; and all through the history of time, therefore, there has been law—God's moral law. Thus all through the history of time, likewise, there has been a Saviour to redeem man from the law's condemnations. Law, sin, Saviour,—these are the three great outstanding facts in the Bible story."

"I gave him my Bible to read his proof from, and he surely gave a plenty. He read a text for every statement he made. 1 John 3:4 showed sin to be transgression; Romans 5:13, that there cannot be sin without law; and Romans 5:12, that Adam sinned; and Revelation 13:8, that Christ has been a Saviour from the very first."

The captain picked up his own Bible, and read Revelation 13:8; for it came to him as a text scarcely known before.

"That does say, young man, that Christ was slain from the foundation of the world, doesn't it? But I do not exactly understand it."

"Well, Mr. Anderson explained it by saying that all the time before Christ came, people had the gospel, and were saved by faith in a Redeemer to come. He read Galatians 3:8 and John 8:56 to show that Abraham knew Christ, and Hebrews 11:26 to show that Moses did. A man couldn't help but see it.

"Then he showed that Christ was the one who gave the Sabbath in the beginning, that it was Christ who spoke the Ten Commandments, and that it was Christ who went with the Israelites through all their journeys. Of course Mr. Spaulding didn't enjoy it all; but he just had to acknowledge that what was said was true, for it was all there in the Bible.

"I couldn't help laughing when, at the last, Mr. Anderson asked: 'Brother Spaulding, if Christ made the worlds (and you admit that He did), and if it was He who made the Sabbath and gave it to man (and you admit that, too), and if He spoke the law on Sinai, and thus gave the Sabbath again, must it not be that the Sabbath known back there was the Sabbath of Christ, and therefore the Christian Sabbath?' Mr. Spaulding blushed and moved in such a funny, nervous way, that I laughed, and then we all laughed. But he said 'Yes' just the same. He couldn't help it.

"Before we left, Mr. Anderson said this: 'Friends, I am sure you can all see that the term "Jewish Sabbath" is an expression which Christians should not use, any more than they should say "the Jewish law of God." Both the law, and the Sabbath, of which it is a part, were given at the very beginning, 2,500 years before the Jewish nation existed. The Sabbath was given to the whole human race; or as Jesus said, it "was made for man." Mark 2:27.'

"Mr. Spaulding was quite excited when we broke up; and he said to us: 'This has been a kind of one-sided discussion to-day; but if any of you want to study this further, come here to-morrow at two o'clock, and I will show you a few things. You will then see that this seventh-day business is a pretty small affair.'"

(To be continued)

Is Christ's Coming a "Secret Rapture"?

(Continued from page 3)

The second event called a coming is at the close of this judgment, or examination work, when the Master "cometh, and reckoneth" with His servants. Matthew 25:19. For before our Lord comes in glory, every case is decided for weal or woe. In that first resurrection, only those whom the supreme Judge shall have "accounted worthy" shall have part. Luke 20:25. They are not raised from the dead to be judged, and if worthy, made immortal, but are "raised incorruptible," thus revealing that decision has already been made before the trump of God shall announce the coming of our Lord. 1 Corinthians 15:51, 52. And to this event pertains the scripture:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly." Revelation 22:11, 12.

Between that coming to reckon, and the visible coming of our Lord, intervenes that little period indicated by the term "quickly."

When that decree goes forth, "the day of salvation" ends, "the day of Jehovah's anger" begins. Zephaniah 2:1-3. No day compares with it in importance to those then living. It will not be ushered in by sound of trumpet. The great Pleader will lay off His priestly robes, and put on the garments of the righteous vengeance of God. Isaiah 59:17, 18; Revelation 15:5-8. This is not an arbitrary cutting off of God's mercy toward the wicked; it is the sad announcement, by the God of love, that men have decided their own cases, by willfully closing either their ears to His appeals or their hearts to His love. The righteous have identified themselves with Him; the unrighteous have identified themselves with sin, and with their sins must be destroyed. This is the prophetic day or year of the seven awful plagues. Isaiah 34:8; Revelation 18:8.

