

Signs of the Times

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The peoples of the Levant are very religious; and in the dire experiences that Greece has endured of late, her priests have given great help and consolation. Our picture shows some priests about their ministry at Saloniki.

Shall the Crowd Mislead Us?



It is strange that so great a mass of humanity should be in a constant state of delusion. It seems strange also that to see the delusions of the present should be so difficult, when we can so readily discern, through history, the delusions of the past. We need go no more than five years back to find the mass of mankind throughout the entire world ridiculing the idea that we should never again have another war of any great proportions. There were only a few comparatively who discerned that the conditions pointed to war and not to peace, and their words of alarm were drowned by the great multitude of contrary voices.

It goes without saying that people are quite as readily deceived in religious as in political matters; for it was pointed out that our Christianity, as well as the civilization of the twentieth century, made two strong ramparts across which the gods of war could never again drag their forces.

The mistake lay in counting appearances for reality. Man does not see as God sees. Many that we count as Christians are not so counted in heaven; for we hear the Master Himself saying: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matthew 7: 21-23.

Meditate for a moment or two upon these words of the Lord Jesus. Hear Him saying, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven." In other words, a mere profession of Christianity, the having of the name upon the church book, is not all that is required to meet the divine standard. We must not only call the Saviour "Lord, Lord," but we must do the will of the Father in heaven.

Then again note particularly that the Saviour said, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name?" He does not say that a few will be disappointed in that day, but "many." Among those disappointed will be some who have prophesied in the name of Christ, seemed to cast out devils in His name, and have claimed to do many wonderful works through His name.

Then performing a wonder in the name of Christ is no evidence of Christianity, according to the teaching of the Master. We must ascertain if the life is in harmony with the will of God; because to the deceived ones, the Master is to address the awful, disappointing words, that He never knew them.

One of the greatest troubles with humanity, and one of the rocks over which we stumble the most, is that we are too eager to follow the crowd. We are not sufficiently careful to study truth regardless of numbers. The great mass of people going in a given direction is not the evidence to a Christian that their cause is right, because the Christian is familiar with the words of the Master: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be (Continued on page 6)



THE DREAM OF THE CENTURIES

The Jews have long planned on a restoration of Palestine, and the majority of Christians now regard this movement as the sign paramount of the end of the age. The Bible's teaching on this question is unmistakable.

BY MILTON C. WILCOX

DURING the weary centuries since the Romans took away "their place and nation," in dispersion, in exile, in oppression, and in persecution, "the People of the Book"—the Jews—have been longing, praying, hoping, for "the Land of the Book"—Palestine.

These yearnings and hopes have been based in part upon certain prophecies and promises of the prophets of the Old Testament, and in part upon sentiments of patriotism.

In later years there has been a definite "movement," in the words of the Jewish Encyclopedia, "looking toward the segregation of the Jewish people upon a national basis and in a particular home of its own: specifically the modern form of the movement that seeks for the Jews a 'publicly and legally assured home in Palestine,' as initiated by Theodor Herzl in 1896, and since then dominating Jewish history. . . . The idea of the return of the Jews to Palestine has its root in many passages of Holy Writ. It is an integral part of the doctrine that deals with the Messianic time. . . . The Dispersion was deemed merely temporary."—Article "Zionism."

The Orthodox Jews look for a complete restoration, the rebuilding of the temple, the restoring of its worship, the return of the Messiah, and the establishment of His dominion. Others look for a period of high civilization and happiness, but reject the nation's hope and ignore the Bible promises. Reformed Judaism thus expressed it in the Pittsburgh conference held November 16-18, 1885: "We consider ourselves no longer a nation but a Jewish community, and we therefore expect neither a return to Palestine nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning a Jewish state."—*Idem*.

But the old Orthodox view has had a mighty hold since Jerusalem lay in ruins. The old "wailing place" at the original wall of Jerusalem, the border ground,

often wet with tears, attests the belief; and this is confirmed by the prayers, the wailings, and the ceremonies in other lands as well as by the literature of the Jews.

Many Protestants, too, especially those who believe in the premillennial advent of our Lord, hold to the return of the Jews to Palestine, in unbelief. Here the whole Jewish state will be restored. Great tribulation will occur, and the Jews will return to Christ, who will use them for the conversion of the world during the millennium.

At the recent Conference on the Return of Our Lord, held in Philadelphia, the doctrine was thus stated: "We believe that there will be a gathering of Israel to that land in unbelief, and she will afterwards be converted by the efforts of Christ on her behalf."

This view takes various forms, but all who believe the doctrine hold essentially the above.

ALLENBY IN ISLAM'S PROPHECIES

Under Turkey's long continued oppression, many had lost hope; and when Germany practically controlled the country later through her military officers, the situation was little if any better. She permitted the Turkish oppression and cruelties to go on, and many Jews starved, or were killed or driven out; but since the war began, and especially since General Allenby marched triumphantly into the holy city, hope has revived. A battalion of eighteen thousand Jews enlisted in the English army to fight for the freedom of Palestine.

Our readers are familiar with the declaration of the British government, previous to this event, in favor of making Palestine a Jewish state; and when Jerusalem was taken, songs of joy ascended from every Jewish synagogue, Mohammedan mosque, and Christian church. Catholic Westminster Cathedral, of London, vied with Protestant St. Paul's in praise for the event. For nearly twelve

hundred years, with intervals few and brief, the Moslem had held the holy city; and now a great free Christian power had taken it. It was time to rejoice.

Even the Arab Mohammedans see in General Allenby something of a supernatural being. They have an old prophecy that the man who should take Jerusalem would have a name combining God and the prophet, and would enter the city on foot. General Allenby fulfills all these specifications. "Allah" is the Moslem word for "God," and "nehbi" means prophet. Together they spell "Allah-nehbi," or "Allenby." And General Allenby entered Jerusalem through the Joppa gate on foot.

A TRIPARTITE BIBLE TESTIMONY

But what is the teaching of the Word upon all this? Does there intervene between us now and the coming of our Lord the return of the Jews to Palestine in unbelief, where a great tribulation may meet them, to be followed by their conversion at the second coming of Christ, and then through them the conversion of the world? What is the evidence?

The promises to Israel form a reliable basis for a study of the restoration doctrine, and may be classified as follows:

I. To the literal seed of Abraham, fulfilled in the literal land of Palestine.

II. Promises based on Israel's obedience, but which were forfeited because of disobedience.

III. Promises to the true Israel of God, the spiritual seed, fulfilled in Christ Jesus.

The first and last of these are often combined, forming double prophecies of types and antitypes. Let us note examples of these which will sufficiently illustrate the others.

There is a promise recorded in Genesis 15:18-21: "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great

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river, the river Euphrates; the Kenites, and the Kenizzites, and the Kadmonites, and the Hittites, and the Perizzites, and the Rephaims, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites."

PROMISES TO ISRAEL IN THE FLESH

The promise is clear and definite as regards the extent of the land and the peoples dispossessed. The fulfillment is as clearly stated even in the days of Israel's captivity. It is specifically found in that wonderful prayer recorded in Nehemiah 9: 7, 8, as follows:

"Thou art the Lord the God, who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before Thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed Thy words; for Thou art righteous."

There are many promises or prophecies equally clear of the literal twelve tribes, general and local, and equally clear in fulfillment. The scope and application of these we must determine as we study the Word.

PROMISES CONDITIONED ON OBEDIENCE

We are aware that there are those who tell us that God has no conditional promises or prophecies, and they aver that whatsoever He has spoken must come to pass. And truly it must, as He declares it will, and according to conditions laid down in His own word. Here is one statement of these conditions given in Jeremiah 18: 7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them."

These conditions are neither vague nor uncertain. They were spoken directly to backslidden Israel, and illustrated by the breaking or preserving of a potter's vessel, as it pleased the potter. The conditions, too, are general and comprehensive. The Word does not say it of this prophecy or that, but the conditions equally apply to all prophecies and promises of God concerning the nations.

To illustrate the conditional prophecy, turn to the chapter preceding the above quoted passage, and read verses 17-27. We have not space to quote the text; but it states in substance that if Jerusalem would obey God and honor His Sabbath, that city should stand forever. If she would not, its gates and palaces should be destroyed by fire. She did not obey. The prophecy was fulfilled. The palaces and the city were destroyed by Nebuchadnezzar, "to fulfill the word of Jehovah by the mouth of Jeremiah." 2 Chronicles 36: 21.

Read the twofold conditions and the sure consequences in Deuteronomy 28. Read also 2 Kings, chapters 24 and 25, where is recorded the utter overthrow of the kingdom of Israel.

One of the great key words of the book of Genesis, and of the Bible in fact, is the "Seed." In the Seed of the woman rested the hope of the race. That Seed should bruise the serpent's head in ultimate and glorious victory. But the way to that blessed end is long and weary—from the promise to the ultimate fulfillment.

In God's plan, the Seed of the woman must come through the flesh. This must be so, or it would not be the Seed of the woman. As long as it was dependent on the human seed, God carefully guarded the promise and the channel.

MANY PROMISES FULFILLED IN CHRIST

Note this channel briefly stated. Of Adam's sons, the Seed must come through Seth to Noah. Of Noah's sons, the line of Shem was chosen. Of Shem's descendants, through Abraham. Among Abraham's sons, the child of promise, Isaac, was the chosen channel. Then of Isaac's twin sons, Jacob. Jacob had twelve sons. Judah was chosen. From Judah's descendants came Jesse; and of his sons, David, God's chosen king of Israel, was chosen. From the house of David came Joseph and his wife Mary, of whom was born Jesus, the Saviour of men; and that genealogy was preserved until the Son of God tabernacled in the womb of the virgin Mary. In that Seed, Christ Jesus, was fulfilled the promise to Abraham, "In thy seed shall all the nations of the earth be blessed." Genesis 22: 18. And this was not a promise to the literal seed or the fleshly seed, but to the children of faith; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Galatians 3: 29.

A great and oftentimes fatal mistake is made in the interpretation of the promises through the prophets in the light of the Old Testament Scriptures alone. There is light there, glorious glimpses of the future; but we lose sight of the great glory in looking alone to



Christ was unwearied in His endeavor to win the Jewish people to a belief in His Messiahship. When they refused, He wept over their city. That refusal terminated their kingdom on earth as such for all time.

Israel after the flesh. We confine the promises to them, and demand their fulfillment in the fleshly seed; and the fleshly seed has forfeited the promises.

Inspiration clearly guards us in this respect, if we will but heed it. The apostle Paul, after speaking of the revelation of the mystery of Christ given to him, continues, "Which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the gentiles are fellow heirs, and fellow members of the

body, and fellow partakers of the promise in Christ Jesus through the gospel." Ephesians 3: 5, 6, A. R. V. What more is there than the heirship, the membership, and the promise? In all these, all believers are fellows, equals, whether Jew or gentile; and he who interprets the ancient promise in any other light is blinded by the flesh.

THE WORD ANSWERS CONCLUSIVELY

To carry this subject further, a questioning of the Word may be profitable.

1. *How did the promise come to Abraham?*

"Abraham believed God, and it was reckoned unto him for righteousness." Romans 4: 3, A. R. V.

2. *When did the blessing come to him?*

"Not in circumcision, but in uncircumcision." Verse 10.

