

# Signs of the Times

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© Public Information Committee, from Western Newspaper Union  
War is not all bloodshed and clash of arms. A kindly sympathetic side is shown in this picture of an American officer and private helping an infirm couple into a cellar in anticipation of an air raid. The officer is carrying the aged French mother.

## A Thousand Years in No Man's Land

*The measure of our love for peace is being taken in the amount we are spending in means and men in this present world struggle.*

By ORVA LEE ICE



WORDS and spears will rust out, plowshares and pruning hooks will wear out, and there will be a utopian period of tranquillity, when the modern theologian's idea of the millennium is fulfilled—a glorious thousand years of peace upon earth, and good will to men. "Millennium" has come to be the synonym for "peace" and the antonym for "war."

The doctrines of the survival of the fittest, evolution, eugenics, national reform, world republicanism, and Christian socialism belong to the same family of which pacifism is the father and millenarianism is the mother. The idea is prevalent in pulpits and papers, that during the millennium, Christianity will sing its doxology, will reach its *summum bonum*, and we shall "bring forth the royal diadem, and crown Him Lord of all;" the long, dark battle of right versus wrong will have its termination, with right as victor; the kingdoms of this world will become the kingdoms of our Lord and His Christ; every knee shall bow and every tongue confess—in short, that universal conversion will result, and with Christ upon earth as its

temporal, literal king, all Israel will be saved, and we shall feed in pastures green, and dwell under the vine and fig tree of peace and plenty.

The world is tired. It is tired of sin and death and war. It longs for rest. It is homesick for a paradise of peace, and is in need of it, and will have it. It wants it, however, on the easiest terms. Consequently, when a thousand years of peace is offered, during which every one is to be saved, and Christ is to be here, the exhausted world is ready to rest its weary head upon this golden fleece of fancy. This trance of tranquillity is a fantasy which the devil himself has painted in pleasing colors before the fatigued world—a camouflage of eternal destruction. And that which appears to be a soft bed of roses will surely prove to be a mattress of thorns. The doctrine of a millennium of peace, during which Christ will reign upon earth, and all will come to the knowledge of repentance, is "a crinkum-crankum of a credulous crank."

The millennium is a Bible doctrine,—a thousand years of peace to the righteous, and isolation and destruction to





At the conclusion of the millennium, the unsaved, "the number of whom is as the sand of the sea," led by Satan, move in battle array against the city of God, wherein are the saved.

the wicked; a millennium which God makes, and not man. It is a definite, consistent truth in the Word.

As for peace, we are all lovers of it. The measure of our love is being taken in the amount we are spending in means and men in this present world struggle. The nations realize that in order to have peace, we must destroy the cause of war. But to have permanent peace, we must destroy the permanent cause of war, the author of sin and crime and war; and the cause of it all is the devil. He must be destroyed or chained in order that there may be lasting peace. Since this is impossible for man to accomplish, humanity must rely upon Divinity; we must rely upon God. And He has good news for us; for He tells us, in Revelation 20: 1, 2: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years."

#### THE DEVIL INCARCERATED

This is the text upon which the pacifist pulpit builds its Babel. The idea that Satan is to be bound for a thousand years suggests that there will be no temptation, and that consequently every one will of necessity be good. The binding of the dragon, the author of sin and death and war, means peace. The chaining up of Apollyon, the destroyer and curse of the earth, gives the earth a chance to blossom as the rose. The imprisonment of the prince of this world means the victory of the Prince of peace, the surrender of the nations to Christianity, and the glorious reign of Christ. This is the usual view of the millennium. But it is without warrant of the Word. We must stand upon God's word, or fall upon "the commandments and doctrines of men." It is a plain matter of whether we will build our house of hope upon the sand of error or upon the rock of truth.

To get at the truth in reference to the millennium, let us read further in the

twentieth of Revelation. Beginning with verse 2, we find that the angel laid hold on the devil, "and cast him into the bottomless pit, and shut him up, . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Then John has a vision of the saints during this time, and he says: "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection." Verses 4-6.