EXACT TIME UNKNOWN

The approach of this time will not be indicated. In the language of the Scriptures, that day, that coming, will be "as a thief in the night." 2 Peter 3:10. See also Matthew 24:42, 44, 46; 25:10, 19; Mark 13:35; Luke 12:39, 40, 43, 36; 21:34; 1 Thessalonians 5:2, 4; Revelation 3:3; 16:15.

Previous to this time, our Lord appears in the presence of God as priest for His people, pleading His blood in their behalf; but when that day is reached, He appears, or comes, as judge, to execute sentence. He comes forth from the heavenly sanctuary, where He has till this time stayed the vials of just wrath to visit judgment upon a wicked world. Revelation 11:15-19; 15:5-8; Daniel 12:1.

Then will be fulfilled the words of the prophet:

"The Lord shall rise up as in Mount Perazim, He shall be wroth as in the Valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act. Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even deter-

mined upon the whole earth." Isaiah 28: 21, 22.

This is the beginning of the great day of God, the day of His wrath, which will not end till sin is banished from the universe of God.

But those who have accepted Christ will not be overtaken as a thief. The sprinkled blood of the Lamb, as in Egypt of old, will keep them from the plagues. They will be hidden in the pavilion of God.

"Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Psalm 91: 9, 10.

The third great event is His personal, visible coming, His *parousia*, His personal presence, His revelation, His manifestation, or forth-shining. All these terms represent different phases of the same great event.

PERSONALLY PRESENT

The *parousia* enfolds the blessed thought of the personal presence of Christ with His people. If we love a person, we love His personal presence. It is "this same Jesus" who before walked the earth; who touched blind eyes, and they saw; who opened deaf ears, and they heard; who touched dumb



The Bible strongly and clearly asserts that the Christ who once healed the sick, blessed the children, and comforted the discouraged, will again be with us on a sin-cleansed earth, and His presence will be as real as it was to the people of Palestine two thousand years ago.

tongues, and they gave praise to God; who cleansed the leper, healed the palsied, raised the dead, made men new. His was then a visible, tangible presence; it will be again.

When He went away, He left the invisible Comforter, the Holy Spirit. When He comes again, we shall look upon Him glorified, even as human eyes of old saw Him in His humiliation, clothed in mortal flesh.

When our Lord was upon earth, the world did not know Him. He was looked upon as human only. Men jostled Him in the throng, saw in Him no beauty to be desired, and rejected the great salvation He brought them. When the opening heavens disclose His personal presence, He will be *revealed* as the Son of

God. That will be His *apokalupsis*, the personal presence of the King of kings, and Lord of lords. "When He shall appear, . . . we shall see Him as He is." 1 John 3: 2. Then faith is triumphant in sight, and the unbelieving pray for rocks and mountains to hide them from His insuperable glory. His personal presence discloses, reveals, identifies Him as Jesus and the eternal Son of God.

THE FORTH-SHINING OF HIS GLORY

The *epiphany* is the glory of God manifest. Divinity was veiled by humanity when His presence was here before. Then humanity will be manifested in the glory of Deity. Antiochus IV, the persecutor of the Jews, called himself Epiphanes, "The god manifest." His name was a fearful, blasphemous lie. But when Jesus comes, the heavens will reveal the God Manifest, the Incarnate Word, the King of kings, and Lord of lords, Jehovah our Righteousness, our Life, our King forevermore,—the stupendous, overwhelming fact, the cumulative and culminating glory of the ages.

All three of these Greek terms occur in 2 Thessalonians 2: 8, where the glory of Christ is set over against the revelation of that "lawless one" who assumes to sit in the temple of God, setting himself forth as God. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation [*epiphany*] of His coming [*parousia*]*—*the overwhelming glory of the "forth-shining of His presence." What the people of God have believed by faith, that glorious coming, appearing, presence, forth-shining, will reveal to all. It is the revelation of "the power and coming [*parousia*, presence] of our Lord Jesus Christ." 2 Peter 1: 16.