3. *Why in uncircumcision?*

"That he might be the father of all them that believe, though they be in uncircumcision." Verse 11.

4. *Then to whom is the promise made sure?*

"To all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, . . . a father of many nations." Verses 16, 17.

5. *For whose sake, as well as his, was this promise written?*

"For our sake also, unto whom it shall be reckoned, who believe on Him that raised Jesus our Lord from the dead." Verse 24.

6. *Does the fact of being born Abraham's seed make us children of God?*

"Neither, because they are Abraham's seed, are they all children." Romans 9: 7.

7. *What children alone are counted in God's plan?*

"It is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed." Verse 8.

8. *Who, then, are the sons of God?*

"For ye [gentile Gauls, hence all gentile believers] are all sons of God, through faith, in Christ Jesus." Galatians 3: 26.

9. *Being Christ's by faith, what further blessing is there?*

"If ye are Christ's, then are ye Abraham's seed, heirs according to promise." Verse 29.

10. *What prophecy was spoken concerning the tribes, and in what tribe does the promise center?*

"Judah is a lion's whelp. . . . The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be." Genesis 49: 9, 10.

11. *In whom is this fulfilled?*

In Christ, "the Lion of the tribe of Judah, the root of David." Revelation 5: 5.

12. *What, then, could Jesus truly say?*

"Salvation is of the Jews." John 4: 22.

13. *Who, then, are the only true Jews?*

"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: . . . and circumcision is that of the heart, in the

spirit, and not in the letter; whose praise is not of men, but of God." Romans 2: 28, 29.

14. *Why were the fleshly tribes of Israel rejected?*

"Because of unbelief they were broken off." Romans 11: 20.

15. *How do the gentile Christians stand?*

"And thou standest by faith." Same verse.

16. *What hope is there for Israel of the flesh?*

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again." Verse 23.

17. *Then what does faith do for all believers?*

"And so [that is, by faith—verses 20, 23] all Israel shall be saved." Verse 26.

18. *What difference is there then between Jew and gentile in God's sight or plan?*

"The Scripture saith, Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him." Romans 10: 11, 12. "That the gentiles should be fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel." Ephesians 3: 6.

Much more might be said confirmatory of the above. Study it as we will in the clear sunlight of the New Testament, and we find among other things these great facts:

1. That all God's promises center in the Lord Jesus Christ.

2. That to preserve the channel, and the Seed born of woman, God must, to the fullness of time, preserve the nation, tribe, and family through which He chose to send the Seed.

3. That when the time came that the nation of Israel was no longer needed in God's plan, it was cut off because of unbelief. It would have been cut off long before but for the promise given that from that nation must come the Christ.

4. That the one preëminent thing in God's sight is character; and this is shown, in the experience of faithful Abraham and Jacob, to be the fruit of prevailing faith, resulting in the name "Abraham," in the miraculous child of promise, and in the character name of "Israel" (see Genesis 17: 1-7; Romans 4: 18-21; also 9: 7; Genesis 32: 24-30), thus showing to every human soul, by these experiences, that the fact of transcendent greater importance is that of character through faith.

5. That in this matter of character, including both promise and heirship, the potential thing and the channel of bestowal is faith and not birth.

6. That in all this, since our Lord died, there is no distinction between Jew and gentile in God's sight, nor in His plan. Romans 10: 11, 12; Ephesians 3: 6.

7. Therefore the preaching of the return of the Jews in any other way than a gentile may come, or that God is going to convert the Jews in spite of themselves, or that He is to use them in any other way when converted than He is using or is willing to use all who in faith yield soul and body to Him, is a fable of the enemy's devising, to lull souls to sleep and to divert them from the truth

of God for this time. It makes God dependent on the whims of an exceedingly uncertain idea, and makes Him, contrary to His word, a respecter of persons. It sets aside the free grace of God and the fullness of Christ bestowed upon Jew and gentile alike in response to faith, and which includes all that can be given to any. In our Lord and His fullness, there "cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all, and in all."

"The Lord's Day"

BY ALBERT CAREY

THE divine record describes one Sabbath which for sublimity of circumstances, grandeur of perceptions, and glory of participants, stands out as monumental, mighty in meaning, and of vast importance for the whole of the Christian dispensation.

The time of its occurrence was more than half a century after the crucifixion and ascension of our Redeemer; the place, a lonely isle in the Mediterranean Sea; the participants, the youngest of Christ's chosen twelve—bowed now, and white with ripened years—and his beloved Lord, now glorified as his and our Creator, Priest, and King.

How changed the scene from that when John leaned upon his Master's breast the night of the communion feast! Jesus was the sufferer then, while the youthful disciple had drunk but tiny sips from the cup of woe so soon to be quaffed to the full by Him who "hath borne our griefs, and carried our sorrows." Now John the aged, belabored, persecuted, tried, was banished from active life and the presence of men, to an asylum so lonely one would think that no more could be accomplished by his voice and pen.

But when the Sabbath came to that lone saint of God, how changed was all the view! The Lord of the Sabbath, now in heaven beautified, visits in holy vision him whom on earth He "loved." Such a view as John beheld that day is worth an age of suffering and pain; and a message was given then of infinite value to the persecuted church from which the beloved apostle had been so violently separated.

To the church of the present age, wrestling with the problem of the proper Sabbath day, the fact that this revelation was given on the Lord's day is one of great potential strength. Says John, "I was in the Spirit on the Lord's day." Revelation 1: 10. And can we know of a certainty which day of the week this was? Let us see.

"The Son of man is Lord even of the Sabbath day." Matthew 12: 8.

"The seventh day is the Sabbath of the Lord." Exodus 20: 10.

"The Sabbath was past . . . the first day of the week." Mark 16: 1, 2.

Let us question these texts:

On what day was John in vision?

Answer: "The Lord's day."

Of what day is Jesus Lord? Answer: "Of the Sabbath day."

Which day is the Sabbath? Answer: "The seventh day."

What day follows the Sabbath? Answer: "The first day of the week."

What day, then, is the Lord's day? Answer: The day of which He is Lord, "the Sabbath day," "the seventh day" of the week, the day just past when the "first day of the week" appears.

And this was the day on which our Saviour specially revealed Himself to John, for the sake of His church in all time, more than fifty years after Pentecost and the giving of the Holy Ghost. Had the Sabbath, then, passed away at Calvary? You say with me, Impossible!

From the time when Jesus left them, the disciples were to pray that their flight from Jerusalem should not be "on the Sabbath day." Matthew 24: 20. For forty years this prayer ascended to the throne of grace, before the doomed city fell a victim of Roman vengeance. During this time, Sabbath observance had constantly characterized the worship of apostles and believers. And even while alone on the rocks of lonely Patmos, isolated alike from Jew and from gentile, John "was in the Spirit on the Lord's day."

To those first apostles of the church, the Sabbath was no barren, lifeless institution. The Spirit of God witnessed to its observance, by mighty conversions and revelations. And it is still the "sanctified" day; and those who have unwittingly sought to observe the Sabbath on another day, will lose the spirit of sanctification out of their lives, if they fail to walk in light as the light falls on their pathway.

God's remnant people will "keep the commandments of God, and the faith of Jesus." Revelation 12: 17; 14: 12. This is heaven's standard for those who are to stand when Jesus comes back to earth in glory. "Lift up a standard for the people," the ancient prophet cried; and here is a standard which no man can add to or take from. Read Isaiah 62: 10. We have no time to lose. We must hasten, and in the Spirit's power, get in harmony with apostles and prophets, and be ready for the coming of "the King of glory."

Intentions Under Surveillance

DOES it seem unjust that we are to be judged for evil intentions not put into effect, for desires to do wrong that were never fulfilled? If you think so, remember that the secret thing that was good also comes into judgment; and the desire to do some worthy thing, though unfilled for want of opportunity or other hindering cause, receives credit as if it were accomplished. There is a record kept of the evil designs of the wicked; but the record is just in that it also takes account of the things the good man would like to do but cannot. Ecclesiastes 12: 14.

We must be careful, however, that our good intentions do not perish through inattention. Carelessness, slothfulness, indifference, unfaithfulness, or neglect are not lawful reasons for failure to carry out a good intention. These things are in themselves sins. To be able to do a thing and not do it is to bury one's talent, and this brings the condemnation of "wicked and slothful servant." It is not alone what we have done that enters into judgment, but what we could have done and did not do.

L. A. HANSEN.

Is a Dead Man More Efficient than a Live One?

BY STEMPLE WHITE

THE most truthful, appropriate, respectful, consoling, and Scriptural epitaph that could ever be carved on a tombstone are the words "At rest." In a New England cemetery, the following words appear on a gravestone:

"This soul at death did take its flight
Beyond the realms of bliss and light."

Just think! *Beyond* the realms of bliss and light! Why, that would get one into a place of darkness and misery!

Another inscription reads like this:

"Here by this rock and under these trees
Lieth the body of Solomon Pease.
He is not here, but only his pod;
He shelled out his soul and went up to God."

Both of these absurdly inappropriate epitaphs are but the logical outgrowth of assuming that the soul of man is an invisible conscious something which lives on and on after the body has moldered away in the dust. Those who teach the inherent immortality of man are not so much concerned as to where the "immortal spirit" was before birth, or why such a happy, free will-o'-the-wisp should be hampered by and imprisoned within a body, either after birth or after the future resurrection; but great stress is always placed on speculating where such a supposedly immortal spirit goes at death. A belief in the immortality of the soul logically and inevitably carries with it either a belief in intermediate states for the departed, or else that such invisible conscious spirits which desert the body at death go straight to heaven or hell. Yet is it not indeed strange that in spite of the teaching of Holy Scripture that the majority of mankind will be lost (Matthew 7:13, 14), you seldom hear of any one's soul flying off to hell? It is invariably heaven. Who is mistaken in this thing, the Lord or our preachers?

Death is man's common enemy. (1 Corinthians 15:26.) Since the fall of man, every descendant of Adam has inherited it. (Romans 5:12.) It is in our very members. (Romans 7:13.) Sooner or later it brings all to the grave, where six feet of earth puts us all on the same level. But, thanks be to God, a living faith in Jesus Christ, who only holds the keys of hell (the grave) and of death (Revelation 1:18), will give complete victory to every believer (Romans 7:24, 25; with 1 Corinthians 15:55, 56, margin).

INTERINED IN THE DUST

This earth is a vast cemetery. We often follow a funeral train to the silent city of the dead. We tenderly bear our dead ones to their last resting place and inter them. We quietly leave them and go our way. Corruption sets in, and ere long the once living soul is resolved back to dust, there to remain until the trumpet voice of the Life-giver sounds, and the sleeping saints are awakened. (1 Corinthians 15:51-53; 1 Thessalonians 4:16-18; John 5:28, 29.)

The world-sweeping belief that our dead return and will appear and converse with us under favorable circumstances is the direct fruit of the doctrine of natural immortality.



Concerning death, the wise man writes, "Then shall the dust return to the earth as it was: and the spirit [not "immortal spirit" nor soul, but the breath of the spirit of life] shall return unto God who gave it." Ecclesiastes 12:7. But what did God give to the first man in creation? In Genesis 2:7, we read, "God formed man of the dust of the ground, and breathed into his nostrils the *breath of life*; and man [the thing formed] became a living soul." What did God give?—The *breath of life*. In James 2:26, margin, the words "breath" and "spirit" are used synonymously. Genesis 7:21, 22, margin, speaks of "the breath of the spirit of life." So when *breath* leaves the human organism completely, man is *dead*. And so it is again written, "Thou takest away their *breath*, they die, and return to their dust." Psalm 104:29.