When Christ left the world, His promise was: "I go to prepare a place for you. And . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3. It is evident, from these words, that the kingdom of Christ is not of this world. He was going away to prepare a place for us. Notice, He does not say, I will come again, and you receive Me to yourselves, that where you are, there I may be. Not so. But He is to receive us to Himself, to take us to a place He has prepared for us. So we know that when our Lord comes, He will set up no temporal kingdom upon this earth; but at the very moment these lines are read, He is preparing for us a home in the "Father's house." (Verse 1.) In conjunction with this scripture, let our minds turn to Paul's testimony in 1 Thessalonians 4: 16. Paul tells of the circumstances relative to the appearing of the Master. He says, "The Lord Himself shall descend from heaven with a shout, . . . with the trump of God: and the dead in Christ shall rise first." Without controversy, then, this is the first resurrection, of which John speaks when he says, "Blessed and holy is he that hath part in the first resurrection." John says that the blessed and holy ones shall rise in the first resurrection, which occurs when the Lord descends from heaven to take His people to the mansions He has prepared for them. Paul says the same

of "the dead in Christ." Now comes the key to the situation. John says (Revelation 20: 6), "They shall be priests of God and of Christ, and shall reign with Him a thousand years." So it is clear that at the beginning of the millennium, Christ comes, "the dead in Christ" are resurrected, taken to the heavenly mansions, and there reign with Christ. "This is the first resurrection." "But the rest of the dead lived not again until the thousand years were finished." Verse 5. If the dead in Christ rise first, we must infer that "the rest of the dead" remain in their graves until the millennium is ended.

#### COSMOS BECOMES CHAOS

The next logical question is, What becomes of the living when Christ comes? And we need not be in darkness; for Paul explains, in 1 Thessalonians 4: 16, 17: "The Lord Himself shall descend from heaven . . . 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." Those who have been accounted worthy shall be caught up with the resurrected holy ones to meet the Saviour.

But what becomes of those who are not accounted worthy to have a mansion? Ah, Paul says again, in 2 Thessalonians 2: 8, "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

By this reading of God's word, we find that when our Lord comes, (a) the dead in Christ shall rise first; (b) the living saints are caught up with them to meet the Lord, and together they are taken to the mansions above, where they reign for a thousand years with Christ; (c) "the rest of the dead lived not again until the thousand years were finished;" (d) the rest of the living—that is, the wicked—will be destroyed "by the brightness of His coming."

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## THE SIGNS OF THE TIMES WEEKLY

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# The Impending Individual Crisis

*Humanity is inclined to move in masses, to rely upon the mind and judgment of the group; but an issue confronts every person which he must meet alone and unaided.*

By

ARTHUR S.  
MAXWELL

NOT a food crisis, nor a coal crisis, nor a railway crisis, nor a cabinet crisis, nor a crisis on the western front or in Italy, but a world crisis, the supreme event in the annals of this earth since the death of Christ.

The great war is a world crisis; so is the universal food famine, and similar by-products of the war. But there is a world crisis eclipsing all these in the magnitude of its scope and the solemnity of its consequences. It is a crisis of tremendous importance, involving everybody who ever lived on this earth.

While we regard the crises that are continually arising in the troubled world of to-day, there is one solemn fact which we are all likely to forget, and that is, that God is acting a part in connection with the human race. The dust of earthly events too frequently obscures our vision of the things pertaining to the kingdom of heaven. But there is a God in heaven, who made man, and placed him upon this earth, about sixty centuries ago. And God has always been deeply interested in the activities of the human race. His interest has never abated in the least, from the time when He first breathed into man's nostrils the breath of life. With unceasing vigilance, He has scrutinized every soul who has ever been born upon the earth. There is not one but whose every feature and peculiarity is familiar to Him. "The eyes of the Lord are in every place, beholding the evil and the good." Proverbs 15: 3. "The eyes of the Lord run to and fro throughout the whole earth." 2 Chronicles 16: 9. "Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with whom we have to do." Hebrews 4: 13.

## GOD'S PRIVATE DETECTIVES

To assist Him, God has provided Himself with a large staff of private detectives. These are sent forth, truly, "to minister for them who shall be heirs of salvation" (Hebrews 1: 13, 14); yet, while they are performing this beneficent work, they have ample opportunity to watch every action of those to whom they are sent. We do not know that the angels take imprints of our thumbs or fingers, but we do know that every hair of every head is numbered. Matthew 10: 30.