From the foregoing evidences, therefore, we can come to no other conclusion than that the Scriptures reveal but one second coming to this earth of our Lord Jesus Christ; that this coming will not be invisible and secret, but personal, literal, visible, with the shout of triumph and the trump of God; and that those events which are spoken of as indicating secrecy, or stillness, are shown, by a study of the sanctuary and priesthood of Christ, to be events which precede the visible coming of Christ in the clouds of heaven, and are tributary to that glorious coming—the culminating event of the series.

To make any of these events a secret coming for the saints is to open the way for fatal deceptions by the enemy, and hides from us the glory of that vital, transcendently important event, the saving presence of our Lord, when our "eye shall see the King in His beauty."

An Individual Faith

ANY religion that makes of no effect the atonement of the only begotten Son of the eternal Father in His earthly ministry and His death on the cross of Calvary, ends as all heathen religions end, without hope, without God, without everlasting life.

The one name given among men under heaven whereby they must be saved is that of *Jesus Christ*, the Son of the living God. Peter testified: "Neither is there salvation in any other: for there

Signs of the Times

NOTICE TO SUBSCRIBERS

Expiration: The wrapper bears date of last issue due on your subscription. Unless renewed in advance, the paper stops with expiration date.

Change of address: Kindly give both old and new address.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the *SIGNS* are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

JAMES COCHRAN, *Circulation Manager.*

is none other name under heaven given among men, whereby we must be saved." "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost [and that, when received, "will guide you into all truth"]. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 4: 12; 2: 38, 39.

There is no way of salvation devised other than this. The only way out of sin is through repentance of our sins, in faith looking to and being baptized into Jesus Christ. He is the Saviour. His life has been made of God the atonement for us. In Him we find freedom from sin. By Him we are set free. Any one who attempts to climb up some other way is a thief and a robber. None such shall enter heaven. Life is found only by going in at the Door. Jesus is that Door. Every scheme that offers salvation in some other way than through personal confession of sins to Christ, personal faith in Him as the Son of God sent into the world, able to save, able to re-create the heart, able to uphold and sustain in every trial of life, able, through the imputation of His own righteousness and sanctification and holiness to present every believer in Him to His Father clothed in these spotless attributes of His own character—any religion that comes short of this, is proved, by God's own unerring word, to be false. The Bible calls for a personal faith in a personal Saviour, mighty to save.

T. E. BOWEN.

THE trouble with many professed Christians is that they do not make a full surrender to the Lord. Somewhere in the heart, they reserve something for themselves. I have been told that if I owned a section of land, and should sell all except five acres in the middle of it, I could get a road in to that which remained, so that I might build a house and live there. The state would see that I had access to my land. So if you give the Lord your heart, but reserve a corner somewhere, hold something back, make some reserve, the devil will find a way in, find access to that which is held in reserve. The only safety for us is to give God all the heart, all the soul, and all the mind.

G. B. THOMPSON.

Bible mottoes, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. Write for prices. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.



© Canadian Official from Underwood
A fair sample of Hunnish devastation. Once a beautiful, homey village, now a charred and melancholy reminder. Canadian soldiers are salvaging the ruins.

Would You Be Comforted?

THERE is a message of strong hope and good cheer for humanity even in this hour of supreme suffering and sorrow, if we only look for it in the right place. "Comfort ye, comfort ye My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isaiah 40:1, 2.

"Comfort ye My people," is the message from God Himself. "Speak ye comfortably to Jerusalem," is the word of God. The term "Jerusalem" is one that is often symbolically used throughout the Old Testament writings, for the church of God as a whole. There is indeed a comforting message for God's people; and when God gives comfort to His people, it is only for the purpose that they may pass it on to others.

If there ever was a time when the true joys of Christianity should shine out, that time is now.