How often, too, have we all witnessed this! The sick grows weaker, the pulse fainter, the breath shorter. The heart ceases to beat, and the lips move no more. According to the mirror test, there is no breath in the body, and all function has ceased. Like Abraham, we must bury our dead out of our sight. Wealthy men sometimes race with death itself across the continent by special flier, that they may see and converse with their loved ones before the cruel reaper strikes; for they know that the dead cannot talk.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146:4. "In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Psalm 6:5. Instead of praising God in the tomb, the unconscious dead "go down into silence." Psalm 115:17. Sons may come to honor or be brought low, but the dead parent knows nothing of it. (Job 14:21.) In fact, "the dead know not anything." Ecclesiastes 9:5, 6, 10. Death is *death*—not life in any sense



whatever, but a complete cessation of life. After the breath of life has left the living soul, man, and because of such disorganization, corruption sets in. To expect that there could then be any consciousness is as unreasonable as to expect a dead engine to pull a train of cars, or to expect steam to do its work without a real locomotive through which to operate. Dumb idols have eyes, but they see not; ears, but they hear not; mouths, but they speak not. And why?—They have "no breath." Jeremiah 51:17; Isaiah 46:6, 7. No more can a corpse think, speak, or act.

AFTER DEATH CONSCIOUSNESS UNSCIENTIFIC

"The consciousness, when scientifically examined," says Lester F. Ward, A. M., of the Smithsonian Institution, Washington, D. C., "reveals itself as a quality of brain. It is a universal induction of science, that modification of brain is accompanied by modification of consciousness, and that the destruction of brain results in the destruction of consciousness. No exception to this law has ever been observed." Says Alexander G. Bell, "The possibility of thought, without a brain whereby to think, is opposed to experience." Hence Charles A. Young, LL. D., of Princeton College, observes, "I think it must be frankly admitted that what is known about the functions of the brain and nervous system, does, to a certain extent, tend to make it difficult to believe in the immortality of the personal consciousness."

A boy fell from his bicycle, and was unconscious for hours. When he regained consciousness, all those hours were a complete blank to him. Suppose he had died while still unconscious, how could any one for a moment think that death would have restored consciousness? Beware of the foolish theory which teaches that a man murdered in unconscious sleep knows everything, or that

a second and fatal blow administered to an already unconscious individual restores consciousness. Though funeral sermons may be ever so eloquent about death's being the friendly gateway to heaven, yet we all hasten for a doctor quickly enough when pain comes on; and in the usual stereotyped funeral essay, we hear it read, "All that loving hands could do was done," *et cetera*. The devil is not the gatekeeper to Paradise. He operates on an altogether different line.

Since the future resurrection from the dead has been made certain by the resurrection of Jesus Christ (1 Corinthians 15:16-18), this first death is spoken of all through the Bible as "sleep." Of the dead Lazarus Jesus said, "I go, that I may awake him out of sleep." John 11:11-14. Of Stephen's death the Holy Spirit says that he "fell asleep." (Acts 7:60.) Paul, in his epistles to the churches, also spoke of death as sleep. (1 Corinthians 15:6, 18, 20, 51; 1 Thessalonians 4:13-18.) Some thirty-seven times in the Old Testament do we find the expression, "slept with his fathers." At Antioch, the Spirit-filled gentile apostle said, "David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Acts 13:36. Just previous to his death, David said to Solomon his son, "I go the way of all the earth;" and concerning his funeral, the record is, "David *slept* with his fathers, and was *buried* in the city of David." 1 Kings 2:1, 2, 10.

DAVID NOT IN HEAVEN

Before death, the psalmist, by living faith, grasped the promise of life through the Saviour of men, and exclaimed, "I shall be satisfied, when I awake, with Thy likeness." Psalm 17:15. But he has not yet been awakened. He still sleeps in the dust. This "man after God's own heart" is not in heaven yet. Peter declared of David: "He is both dead and buried, and his sepulcher is with us unto this day." "For David is not ascended into the heavens." Acts 2:29, 34. Thus Peter, Paul, David, Jesus Himself, and all the holy men and women of all Bible times, were "soul sleepers" in doctrine. One could not possibly be anything else and still believe the Bible.

Jacob "yielded up the ghost [breath of life], and was gathered unto his people." Genesis 49:33. Where were his people?—In the grave, of course. Hence his last request of his sons: "I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite." Verse 29. So "his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah." Genesis 50:13. Jacob's father was buried in the cave of Machpelah. (Genesis 49:31.) We read, "Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Jacob buried him." Genesis 35:29. Isaac's people, in turn, were in the cave of Machpelah; for we read, "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people. And his sons Isaac and Ishmael buried him in the cave of Machpelah." Genesis 25:8, 9. The unconscious dead are in their graves, and they that walk the

earth are but a handful compared with those who slumber in its bosom.

In the nature of things, since influence lives on, it is absolutely impossible for a person to receive his reward at death. There is not a line in Holy Scripture that hints or suggests of any man's receiving his reward at death. Jesus personally notified men that "the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." Matthew 16:27. Then after His ascension, by special revelation, He sent John to the churches with the written announcement, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. This was Job's hope (Job 19:25, 26), and David's (Psalm 17:15), and Daniel's (Daniel 12:13), and Peter's (1 Peter 5:4), and John's (1 John 2:28 with 3:3), and Paul's (Philippians 3:20, 21; 2 Timothy 4:6-8). It has been the hope of all men of faith in all the ages. (Hebrews 11:13, 39, 40.) No wonder that Paul speaks of it as "that blessed hope." (Titus 2:13.)

Back at the Bethany grave, Jesus cried out, "Lazarus, come forth," and the response was immediate. John 11:43, 44. A supper was given in gratitude to the Master, and Jesus was present at the happy family reunion. (John 12:1-3.) At the soon return of the Life-giver, all the sleeping saints will be raised from their dusty beds and be crowned with immortality. (1 Corinthians 15:51-57.) This, in turn, will be followed by the marriage supper of the Lamb (Revelation 19:7-9), and the Bridegroom will be present in all His glory. Oh, glorious event, and grand family reunion of all the saints of all the ages!

Many who now say, "Lord, Lord," but do not do His will, will be awakened one thousand years too late to be saved. (Revelation 20:5, 6, 13-15.) Their willful disobedience will have ordered their own tardy resurrection. So now "let us not sleep, as do others; but let us watch and be sober." The Lord's sheep always hear His voice and follow after Him. May we each one so hear, heed, and obey His voice now, that even in death, when He calls, we will promptly respond; for in the words of Job, "Thou shalt call, and I will answer Thee." Job 14:15.

Shall the Crowd Mislead Us?

(Continued from page 1)

which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7:13, 14.

How clearly does He set forth, in these words, that the "many" are in the broad road to destruction, and only the "few" are in the way to everlasting life!

And here again we should not allow ourselves to be deceived, for a cause is not necessarily right merely because only a few have espoused it. The fact must be repeatedly emphasized, that in the study for truth, numbers do not count. Either the few or the many may be deceived upon certain points; but he who is standing squarely upon the word of God, and who is faithfully studying its precepts, has under him a secure and an eternal foundation. For has not the

Master said, as already quoted, that it is "he that doeth the will of My Father which is in heaven" who will stand the test in the great day?

God's will is revealed in His word, and we must study that Word to know the truth. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. A new birth, the washing away of the old carnal nature through the blood of Christ, is the all-sufficient thing.

"Ye must be born again" (John 3:7), was the word to Nicodemus in those days; and that is the one thing needful to-day. The new birth requires the birth pangs of putting away sin and turning with a whole-heartedness into the path of righteousness. This is an experience that requires diligent study of the Bible, the earnest seeking of God, and the direct action of the Holy Spirit upon the individual life.

There are many, among professing Christians, who fail to become truly converted. They merely have their names recorded upon the church book, without due regard to the necessity of genuine heart conversion, and are aligning themselves for the supreme disappointment foreshadowed in the Saviour's warning. Leaders of great popular movements often assure us that they will give us salvation. They point with pride to the multitudes that are going their way; and we, in our shortsightedness, are likely to see the multitude rather than to seek for the truth.

And here we should call to mind the words of the Saviour, already quoted in a previous paragraph (Matthew 7:13, 14), and hear His assurance that the multitude are blindly following the downward way.

We should also recognize the fact that in this matter, men are not the judges. God Himself is the great Judge as to the condition of heart, and the fitness of the individual to be properly enrolled as a follower of the Nazarene and prepared for everlasting life.

And now let the Saviour Himself speak to you again: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak." John 12:48, 49.

God's word is to be the deciding factor in the great Judgment Day. In that time, we will not be asked how large the crowd was that we were in; but the question will be, in that great day, Have we obeyed the precepts of the Master? Have we studied the divine Word, to know its sacred teaching? And through the divine Spirit, have we followed that Word? Is it not self-evident, then, that we should close our eyes to the crowd, and devoutly study the divine truth?

THE site of the prison where Dr. Judson was confined at Oung-pen-la was at last secured for mission purposes, and with it a small Buddhist monastery which has been built on the ground. A school was opened. The name of the place is now spelled "Aungbinle."—*The Kingdom*.

THIS EARTH TO BE HEAVEN

By CALVIN P. BOLLMAN

BIBLE conferences on the return of our Lord, such as the one held in Chicago last winter, and the Philadelphia meeting of May 28-30, very naturally suggest the questions, What is meant by the return of our Lord? and, What is the nature and duration of the kingdom He will set up?

These conferences seem to be strongly premillennial in sentiment and teaching. In its derivation, "premillennial" means only "before the millennium." In one sense, all who believe that Christ comes the second time at the beginning of the one thousand years of Revelation 20:1-5, instead of at its close, as some affirm, are premillennialists. But the term has also a technical meaning. According to the Schaff-Herzog Encyclopædia, article "Premillennialism," the term stands for "two affirmations; viz., (1) that the Scriptures teach us to expect an age on earth of universal righteousness, called the millennium, from Revelation 20:1-5, (2) that the millennial age will be introduced by the personal, visible return of the Lord Jesus, to establish over the whole world a theocratic kingdom."

The trouble with technical premillennialism will be found in the first article of its creed; namely, that "the Scriptures teach us to expect an age on earth of universal righteousness, called the millennium." This is one thing that the Scriptures do not teach.

The Old Testament Scriptures do teach (Isaiah 11:9) that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea;" and our Lord Himself teaches us to pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matthew 6:10. But that these and other texts usually relied upon to establish this phase of premillennialism have any reference to the one thousand years of Revelation 20:1-5, is an unwarranted assumption, incapable of Biblical proof.

The Scriptures tell us that "the heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Psalm 115:16. Just what this means, we may learn from other texts.

The record tells us that "God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Genesis 1:27, 28.

ONLY A TEMPORARY PRINCE

But in the fall, man lost the dominion given him when he was created, and it passed temporarily into the hands of Satan; "for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19. Three times even our Lord Himself calls Satan "the prince of this world." See John 12:31; 14:30; and 16:11.