It seems more than probable that God has also established wonderful hearing apparatus; for though it is not definitely described, yet we are told that every word spoken by every soul is recorded. Matthew 12: 36. Some have thought this impossible; but when we think of the astonishing modern inventions of the phonograph, the gramophone, the dicta-

phone, and similar instruments, the creation of finite minds, we see that it must be well within the limits of possibility for an infinite mind to establish a device for accurately recording every word that is spoken. The ramifications of this machinery must be marvelous in the extreme; for at any time, at God's discretion, that which has been whispered in the secret chamber can be proclaimed upon the housetop. Luke 12: 2, 3.

Now all this information which God has been gathering ever since the foundation of the world by the assistance of these extraordinary creations, is not merely reported to Him and then allowed to pass into the oblivion of the past. Instead, it is most explicitly recorded in the ponderous books of heaven. Malachi tells us about one of these books. He writes: "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him." Malachi 3: 16. The book of remembrance is not the only book in heaven; there are others, one of these being the book of life. In these wonderful volumes is written all the information gathered by the private detectives, and by all the variety of other means that God doubtless has for gathering information concerning the inhabitants of this earth. Not one fact is omitted about any soul that has been born. The record is perfect and complete; and so carefully are all the facts preserved that at any moment, the name of any one of the myriads mentioned can be located.

## WHY ALL THESE MINUTIAE?

The question may arise in the minds of many, Why does God go to all this trouble to get such accurate knowledge about every soul? Jeremiah gives us a plain answer. He says: "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee: Thou showest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts, is His name, great in counsel, and mighty in work: for Thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." Jeremiah 32: 17-19.

Why, then, the trouble?—Because some day God is going to separate the good from the bad. The wheat and the tares may grow together for a long time; but finally there will be a harvest, when the wheat will be gathered into the garner, and the chaff burned with fire unquenchable. Matthew 13: 24-43. It is God's settled purpose to have a pure universe, without one trace of sin. And He will have it. God hates sin. To look upon this one world in His universe and see sin reigning here supreme, is a continual

grief to Him. He has determined and decreed that this shall not last. He purposes to root out and obliterate the evil that mars His fair domain. Many are the assurances which He has given that one day He will create "a new earth," in which will dwell no unrighteousness.

In this new earth will be placed those who lived meekly on this old earth. Matthew 5: 5. But how will God decide who are to inherit the joys and blessings of that new earth? Will He make an arbitrary, kaiserlike decision that so many are to be saved and so many are to suffer punishment?—No. Paul tells us that "He will judge the world in righteousness." Acts 17: 31. That His judgment may be righteous, and recognized as such by every creature in His universe, God will order a proper court sitting, at which witnesses will be called, and all records will be thoroughly examined. At this minute and hyper-careful inquiry, those wonderful old volumes will be opened which contain such exact information concerning the sayings and doings of every soul.

The prophet Daniel had a view of that righteous judgment, and he describes the event as follows: "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened. . . . And, behold, One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Daniel 7: 9-13.

## WHERE ARE WE ON THE DOCKET?

It is clear, from the foregoing, that sometime in the history of this world, God will call the case of every one, and announce who is worthy of eternal life, and who is not. But when will this be? Will it be, as so many have taught, at the return of Christ? Obviously this would be impossible. We could not imagine a complete investigation of the cases of myriads upon myriads of souls, and a righteous judgment, in the few minutes that it will take Christ to descend the skies. We conclude, then, that the investigation must be made before Christ returns.

And the Bible supports this position. From Luke 20: 35, we learn that those who are raised from the dead at Christ's second coming are "accounted worthy," which must mean that their cases have been fully examined beforehand, to see whether or not they were worthy of the privilege to be conferred upon them. A text in Revelation makes this even clearer. Christ, speaking to John about His return to the earth, says, "Behold, I



come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22:12. If Christ returns with the reward for every one, it is only reasonable to suppose that the investigation into every case, to see what reward should be given, must be finished before Christ comes back. Verse 11 gives the text of exactly such a decree as we should expect would be proclaimed under those circumstances, just prior to the second advent: "He that is unjust, let him be unjust still: and . . . he that is righteous, let him be righteous still."