But with the message of comfort comes the word, "that her iniquity is pardoned." Then in order to receive this message of comfort, we must also receive the message of pardoned iniquity. And to have our iniquities pardoned, we must truly forsake all our sins. Thus to express it in another way, the person who is willing to forsake sin and to receive the pardon that comes through Jesus Christ, will find the gospel comfort that is beyond human words to describe. The soul who does not know this comforting power in this awful time, is indeed in a sorry condition.

But why should we hesitate to come to God, and to receive pardon of all our sins, and gain the comfort that He has for each one of us? The individual soul, distressed and sinful though he may be, may come to our heavenly Father, and receive the comfort that comes through the pardon of sin. But we must never forget the conditions. God cannot make terms with sin. There must be an unconditional surrender of sinful practices

in order to receive the righteousness of Christ and the comfort of salvation. Of Christ it was declared by the angel, "Thou shalt call His name Jesus; for He shall save His people from their sins," not in their sins.

The Fourth Liberty Loan

THE fourth Liberty Loan is announced to begin on September 28, and the drive to close on October 19. The particulars of the loan are not available at this writing, but every American citizen will prepare to do his duty faithfully in aiding the government in this time of its need.

The first Liberty Loan, for two billion dollars, was subscribed by something more than four million people. The second one, for three billion, has almost nine million and a half subscribers. And for the third loan, which was also for three billion, there were more than seventeen million subscribers.

It is desired by the President that there shall be an exceptionally large number of individual subscribers to the forthcoming loan. The already large number of subscribers to these loans shows unmistakably the solid backing that the government has in prosecuting its great task; and in this hour of our nation's supreme crisis, and with the great work confronting it, no one should fail to show where he stands.

The principles announced by President Wilson in his several speeches concerning the war, set forth in the clearest manner the solid foundation characteristics of the American government. Every effort must be put forth to sustain these principles.

Some men may be grafters, they may be variously dishonest; but that is an individual matter with them, and they will have to meet the consequences at the great tribunal. But there is no question in regard to the stand of our President and the men with whom he has surrounded himself in office. These principles of democracy are that for which America has ever stood; and the President and his associates, upon whom such heavy responsibilities and consequences

are hinging, should be encouraged and heartened by the arising of every man, woman, and child to the supreme task of doing their individual duty in this matter of the fourth Liberty Loan.

The Taproot of All

THE prophet Daniel, as prime minister of the Babylonian empire, was frequently called, because of his official position, to give counsel to the king. The advice given in affairs of state is not recorded, but there are several records of conversations upon spiritual topics between Daniel and the king. In one of these interviews, the prophet Daniel concluded by saying, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity." Daniel 4:27.

According to this instruction, the lengthening of the king's tranquillity depended upon his breaking off from sin, and having righteousness ingrafted in its stead, and substituting mercy and kindness to the poor instead of his previous practices. Is not the counsel given by Israel's famous prophet to the great King Nebuchadnezzar worthy of careful study to-day?

The taproot of all our difficulties is sin; and the work for each soul in this hour of supreme crisis is to examine his own heart in the light of God's word, to see the sins that are lurking there, and then turn with a full purpose to the one source of cleansing and power. If he will make himself intelligent in regard to the plan of the gospel, and will thus ascertain that our individual sins may all be blotted out, and then actually step in to complete the transaction and receive pardon from God, he will experience in his own soul the meaning of the inspired words of the apostle: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." Philippians 4:7.

"Because They Have Transgressed"

THE twenty-fourth chapter of the prophecy of Isaiah opens with the utterance, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." The chapter describes in detail conditions of desolation and destruction. It tells that "the curse devoureth the earth." And the fifth verse of this chapter explains that all this is "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

It may not be possible for any one man to change the entire current of whole nations and thus avert national calamities; but God has provided that each soul may break away from iniquity, and that he may find the shelter provided in the everlasting gospel of salvation. No soul need go bowed down with grief and perplexity. There is relief, healing, comfort, and power in the Crucified One; and we may find this through the Bible if we will take the pains to search its sacred pages, and seek for the Holy Spirit to illuminate our minds and guide us in the ways of righteousness.