While prince of this world *de facto*, that is, in physical fact, or by his own authority, Satan is not prince *de jure*, that is, legally, or by right. His is a usurped dominion, which is destined to be wrested from him and given again to man. "Whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." Ecclesiastes 3:14. The divine purpose cannot fail in anything; therefore we read of the earth and of God's purpose concerning it:

"Thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45:18.

This is an announcement of God's determination to fulfill His original plan; and we who live to-day do not need to be told that what seemed like a dismal failure in the hands of the first Adam will become a glorious success in the hands of Christ, the second Adam, who is the head of the redeemed race, as the first was the head of the lost race.

Of this outcome, the promise recorded in Micah 4:8, A. R. V., gives assurance: "And thou, O tower of the flock, the hill

kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Again, we find recorded in Daniel 7:27 a plain prophecy of this same kingdom, to follow and to supersede all earthly kingdoms: "The kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

KINGDOM OF GRACE PREPARATORY

But it may be asked, Has not the Lord long had a kingdom in the earth? We reply, Yes, the kingdom of grace, a kingdom preparatory to His glorious, everlasting kingdom. A throne presupposes a kingdom; and in Hebrews 4:16, we are exhorted to "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

This kingdom and throne of grace were prophesied of in Zechariah 6:12, 13 in these words: "Behold the Man



of the daughter of Zion, unto thee shall it come, yea, the former dominion shall come, the kingdom of the daughter of Jerusalem."

This is the everlasting kingdom promised in the eighty-ninth Psalm: "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before Me. It shall be established forever." Verses 35-37.

The same promise substantially was repeated in the annunciation: "Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:31-33.

This is the kingdom promised to our Lord, and is the same kingdom foretold in Daniel 2:44: "In the days of these

whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord: even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne: and the counsel of peace shall be between Them both [Father and Son]."

This kingdom and throne of grace are mentioned also in Revelation 3:21: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

That Christ's reign upon His Father's throne, or in other words, upon the throne of grace, is temporary in its duration, is not only implied in the text just cited in Revelation 3, but is plainly stated in 1 Corinthians 15:24-28: "Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and

power. For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, which did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all."

The first Adam, by his failure and sin, led the race into rebellion against God, and away from obedience to His law. It is the work of Christ, the second Adam, by His success and obedience, to bring the redeemed race back into harmony with God, into conformity to His law. When this shall be accomplished, then will the dominion, or kingdom, of this earth be given to the second Adam, as in the beginning it was given to the first Adam.

Our Saviour, when on earth, likened Himself to a nobleman going "into a far country to receive for himself a kingdom, and to return." See Luke 19: 12-27. Daniel 7: 13, 14 gives us a prophetic description of the giving of this kingdom, or dominion, to Christ. Daniel 12: 1 tells us the relative time of the beginning of His reign; while Daniel 2: 44, Psalm 2: 8, 9, and kindred texts tell us how the beginning of Christ's reign will affect all earthly kingdoms—they will become "like the chaff of the summer threshing floors"; they shall be consumed, or broken in pieces as "with a rod of iron." The same truth is taught also in Matthew 25: 31, 32, in these words:

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats."

In verse 31 especially, we find a sharp contrast, by implication, between the throne of grace, which Christ now occupies jointly with the Father, and the throne of glory, which His people will occupy jointly with Him: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Then "before Him shall be gathered all nations," to be separated, the righteous from the wicked—not at the end of a thousand years during which all men turn to God.

A PREVALENT MISCONCEPTION

One difficulty many have in understanding this subject is due to a misconception of the nature of man, and the character of the inheritance promised him. Popular theology teaches that man's eternal home is in heaven. The Scriptures teach that "the righteous shall be recompensed in the earth." Proverbs 11: 31. "Blessed are the meek," said our Saviour; "for they shall inherit the earth." Matthew 5: 5. "The righteous shall inherit the land," says the psalmist, "and dwell therein forever." Psalm 37: 29. Referring to the destruction of the present world, or "the heavens and the earth, which are now," by fire, the apostle Peter says, "Nevertheless we, according to His promise, look for new heavens and a new earth,

wherein dwelleth righteousness." 2 Peter 3: 13. And finally the apostle John was shown the eternal home of the redeemed, the earth purged from the trace of the curse of sin:

"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful." Revelation 21: 1-5.

"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, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Verses 10-12, 22-27.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Revelation 22: 1, 3-5.

Such is the reward promised the people of God, and such is the home that the Saviour is preparing for those who love Him, and who are submitting themselves to Him, to be prepared by His grace for that home.

IN HEAVEN TEMPORARILY

But it may be asked, "Do the righteous never go to heaven at all?"—Yea, verily; and it is there that they reign with Christ a thousand years, not upon the earth.

In our Saviour's prayer not only for His disciples, but for all who should believe on Him through their word (John 17), we find this wonderful petition: "Sanctify them through Thy truth: Thy word is truth." Verse 17.

Being finite, we are able to comprehend things only by comparison. We can understand the love that led our Saviour to leave heaven, and give His life for us, only by beholding the glory He had with the Father before the world was; hence that wonderful request, "Father, I will that they also, whom Thou hast given Me, . . . may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."

This prayer will be answered, its petition granted, when Christ comes the second time; for thus it is written: "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." 1 Thessalonians 4: 16, 17.

Of those who are raised at that time, or in other words, of the righteous dead, it is written: "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." Revelation 20: 4.

Note that they are to reign *with* Christ. They will be where He is, beholding the glory He left to become our Saviour. This continues a thousand years; then a change comes. "I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them." Revelation 21: 3. In other words, at the close of the thousand years, our Lord comes to this earth, the everlasting home of the redeemed, to be with His people.

When the Son of God became man, He made an eternal sacrifice. He surrendered the place that was His by right as one with the Father, that He might become one with man. He renounced the sovereignty of the universe, that He might recover from Satan the sovereignty of this world, lost by Adam in the fall. Here He will place His throne. Here He will reign forever over His redeemed people. This is the Bible picture of the reward and home of the redeemed. This is the dominion promised to the people of God. This is the everlasting kingdom of our Lord and Saviour Jesus Christ.

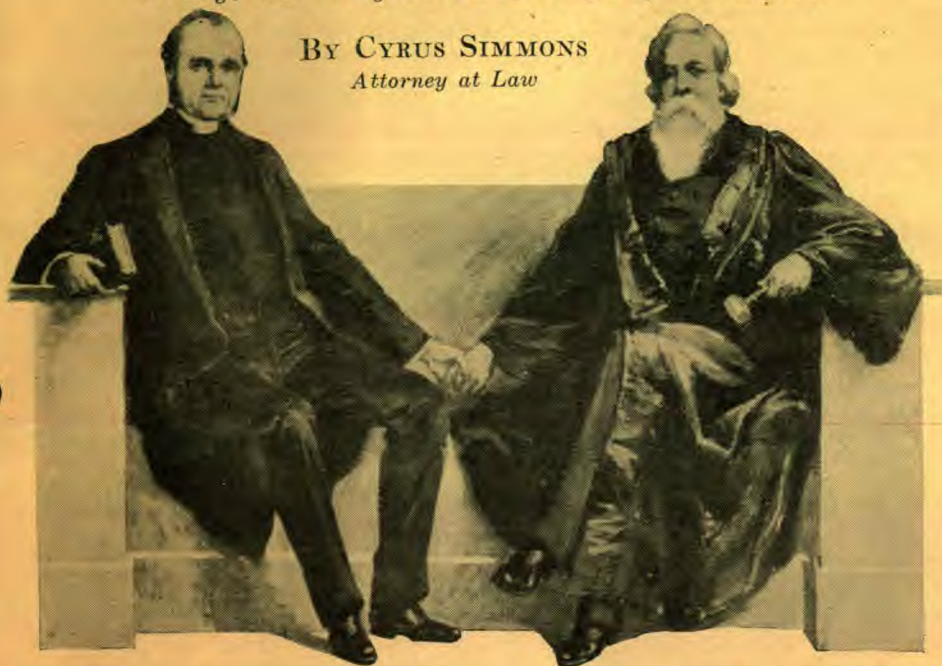
"THE fear of the Lord is the principal part of knowledge." Proverbs 1: 7, margin. All departments of a general education may be of great value; but after all, there is nothing else that really matters so much as to know God. Let us see to it that the things which draw us nearer to Him are not crowded out of our lives by that which is really of less worth.

A. S. MAXWELL.

Shall We Merge Pulpit and Legislature?

"Religion" in the constitution is the same as "religion" in the dictionary, and "religion" in the heart of the citizen.

BY CYRUS SIMMONS
Attorney at Law



AT the birth of our nation, when our fathers wrote the constitution, they visualized in the history of the past a melancholy perspective as the result of national errors. It was the popular demand, and the greatest desire of the authors of the constitution, to give to the infant republic an organic law that would measurably guard it against the criminal and bloody blunders that had been perpetrated in the name of state and church sovereignty. The product is a masterpiece of political science. It would have been a sad commentary on the foresight of statesmanship not to have taken advantage of the historical knowledge pertaining to the rise and the fall of the kingdoms of the world, and of that form of government that best contributed to the welfare and the happiness of the people.

In the performance of this task, our Federal constitution gives evidence, in matters of statehood, of the profoundest thought. It is said to be "the most widely copied contribution to political science." From it, France borrowed her choicest expressions. Other countries learned that their national security was best provided for by the adoption of our constitutional provisions.

The public mind had grown weary and sick from learning and experiencing how the refinement of torture was put to the test in the effort to coerce conscience and personal rights. The scourge, the rack, the red-hot bed, the wild beasts, and the fury of the populace were frightful instruments in the diabolical work which had for its end, in pagan Rome, the extermination of the Christian religion and the torture and destruction of the lowly followers of the humble Nazarene.

Later, cries from the chambers of horror and the Inquisition resounded through the darkest of the Dark Ages, when the brutal triumph of might over

right obeyed the horrible edicts of despots, and conformed to the merciless judgments of ecclesiastical courts.

AMERICA THE HOME OF CONSCIENCE

The destruction of the Bastille of Paris, and the Declaration of Independence, gave birth to a new and a larger liberty, dethroned kings and potentates, and placed the power of government with the people, where it rightfully belonged. To stanch the gushing wounds and to stop the terrible slaughter of persecuted victims and martyrs, America became an asylum for all religions, and for liberty of conscience. The divine right of kings is ignored in the constitution, and royalty is placed on an equality with citizenship; for all classes, an interest is manifested that is parental, and a sympathy is shown that is Scriptural. The constitution imitates divine principles by essaying to be no respecter of persons, and by establishing a democracy where there is an equality of right and a freedom of choice. Under this benevolent instrument, righteous ambition is not crushed; the incentive to be brave, industrious, and ambitious is not restricted; and the development of an initiative, peculiarly American and potential, is so generously fostered and encouraged, that its mastery, in the present world war, in fighting the battles of democracy against the tyranny of autocracy, has recently won the admiration and applause of the allied world.

LEGISLATE RECALCITRANTS INTO HEAVEN

How admirably religious freedom is safeguarded: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise there-

of." From a national standpoint, the religious freedom our people have enjoyed shows that this provision has been more than a parchment guarantee, notwithstanding frequent and futile attempts have been made to weaken or to destroy it. For a number of years, innumerable have been the petitions addressed to both branches of Congress, seeking to have enacted a Sunday law. In spite of denominational differences, religionists have agreed and are agreeing in the accomplishment of this object.

Though these ecclesiastical organizations are immensely wealthy, though they enjoy the sympathy and the support of some of our brainiest statesmen, and though their overwhelming constituencies speak volumes, in our votable form of government, they have so far been unable to induce that great legislative body to pass a national Sunday law. Buttressed with this constitutional guarantee, the lovers of religious liberty have been successful, both as legislators and as citizens, in opposing proposed laws tinged with so manifest a church doctrine. In national affairs, who knows how long this religious liberty clause will be able to keep the church divorced from the state? Although the Bible is silent as to the time when the Lord has ever called upon the state for assistance, religious zealots seem to have the studied purpose to conjure up some law that will presumably legislate recalcitrants into the kingdom of heaven, thinking that thereby they are doing "God service." John 16:2.

By such deluded educators, public opinion is often misdirected. Public opinion is a mighty factor in governmental legislation, and may be educated either for public weal or woe. Thomas Jefferson, when speaking of the wrongs the Jews suffered on account of unwise Sunday laws, remarked, "Public opinion erects itself into an inquisition and exercises its office with all the fanaticism that fans the fires of an *auto-da-fé*." Is it not the duty of good citizenship to sound an alarm against the enactment of laws that will tend to abridge the rights of conscience, or make unwarranted encroachments on the liberty of the citizen? What would become of this guarantee of religious freedom incorporated in the amendment, if the desires of the church were complied with by the passage of a national Sunday law? Would not such a law make an issue between the nation and the people, between the



This cut, from a picture of the Inquisition period, shows the enforcement of mandates fashioned by church and state together. It was death or recantation for those who held divergent religious views.

United States and God? Was not the Sabbath made by God and given to the church? Does He not call it "My holy day" (Isaiah 58:13), and by His law enjoin its observance? Is it not common knowledge that different religionists keep different days of the week for the Sabbath? How can we hope for an accommodation, on this Sabbatical question, between the Jew, the seventh-day observer, the Catholic, and the Sundayist, when each claims to have a different religious reason for keeping the day of his faith?

SHALL WE LEGISLATE IN GOD'S SPHERE?

"Religion" in the constitution is the same as "religion" in the dictionary, and "religion" in the heart of the citizen.

The Standard Dictionary (first edition) defines religion to be "a belief binding the spiritual nature of man to a supernatural being on whom he is conscious that he is dependent." To the Christian, the "supernatural being" is God. The "belief" that binds the Christian to God finds its expression in obedience to His commandments. If Congress, by law, should say that Sunday, the first day of the week, is the Sabbath, and that it should be kept as holy time, and if the citizen should believe, by God's law, that Saturday, the seventh day of the week, is the Sabbath, would not Congress thereby be passing a law "respecting an establishment of religion"?

But the definition also says that "religion" binds "the spiritual nature of man" to God. We are told that the law of God is "spiritual." Romans 7:14. In order to please God and obey His law, should not the Sabbath also be spiritually kept by "the spiritual nature of man"? A human law reveals its absurdity in trying to meet this divine requirement, and shows with greater emphasis that Sabbath keeping is a part of a citizen's religion, just as much as the manner of his baptism or his celebration of the Lord's Supper is, for it is the duty he believes he owes to God.

If a citizen should be penalized for violating a national Sunday law, when he conscientiously believes in keeping the seventh day of the week for the Sabbath, and in working on the "six working days" (Ezekiel 46:1), including Sunday, would he not thereby be "prohibited from the free exercise" of his religion?

A Sunday law cannot be constitutionally passed by Congress, for it is a governmental construction of the law of God in opposition to the religious convictions of those who believe otherwise. It is a legislative sentence by which the citizen is deprived of his personal liberties and property rights. Col. Richard M. Johnson, in his "Senate report on Sunday mails," said, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—"American State Papers," class 7, page 225.

THE greatest obstacle to being heroic is the doubt whether one may not be going to prove one's self a fool; the truest heroism is to resist the doubt; and the profoundest wisdom, to know when it ought to be resisted, and when to be obeyed.—Hawthorne.

EXPEDITE SOUL PREPARATION

The courses of training for many lines of service are being shortened. In like manner, the preparation for Gospel work and for Christ's return should be intensified.

BY DANIEL H. KRESS, M. D.

GREAT changes have taken place in the civilized world the past four years, and especially during the past year. Things are no longer done as they were a few years ago. Intensity has taken possession of earth's inhabitants, and things are moving along at break-neck speed. No one would have dared to predict, a few years ago, the things that are occurring before our eyes. We do not dally along as formerly. Industry is being readjusted from a peace basis to a war basis. Nonessentials are eliminated in the training of men and women for service.

At the recent meeting of the American Medical Association, held in the city of Chicago, the new president, Dr. Arthur Dean Bevan, of Philadelphia, in his address, among other things said: "We must remember that in peace times, it requires four years of training at West Point and Annapolis to make an officer of the army and navy. In the emergency of this war, we are developing splendid officers from well educated, capable men taken from civil life, by intensive, short, three months' courses in our officers' training camps. The same plan should be adopted in securing the necessary nurses."

The world's need calls for many men and women who are capable of serving. We have reached a time when the demand is so great that it cannot be met by pursuing the accustomed way of training. No longer is it possible to spend years in fitting men and women for active service. That which demanded years is now accomplished in months. The medical course had gradually crept up to five years, but already a movement is on foot to cut it down to three years; and in time, by taking capable middle-aged men and women from civil life, and giving them intensive training, it may be cut down to much less time. The world's need is so great that ordinary methods have to be abandoned in order to meet its demands.

GOD REQUIRES HASTE

The need in the religious world is as great as that in the civil. There must be a readjustment to meet present conditions. A speedy preparation for service is a necessity. Only that knowledge which can be utilized to the blessing of mankind should now be imparted to those in training. The gospel is to be preached in all the world—to every kindred, tongue, and people. The King's business requires haste. Hundreds and thousands should be sent forth to carry the good news of salvation through Jesus Christ, to a perishing world. As in the time of Christ, humble men should be encouraged, after a few months of instruction, to go forth to heal the sick and to preach the gospel, or to do as did Jesus, "who went about doing good," and "healing all manner of sickness and

all manner of disease among the people." The need exists; and in some way, it must be met. Most of the training must be obtained during service. "The harvest truly is great, but the laborers are few." This was true in Christ's day—it is especially true now. Prayers should now be ascending to God to send forth laborers into the harvest.

Those who are converted and accept the special truth for this time, will learn in a few months that which it has taken many of us years to learn. The Lord of the harvest has an interest in them, and will Himself be their instructor. "They shall be all taught of God."

CHARACTER QUICKLY PERFECTED

Wonderful transformations of character also will be witnessed. The Holy Spirit will bring about great changes in the lives of men and women in a short space of time. "He that is feeble among them at that day," we are told, "shall be as David; and the house of David shall be as God. . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. . . . In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 12:8, 9; 13:1.

While nations are preparing for war, God's people are preparing for Christ's coming. "Fear not, O land; be glad and rejoice: for the Lord will do great things," is the promise; and again: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And ye shall know . . . that I am the Lord your God, and none else: and My people shall never be ashamed." Joel 2:21, 23, 27. Wonderful transformation of character will be seen among God's people. His glory shall be seen upon them. "Then said they among the heathen, The Lord hath done great things for them." Then it is, we are told, that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Psalm 126:2, 6.

Things out of the ordinary will take place in the church as well as in the world. There will be a speedy preparation of a people for service and for the second coming of Christ. The appeal comes to the church: "I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils. . . . Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." Amos 4:10, 12.

Two Fundamentals in Conversion

Steps in Redemption—II

By RUFUS A. UNDERWOOD

IN this article, we begin a definite study of the seven successive steps in a successful Christian life, beginning with conviction of sin, and ending with glorification with Christ. It may be noted that, as will be shown more clearly later, the first and the last step in this course are accomplished by God alone, apart from man's efforts. That is, conviction of sin comes to all, regardless of man's coöperation; and the final glorification that will come to those who have won in the battle will be wrought by the Almighty apart from any coöperation, at that time, of man with God. However, the five intervening steps are taken only as man coöperates with the Spirit of God; and the last step, glorification, will not be accomplished unless man has coöperated with God in the five preceding steps.

The first act of the Spirit of God in saving sinners is described by the Saviour in John 16: 7, 8: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove [convince] the world of sin, and of righteousness, and of judgment." Christ promised to send "the Comforter, which is the Holy Ghost," as a convincer of sin. This promise is fulfilled in the experience of every man. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . For there is no difference: for all have sinned, and come short of the glory of God." Romans 3: 19, 22, 23.

RAW HEATHEN HAVE OPPORTUNITY

Even the heathen, who have no true conception of God through the written Word, are convinced of sin, as the following scriptures show: "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they [referring to heathen nations] are without excuse." Romans 1: 19, 20. Again: "For when the gentiles [heathen], which have not the law, do by nature the things contained in the law, these, hav-

ing not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2: 14-16. We understand that all who follow the silent whisperings of the Spirit of God, even though they have not had the light as have those who share in the blessings of the written Word, will be saved. See Isaiah 53: 11: "He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities." Such poor souls, although enshrouded in the midnight of heathen darkness, have taken the necessary steps, as far as they have known, and Christ's blood atones and saves them from sin. The Scriptures are very clear upon this point. Christ said, in John 15: 22, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." No man has ever lived who has not been convicted that he was a sinner. The heathen shows his sorrow for sin in a different way from that of a person on whose pathway the blazing light of the gospel shines.

KINDNESS IS GODLIKE

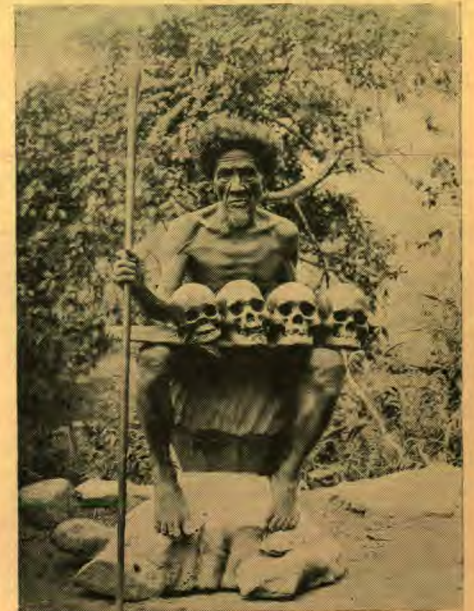
The author of "Desire of Ages" beautifully expresses this thought in these words: "Those whom Christ commends in the Judgment, may have known little of theology, but they have cherished His principles. Through the influence of the divine Spirit they have been a blessing to those about them. Even among the heathen are those who have cherished the spirit of kindness. . . . Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts and they are recognized as the children of God. How surprised and gladdened will be the lowly among the nations, and among the heathen, to hear from the lips of the Saviour, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.' How glad will be the heart of Infinite Love as His followers look up with surprise and joy at His words of approval."

The prophet Zechariah, in the sixth verse of the thirteenth chapter, shows the surprise of those who never have even learned the story of the cross, in these words: "One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends."

The second step is "godly sorrow," which "worketh repentance to salvation

not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" 2 Corinthians 7: 10, 11. Godly sorrow will lead to genuine repentance and clearing of one's self of sin. In Leviticus 5: 5, the prophet says, "It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing."

The principle involved in confession, or godly sorrow, which works true repentance, is that it leads one to confess his sins to God, and to those he has



Inspiration says that any man born in heathenism who follows the call of conscience to right in the smallest affairs of his narrow life will find salvation.

wronged, in a very definite manner. John the Baptist, the forerunner of Christ, said, "Bring forth therefore fruits answerable to amendment of life." Matthew 3: 8, margin. Hence it means not only to confess our sins, but to forsake them. This thought is expressed by the wise man as follows: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Proverbs 28: 13. Zacchæus is set forth as one who had godly sorrow for sin. The record says of him: "Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house." Luke 19: 8, 9. When we do as Zacchæus did, salvation comes to us. Public sins should be confessed publicly, and made right; and when we have wronged our fellows, we should make these wrongs right. Secret sins, which it can do no one any good to know, we should confess to God alone. God will advance a soul that does thus, into justification.

In this progressive school, there can be no classes skipped or grades left out. We must accept the divine order if we wish to stand with those who can say, "I have finished my course."

Not the amount of light received, but rather the disposition made of that which is received, counts with God.





Uncle Sam's Department



The President and the Next Loan

THE President is desirous that the fourth Liberty Loan shall have the largest possible number of subscribers. In order to create popular interest in this loan, Mr. Wilson has considered the advisability, notwithstanding his many strenuous labors, of making a tour of speech making across the continent, to arouse his fellow citizens to the task of the hour. The amount to be raised will be the largest yet; and the time in which it is to be done, September 28 to October 19. Great financial prosperity is resting upon every part of the nation; and it is only reasonable and right that each individual, so far as lies in his power, should have a part in supporting the government through this fourth Liberty Loan.

To Reconstruct the Wounded Soldier

THE plans that our government has well under way for the reconstruction and care of wounded soldiers returning from the battle front are probably not so widely known as they should be.

It was in August of 1917 that the surgeon-general directed the organization, in his office, of the "Division of Physical Reconstruction of Soldiers Disabled in the Line of Duty." Men were appointed to this work, and all the different industries and occupations that disabled soldiers might engage in are being studied and utilized to that end.

To assist the American people in understanding what our government is undertaking in this great philanthropic enterprise, the office of the surgeon-general of the War Department has recently launched a magazine with the unique title, *Carry On*. As the cover page suggests, *Carry On* is a "magazine on the reconstruction of disabled soldiers and sailors."

Interesting contributions to the August issue are from President Wilson, Theodore Roosevelt, Charles M. Schwab, Judge Julian W. Mack, and Augustus Thomas.

In giving his endorsement, and throwing his influence in favor of this plan, President Wilson says: "There is no subject which deserves more immediate or earnest consideration than the subject of the physical reconstruction of disabled soldiers. It must be gratifying to the country, that broadly conceived plans with regard to this matter are being not only developed but carried out, and I personally welcome every instrumentality which is being used to bring about the proper execution of such plans."

From the study of the plan as presented in the magazine *Carry On*, and from circulars received from the War Department office, it seems evident that the leaders of our nation are determined that no soldier shall come back to be thrown upon society as a pauper, since he is justly entitled to a very different rank and to more respect.

Through the surgeon-general's office, the government will first see to it that

no soldier is discharged from the army or the navy until everything has been done for him that medical skill can perform. Then various schools and industries will stand open before him, where highly specialized instructors will labor to educate him so that he can continue as a self-respecting and useful member of society.

There is no subscription price to the magazine *Carry On*. The August issue is not only intensely interesting, but is very instructive; and it will be sent free, while the edition lasts, to all individuals who will send their addresses to the surgeon-general of the United States Army, Washington, D. C., requesting a copy of the magazine.

Waste-Foxes

THAT inspired adage of Solomon's, "The foxes, the little foxes, that spoil the vines," may find an illustration in our war experience; for it is evident that the little waste-foxes and neglect-foxes, whose work is really pro-enemy, may cause the war to be dragged out into years, when months might see its end.

For example, consider the coal situation. In 1914, our country mined four hundred twenty-three million tons of bituminous coal. This present year promises us six hundred twenty-five million tons. So the coal deficit is not because of subnormal production, but is due to an abnormal demand, plus a normal waste which, if eliminated, would assure the Fuel Administration that the demand will not submerge the supply.

This war is preëminently a war of steel; and to produce a ton of finished steel requires from four to five tons of coal. A three inch, seventy-five centimeter shell calls for twenty pounds of steel, which requires eighty pounds of coal in its manufacture. During the battle of Verdun alone, the French cannon fired sixty million shells, thus consuming one million eight hundred thousand tons of steel, the production of which called for nine million tons of coal.

The railways, by far the largest consumers of coal, use fifty million tons more a year now than formerly, because of the movement of soldiers and munitions. To indicate the amount of coal that the railroads carry each year, it is said that the entire cotton crop of the United States amounts to no more than the coal moved by our railways in one and one third days. The weight of our enormous 1917 wheat crop is equaled by the coal that is mined and transported every eight days. The volume of earth removed in the making of the Panama Canal is two and a half times less than the coal dug from the earth each year in our country.

In spite of these encouraging facts (gleaned from the Fuel Administration's bulletins) regarding the production of coal, our steel output is falling short, and we are facing a semi-coalless winter, because our twenty million American households are not conserving coal.

We countenance the depredations of the little foxes each time that we go into

the next room for a few minutes and leave the electric light burning; for the greater part of our electric power is generated by means of coal. "Every home should eliminate at least one electric bulb in each room for the period of the war. . . . The use of coal to keep you cool during the hot summer months offers another means of small saving. Millions of electric fans whirl breezily in the homes and offices of the country throughout the heated weather. It takes coal to make the electricity turn those fans. Turn off the fans when you leave a room. Do not allow fans to run throughout the summer nights."

To turn off the electricity and turn on the gas is merely slapping the Fuel Administration on the other cheek, for every cubic foot of artificial gas consumes coal and fuel oil in its making. The undue use of hot water in hotels, flats, apartments, and many private residences is a "conservation sin." Some prodigals wash their face and hands under hot running water, using five gallons when two quarts would do the work. That four and a half gallons of water helps the Germans; and such dribbles here and there are making a long, hard road for our army to travel.

Watch the gas meter, the electric meter, the hot water meter; for the little foxes find them the best way of getting into your vineyard to despoil the vines.

Why Limit Sugar?

MANY persons are asking the question, Why is it that people of the United States are called upon to limit themselves to two pounds of sugar each a month for household use?

The answer is a very easy one, and it should appeal to every one of us. We are directed to limit ourselves in this way so that the people of England may have two pounds each a month, that the people of France may have a pound and a half each a month, and the people of Italy a pound each a month.

Our spirit of generosity and of humanity ought to lead us to be willing to do even better than the government has directed. Our chivalry, to say nothing of our generosity and hospitality, should enable us to say to our allies across the water, that we feel almost ashamed to speak of these restrictions as sacrifices, because we know that our allies are suffering far more than are we.

The spirit of Christ is the spirit of generosity; and instead of grumbling at these restrictions, we may regard them as opportunities whereby we may rid ourselves of selfishness and develop true generosity and brotherly kindness.

The Required Clothesline

THE immense task of organizing and equipping the present army of the United States stands out as one of the greatest deeds in history. In fact, if we would eliminate the work done by England and France in putting their present forces in the field, there would be noth-

ing with which to compare the work performed by the United States since war was declared, April 6, 1917.

One item in this great task, if allowed to stand out alone, gives something of a conception of the work as a whole. It is affirmed that if all the trousers needed for the United States soldiers during the next twelve months were put on a single clothesline, that line would reach from

one end to the other of the Canadian border, all along our Pacific Coast, along the Mexican border, and up the Atlantic to the starting point, and still there would not be room enough on that long clothesline for all the needed trousers.

The faithfulness of each individual unit in doing his or her duty is that which permits such mighty tasks to be accomplished.

THE MARKED BIBLE

PART THE SEVENTH

BY CHARLES L. TAYLOR

HUMAN nature enjoys a fray; and as the word was passed around among the passengers, that the Rev. Mr. Spaulding intended to take the theological war-path, a buzz of excitement was at once created, and here and there little groups could be seen discussing what might happen the next day.

Captain Mann wore a smiling face and maintained a strictly neutral air, but inwardly he was sharing the spirit of intensity which seemed to have taken possession of many of the passengers.

Mr. Spaulding, immediately after his conversation with Mr. Anderson, in which he had felt his position rudely shaken, sought out his fellow ministers and invited them to his room for a consultation.

The veil of secrecy must of necessity be thrown around much that took place as the three good clerical brethren met and considered the situation. Suffice it here to say that when the Rev. Mr. Mitchell learned, after his arrival, the purpose of the meeting, he devoutly wished himself elsewhere. He distinctly saw that his brother minister had made a mistake, and that unless much care and wisdom were exercised, great embarrassment was sure to follow.

That which most distressed them all in their planning was the fact that they seemed utterly unable to agree among themselves. Mr. Spaulding believed that the Sabbath had been abolished at the cross; Mr. Mitchell held that it had been changed, and rightly, by the early church; while the Rev. Mr. Gregory was bound to teach that the seventh day of the fourth commandment should be observed, but that Sunday was the true seventh day.

Seeing the hopelessness of reconciling these divergent and conflicting views, Mr. Mitchell finally ventured to repeat the advice he had given Captain Mann; namely, that the wise course to take would be to ignore the question, and emphasize such points as God's love and world evangelization, and thus cause the ordinary inquirer to forget and pass on.

"But, Brother Mitchell, I cannot do that," interposed Mr. Spaulding. "I have put myself on record, and have openly announced that at two o'clock I will meet all who are interested. I have to do something."

"Yet you will find, brother, that if you attempt to show that the moral law has been abolished, you have brought the whole question into a tremendous tangle. Why, you can see that so soon as you claim the abolition of the whole law, just to get rid of the Sabbath, you have really

taken from us the only standard of righteous living ever given to the world." Thus spoke the Rev. Mr. Gregory.

"Oh, no, brother! for we now have the new law, and are under its jurisdiction," said Mr. Spaulding.

"Well, I have heard that argument over and over again," replied Mr. Gregory, "but always to be convinced more fully of its weakness, if not of its absurdity. Did not Jesus Christ clearly teach, all through the Sermon on the Mount, the inviolability of the law? Read Matthew 5:17, 18 and onward, and see. And did not Paul, by inspiration, make the decided statement that faith establishes the law? See Romans 3:31. Then listen to James, who actually quotes from the sixth and seventh commandments, thus showing what law he means, and, in close connection, directly calls it 'the royal law,' 'the law of liberty,' the law by which men are finally to be judged. James 2:8-12. Brother, the 'new law' of which you speak is only the Decalogue made new by the life and power of Jesus Christ. And that old law made new includes the Sabbath, and no one may escape it. Cannot you see that?"

"But, my dear friend," Mr. Spaulding very earnestly responded, "if you take that position, you will certainly have to surrender our custom of Sunday worship; for there is absolutely no doubt that according to the commandment, Saturday is the seventh day of the week, and therefore the day to be kept. The only way to avoid the seventh day is to be freed from the commandment itself.

"One or two points make clear that the seventh day we have now is the same seventh day known at the beginning: first, the wording of the commandment itself; second, the preservation of the day from Sinai till now. The commandment is explicit. It says: 'The seventh day is the Sabbath. . . . For in six days the Lord made heaven and earth, . . . and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.' In other words, the seventh day to which the commandment refers is

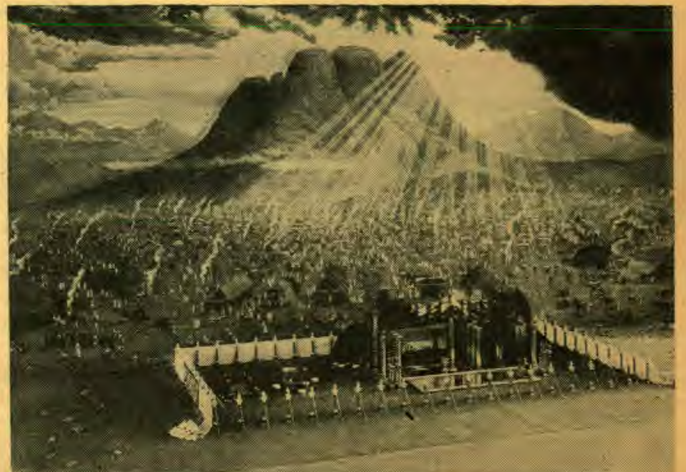
the same day of the week God kept at creation. This is as certain as that English is English, and no strictly honest man really doubts it. And you and I and every other intelligent man know that the Jewish nation has most carefully preserved the weekly reckoning from Sinai until now, and to-day are actually keeping the Sinaitic seventh day. There has been no loss in the count.

"And let me call your attention to another fact which cannot be gainsaid. It is this: Jesus Christ kept the seventh day of the week, just as the Jews did, all His earthly life. Read Luke 4:16 and other scriptures. Therefore, if you are going to have any Sabbath at all, you must, as a Christian, do as He did."

"You are hitting pretty hard, my brother," said Mr. Gregory, with some show of warmth, "and I am not sure that you are not doing me a bit of injustice. You forget, I think, that more than once the calendar has been changed, and that days have been added or dropped in order to make proper adjustments."

"Very true, good friend; but you are surely not so ignorant (pardon my plainness) as to suppose that changes of calendar affected the order of the days of the week. The weekly cycle has never been altered. The Gregorian calendar of A. D. 1582 dropped out ten days; and Saturday, October 4, was followed immediately by Sunday, October 15. Russia still follows the old style of reckoning, but her days of the week are the same as ours. Without doubt, our week, with its seventh day, has come to us without change from time immemorial. I was reading only yesterday that of one hundred and sixty ancient and modern languages and dialects, one hundred and eight actually know the seventh day by the name 'Sabbath' or its equivalent; and the writer stated that all of them 'bear testimony to the identity and order of the days of the ancient and modern week.' He also added that the testimony adduced 'is equally positive that the order of the days of the week is the same now as from the beginning of nations.' To my mind, this is incontrovertible evidence. A Sunday sabbath is impossible."

"Brethren," interrupted Mr. Mitchell, "you will surely agree with me now that my suggestion made at the beginning of our interview has in it at least a meas-



"You and I and every other intelligent man know that the Jewish nation have most carefully preserved the weekly reckoning from Sinai until now, and to-day are actually keeping the Sinaitic seventh day. There has been no loss in the count."

ure of good judgment. I repeat that the situation is one which is embarrassing; and I advise that Brother Spaulding make an effort to sidetrack the main question, and introduce some minor feature to-morrow. To carry these controverted points before any intelligent audience, and especially before one that has in it a man of the Rev. Mr. Anderson's abilities, is but to invite a theological catastrophe."

With this counsel adopted as a basis for the work of the next day, the good brethren separated.

There was no lack in interest or attendance when the hour appointed by Mr. Spaulding came. Expectancy was on tiptoe.

It was generally understood that he would attack the Sabbath question "without gloves"; and naturally interest centered on Mr. Anderson, for it seemed inconceivable that he would allow Mr. Spaulding's statements to go unchallenged.

Mr. Anderson, however, sat in a somewhat secluded position, evidently having no purpose to enter into controversy. To him, debate was painful, and he avoided it always if possible.

"My Christian friends"—thus began the Rev. Mr. Spaulding—"I am profoundly convinced that many questions relative to our various beliefs can never be fully and satisfactorily settled. In fact, I believe it is not the plan of God that they should be. No one can know absolutely that he is right. All doctrines are relative. Truth to-day may be error to-morrow. The Bible may be compared to a violin, which will yield whatever melody the player desires. To the Baptist, it teaches immersion; to the Methodist, sprinkling or pouring. To the Protestant, it speaks of salvation by faith; to the Romanist, of salvation by works. It is all things to all men, according as it is variously interpreted.

"The question of the Sabbath is one of the unsettled points of faith. One denomination holds one position, another holds another. The Mohammedan observes Friday; the Jew and the Adventist, Saturday; the Christian world as a whole, Sunday.

"Of course, we are all aware that the question of which day a person keeps is not one of primary importance, but rather the spirit with which he keeps it. Let me remark, therefore—"

"Pardon me, Dr. Spaulding" (the speaker was a plain but scholarly looking man of nearly seventy winters, who sat directly in front of the minister); "but do you really mean to have us believe that you think it matters not whether we keep Friday or Sunday, provided we have the right spirit? Did I not hear you say yesterday that if any one should keep the seventh day he would become 'almost a Christ killer'? You certainly led us to the conclusion that a great deal of importance attached to the matter of which day we keep, and that to-day you would show that the 'seventh-day business,' as you termed it, 'is a pretty small affair.'

"Now, as a matter of absolute fairness to all concerned, will you kindly answer this question: If the particular day is not really important, then shouldn't we consider Saturday as good as Sunday for our rest day? I am not a Sabbatarian, but I do love the idea of fair play."

Mr. Spaulding hesitated, and was evidently confused. His well planned diversion was failing. With difficulty, however, he attempted to proceed.

"Before the interruption, I was about to say that—"

"But, doctor, I insist on an answer. I have good reason for so doing, as you ought to know. You surely cannot have forgotten that in Arkansas, a few years ago, you appeared in my court to make complaint against a Sabbatarian for having done ordinary work on Sunday. You pressed the case by every means at your command, and by mere technicalities, succeeded in securing a conviction. You will recall that the poor fellow whom you prosecuted was obliged to lie in prison for many months, and all because you and your fellow clergymen tenaciously insisted upon the sacredness of your particular rest day. Do you now repudiate the doctrine which you at that time indorsed?"

All present now realized the hopelessness of the Rev. Mr. Spaulding's position; and while they shared in the judge's desire for fair play, they inwardly longed for something to happen that would relieve the good brother of his embarrassment. Provisionally something did "happen."

"Dr. Spaulding, allowing the judge's question to be answered a little later, may I interrupt to ask if you can give us a little light on the subject of the day line? Captain Mann informs me that we are nearing the day line, and that to-night we must drop a day from our reckoning. To-morrow, therefore, instead of having a Tuesday, we shall have a Wednesday. What effect, as you understand it, does this change have upon the matter of a definite day of the week as Sabbath?"

The questioner was a San Francisco merchant, a man who had often made the transpacific trip, and who therefore was fully informed regarding the problem of the day line.

Mr. Spaulding quickly brightened at the mention of the day line, and smilingly consented to give his opinion. In fact, he was making an effort to reach this particular point when interrogated by the judge.

"I am glad, sir, to have you introduce this question; and with the judge's permission to pass his question for the present, I will venture a brief statement.

"I suppose all or nearly all are aware that in crossing the Pacific Ocean east or west, a day must be added or dropped. Going west, we are obliged to skip a day; and going east, to repeat a day. For instance, to-night we shall retire during the hours of Monday, and to-morrow morning we shall wake up to find that we are passing through the hours of Wednesday. We shall have no Tuesday at all.

"Now, suppose I am a Sabbatarian, and ardently believe in the absolute sacredness of Saturday. I am going to China. I reach the day line Friday evening, and begin to keep my Sabbath. Then I retire with a worshipful spirit, anticipating the joys of the holy time for the morrow. I sleep. I wake. It is morning. But, lo, instead of its being Saturday, my good captain tells me it is Sunday!

"Then I become excited and confused. The thing bewilders me. I thought my

theory correct, but find it incorrect. The fourth commandment, I discover, doesn't fit a big, round world. My Sabbath slipped away from me without even so much as a farewell. If I keep any day at all, I have to keep Sunday." (How often do hard facts disprove senseless theories!)

"I think you will all agree with me that, if I am ordinarily intelligent, I will come to the conclusion that God never meant that seventh day for me, at least while crossing the Pacific; for when I tried to keep it, I couldn't. But if I cannot keep it while journeying, I ought not to try to keep it at any time. And so, as a sensible man, I will say to myself: 'Spaulding, don't be foolish. Don't burden yourself down with impossible dogmas. Be free. Keep away from Jewish ceremonies. Get out of your shell, take a deep breath of the atmosphere of grace, behold the light of the great day of Christian liberty, and rejoice in the rights of divine sonship.'

"I need say no more. The point is self-evident. The day line forbids the keeping of definite days."

"May I ask a question?" said Mr. Severance, the merchant.

"Certainly, if it is pertinent, and I doubt not it will be," replied the minister.

"I observe Sunday and live in San Francisco," Mr. Severance continued. "Do you believe I really can keep Sunday in that city?"

"Yes; because in San Francisco, the days come to you regularly, and you are without question."

"Would it be possible for me to have my Sunday in Peking?"

"Certainly," was Mr. Spaulding's answer, "and for the same reason."

"Another question: Is Sunday at Peking the same day that is known in San Francisco?"

"Without doubt, for the day travels around the earth."

"Now, Brother Spaulding, you have said just what I wanted. You say the day travels. It must, then, have some place at which it begins its journey, and likewise some place at which it ends its journey. What place is that? To be sure, you must say, The day line. And all days begin and end at the same place, one day following another in exact order. In that case, can there be any valid reason for actual confusion, or for supposing that we cannot keep the count of the days? If you are willing to yield the floor for a time, I would like to call for a few words from our captain."

"Captain Mann! Captain Mann!" came the call from all directions.

All eyes were turned to him. Would he agree with the Rev. Mr. Spaulding?

(To be continued)

Axioms

ONE of the first definitions that I learned when I began the study of geometry was, "An axiom is a self-evident fact." Persons often refuse to accept axiomatic truths, until they have proved them in their own experience. They close their eyes to the evidence in the lives of others.

I think the first "axiomatic fact" given me in geometry was, "The sum of all the angles on the same side of a straight line is equal to two right angles." If I remember correctly, I had to accept that as an axiom some five hours before it

was self-evident to me; but since that time, I have never doubted it at all.

Another axiom I wish to present briefly is a very old one: "Haste makes waste, and waste makes want." Nearly every thinking man and woman believes this to be a truism. Nevertheless thousands are eating in haste, catching the train in haste, marrying in haste, doing nearly everything in haste, and waiting for the axiomatic truth to be demonstrated; and when abused nature demands her tax, they repent at leisure.

The law of nature, which is the law of the eternal God, will and must levy a tax upon the vitals of the transgressor. The transgressor may or he may not now know it; but the day will come, it must come, when the tax *must be paid*. This is true in the matter of overwork

and worry. It is true of anger and lust. It is true of overeating and overdrinking. It is as true of wrong combinations of good food, and of food used at unseasonable hours, as of the use of wrong drinks, even though we include alcohol. I would not say that it is true to the same extent in all cases, but the principle obtains.

Have you demonstrated the axiom? Has the awful tax been levied? If not, would not the part of wisdom and also of valor be to accept the axiom as fact without further trials at demonstration? Be wise in the use of all the gifts of divine love, "conserve food," be patient, and allow the peace of God to rule in the heart. Thus the *power of God* will become an *axiomatic fact*.

ALBERT E. PLACE.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

The Heart, a Septic Tank or a Cesspool

BY B. M. GRANDY

WAL, ye see, neighbor, it's this way: Nothin' would do Mandy but I stop my plowin' and come in and clean out this pesky old cesspool. The thing was cavin' in, and the nasty smell was comin' back through the pipes and fillin' the whole house. Besides, cavin' in as it does makes it dangerous.

I thought at first I'd clean it out, as I've done so many times before; and then agin, after talkin' to the young feller that works down town in the plumbin' 'stablishment, I changed my mind. Instid, I'm goin' to put in a septic tank.

Don't know jest how they work? Wal, if ye've got a little time, I'll tell ye, while I'm restin' a little. Gibson, down the draw there, says theirs works slicker than lightnin'. Wal, ye know how this cesspool works. All the dishwater and sewage stuff that comes from the house runs into it through that pipe yender. Of course, there's lots of clean water; but mixed as it is with the dirty, it all gits dirty.

The water soaks into the ground, but the solid stuff, it stays right in the cesspool. The longer it lays there, the nastier and filthier it gets. The water that soaks out through the ground is filled with p'ison and disease germs. Kinder funny about them little germs, ain't it? So little that there's millions of 'em can get into one grain of sugar! Guess they won't be troubled with any sugar famine and have to be "Hooverisin'."

The water, though, soaks down through the ground, and finally finds its way into some underground current of water. Then the first thing ye know, it's got into somebody's well, and like as not taken a few million germs along. Old Doc Reed said it was p'ison water that started that epidemic of typhoid fever down the draw last summer.

But after a while, the cesspool gets filled up with solid stuff, and then it ain't no more account. Now, the septic tank will stop all this trouble. Ye see, it's air-tight—made out of cement. It's got two 'partments. The sewage runs into the biggest one first. After that, it runs into the second 'partment, and then out of a pipe into the ground. But would ye believe me now—when the

water runs off into the ground, it's clear as crystal! Why, they even say it would be good to drink.

It's interestin' to see how that nasty sewage stuff can be changed into clean water. When it runs into the first 'partment, it is met by an army of 'bout ten billion, more or less, little hungry germs. They pounce on the solid stuff, and jest actually eat it up. Sometimes, though, the sewage comes in so fast that some of the solid stuff sneaks through into the second 'partment. But there's allers a few billion little hungry germs waitin'

Nothing is easier than
faultfinding; no talent,
no self-denial, no brains,
no character are re-
quired to set up in the
grumbling business.

ROBERT WEST

there for a chance. These are kinder the reserve force occupyin' the rear trenches. After they've filled up with the grease, soap, potato peelin's, and disease germs, there ain't anything left but clear water, and it jest runs off as happy as ye please.

NOW, neighbor, while I've been diggin' away here, and restin' some besides, I've been thinkin' some (kinder philosophizin' like) about this cesspool and septic tank business. Both git filled up every day with the same kind of stuff. Water, filth, and all kinds of sewage flows into both of 'em; but while one gives off p'ison, and death, maybe, and then fills up with corruption and filth, the other one gives off pure water and life, and never gits empty or too full.

More'n that, I've been thinkin' about how much like this is to some people I know. Did ye ever think that people can be like so many different things, even cesspools and septic tanks? There's that little Mrs. Brown down there in town;

and right next door to her, Mrs. Black. They say they used to go to school together when they was girls. Both girls together, both in the same town, both hearin' and readin' the same news—all about sin, wickedness, and crime, with a goodly sprinkle, too, of good and noble deeds! Don't know as old man Brown or Black either is much account, so they're both about alike when it comes to husbands. But right about there, the likes end, and the differences begin.

Little Mrs. Brown never has anything but a pleasant smile and a cheery nod, while Mrs. Black greets ye with a frown, and maybe don't speak at all. Mrs. Brown is always speakin' a kind word about somebody, and helpin' the one that's down, while Mrs. Black never has a good word to speak for anybody, and when she does talk about anybody, it's jest to gossip and slander 'em. I wonder if she ain't about filled up with bitterness and meanness, like this old cesspool. There's others like her, too, I'm afeared, same's they was in Noah's day, even "the thoughts and intents" of their heart "evil continually."

But it ain't that way with Mrs. Brown. There's somethin' in her life that acts jest like them little germs in the septic tank. She can't help hearin' and seein' lots of sin, wickedness, and hypocrisy in the world; but them things in her life that acts like the germs, they jest destroy them before they get out, and so nothin' comes from her life but that's pure, sweet, and good.

Ye know the wise man says that "the words of a man's mouth are as deep waters, and the wellspring of wisdom as a flowin' brook;" and then the Saviour said somethin' about him that believed on Him, there would flow out a river of livin' water.

No, there ain't no wisdom in cleanin' out these old cesspools over and over agin. I'm goin' to git a new kind. So these old, sinful, cesspool hearts of ours ought to be replaced by a new septic tank heart. We might git the old kind cleaned out every revival that comes along, but they are never much better afterwards. What we need is a new, clean heart. Say, neighbor, there's only one place where we can git that kind; and if ye haven't already got one, ye'd better not put it off any longer.

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What Has Broken Down?

IN these perplexing days, the question is frequently asked, and often discussed, Has Christianity broken down? Is Christianity a failure?

The answer all depends upon whether we take the popular, generally accepted ideas of Christianity, or accept the statements of the Christ Himself concerning it. In view of the fact that throughout Europe, as well as in large parts of Asia, so many have adopted the name of Christ, that the peoples of those countries have been regarded as Christian nations; and in view of the fact that this continent, as well as the continent to the south of us, has been spoken of as under Christian rule and Christian dominance, men had come to think that the whole world had turned to Christianity, and that it would, because of its very professions, act in harmony with the precepts of Christ.

But, addressing His followers, the Master said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32. According to the words of the Lord Jesus, His flock would be so little that it would seem to have occasion to fear. And all through His teaching, He shows that His true followers would ever be greatly in the minority, while the mass of humanity would be in the toils of the wicked world.

If you go into any church, in any community, regardless of denomination, you will find but very few active, earnest Christian workers who in their lives are exemplifying the teachings and the sacrifices of Christ. The mass of professors are easily trudging along, living indifferently, and mingling with the world on a plane that is but little if any different from that of worldlings themselves.

Christ keeps the record of His true followers, and He calls them His "little flock." It would be preposterous bigotry to say that this little flock is all in any one religious denomination. They are scattered everywhere throughout the world; and wherever you find them today, they are as strong and as potent for good in the uplifting of the human race and the winning of souls to Christ as at any time in the history of the world. Christianity is indeed a mighty force today; but, if we will allow the words of the Master, its adherents are only a "little flock."

Hence it is the hypocrisy of the time that has broken down, and not the true Christianity of the Christ. There is the same power of salvation in Christ to-day that there has ever been; and any soul may have it who will seek for it, not by following the multitude, but by learning to know the real Christ Himself as He is manifested through His word and by the divine Spirit.

Blindness Through Sin

SIN is intoxicating and blinding. Hence under the influence of sin, the judgment is warped so that the individual does not see clearly. Even the Christ Himself, speaking as never man spoke, failed to arouse the Jews of His time to their lost and hopeless condition.

The Master can work mightily in and through those who will yield, their sins

to Him, that He may give the soul the divine cleansing and pardon. But if we cling to our sins, we render Him powerless.

Perhaps one of the most striking scriptures in the Bible upon this point, is one of the utterances of the prophet Daniel that he says applies particularly at "the time of the end." His words are, "Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10.

Observe that while many are being purified and made white through their trials, and are thus receiving the wisdom that will enable them to understand, the wicked are doing wickedly, and



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Dr. Stephen Wise, rabbi of the Free Synagogue, with his son, has become a laborer in the shipyards. He believes he is of more use with the cant hook than in the desk in war time.

"none of the wicked shall understand." In other words, our wickedness may create such a frame of mind as to make us utterly unable to see the plainest things in clearest manifestation right before us. We should give ourselves to the great work of surrendering so completely to the Master that every sin, with all of the blinding influence sin possesses, may be purged away from us.

Kept in Peace

ARTHUR BRISBANE has recently said: "The world is aflame with war activity, thinking and planning for nothing else, from the Golden Gate at San Francisco all around the earth to the islands of Japan. You must go to the middle of some ocean, or to the center of some desert, to find real peace. Even there the submarine or flying machine may get you."

Yet even in this time of distress, perplexity, and universal war, how full of consolation and blessed helpfulness are the words of the prophet: "Thou wilt keep him in perfect peace, whose mind is

stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isaiah 26:3, 4.

The "perfect peace" which comes through trusting in God gives the soul tranquillity and confidence, even in the most awful times that Satan, through the sinfulness of mankind, can stir up.

Shall We Advertise Spiritism?

A RECENT church paper with a very wide circulation and influence devotes considerable space to advertising two or three books which give the latest experiments in spiritualism. The paper speaks of these books in a way which would indicate that it sees no particular harm in advertising them, and thus assisting in their circulation. Is the church of Christ coming into the place where it will join in fostering the great deception of spiritualism, through which Satan will perform his final master strokes?

Science has made many useful revelations and done many wonderfully valuable things for the modern world; and Satan, taking advantage of the proper sentiment thus created in favor of science, is very busily engaged in leading men to think that one of the most wonderful of all sciences is that of spiritism. By this pseudo scientific trap, many thousands are being ensnared. Our safety in such times depends upon an individual knowledge of God's word, and a living, personal experience with Jesus Christ.

For United Prayer

THERE is a strong agitation for daily prayer that God may send peace to this world. Surely if there ever was a time when Christians ought to pray, and pray earnestly, that time is now. But merely to stop and bow the head for a moment or two at the noon hour, however good that may be in itself, does not meet the demands of the hour.

United prayer at one time of the day is a good thing, and should be encouraged; but we should not think that when we have done that, we have accomplished our duty. Men should learn how to enter their closets and meet God face to face, confess their sins, put away all their wrongs, and earnestly plead with Him to teach them where to stand and what to do in these awful hours.

An Extraordinary Flight

AN American soldier from New York recently flew from London to Paris, where he had luncheon and visited with some of his friends, and returned, making the trip in about two hours and a half.

We no longer marvel at a deed like that, but regard it merely as a passing incident. Our world has become so full of such occurrences that we treat them merely as a matter of course. But some two thousand five hundred years ago the prophet Daniel was bidden to say to us, that at "the time of the end," "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

Who is so blind as not to be able to see, in the events all about us in this time, the masterful fulfillment of the prophetic utterances of the divine Word?