This leads us on to another most solemn thought. Every prophecy in the Book of God points to the fact that the second advent of Christ is imminent. Look where you will in the prophetic books,—in Daniel and Revelation and elsewhere,—take what line of prophecy you please, and place these alongside the prominent facts of history, and you are forced to the conclusion that the return of the Saviour is now but a little way ahead. The signs foretold by Christ as coming to pass before His return have met perfect fulfillment. Signs in sun and moon and stars are now long in the past, and we are living between the falling of the stars and the day when the heavens shall pass away with a great noise and the Son of man shall be seen coming in the clouds of heaven with power and great glory.

If this is so, and, as we have found already, an investigation must be made before He comes, we naturally ask, Can that solemn inquiry be even now going on in the courts above?

The Bible does not leave us in doubt on this point. Indeed, it is perhaps more definite on this subject than on any other presented in the word of God, even than on the great event of the return of Christ; for it gives us the very year when the investigation was to begin.

#### THE EXACT YEAR PREDICTED

The prophecy which gives us the exact year of this solemn event is found in the eighth chapter of Daniel. Daniel hears some one ask, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden underfoot?" And a heavenly being replies, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." When Daniel heard this reply, being well acquainted with the scriptures which tell that a prophetic day is equal to a literal year (Numbers 14:34; Ezekiel 4:6), he was overcome with the terrible thought that the wickedness described earlier in the chapter was to continue for such a seemingly interminable period as two thousand three hundred years. He actually fainted at the thought. Later an angel came and explained more fully what the conversation had meant, particularly telling him the date when the period of two thousand three hundred years was to begin. According to the angel (Daniel 9:25), the years were to date "from the going forth of the commandment to restore and to build Jerusalem." Now we know, for it is an established fact in history, that the commandment to rebuild Jerusalem was issued in the year 457 B. C. Twenty-three hundred years from 457 B. C. would bring us down to the year 1844 A. D.

But, one will say, the prophecy must be wrong, because in 1844 there was no sanctuary to be cleansed. But stay! Paul enlightens us on this point in his epistle to the Hebrews. He says: "Now of the things which we have spoken this is the sum: we have such an High Priest, who is set on the right hand of the throne of the majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us. . . . For Christ is not



*The supreme court room, Washington, D. C. Very few men have to face the courts in this world when their lives are in the balance; but every man from Adam to this time is going to face God in the Judgment, and eternal life and death are the alternatives.*

entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Hebrews 8:1, 2; 9:11, 12, 24.

Then there was a sanctuary in 1844, not on earth,—the earthly sanctuary had long ago passed away,—but in heaven. But what could be meant by the cleansing of the sanctuary?

Remember that the expression was used for the benefit of Daniel, a Hebrew, a Jew; and every Hebrew knew that the phrase "the cleansing of the sanctuary" was a synonym for "the day of atonement," the most solemn day in all the Jewish year. And any Jew would know that the day of atonement was a separation day. On that day, a line was drawn between the good and the bad among the children of Israel. All the good in Israel then confessed their sins, came to the sanctuary, and were pardoned. On the other hand, all who refused to confess their sins and afflict their souls, were cut off. Leviticus 16.

So when Daniel heard the statement, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," he translated it in his own mind as follows: "After two thousand three hundred years there will begin a time of separation between the righteous and the wicked."

#### HEAVEN'S JUDGMENT PROCEDURE

Thus, according to that prophecy of Daniel 8:14, a separation between the good and the bad was to begin in the year 1844. In other words, the Investigative Judgment, which we have before found must take place previous to the return of Christ, commenced in that year.

There are various texts that throw light on the procedure in the court above. One of these tells us that "judgment must begin at the house of God." 1 Peter 4:17. Another tells us of the part that Jesus plays in that judgment scene. Indeed, He Himself said that those who confessed Him upon earth would be confessed by Him before the Father and His angels, but that, on the other hand, those who did not confess Him upon earth would not be confessed by Him when the need arose. See Matthew 10:32, 33. Place these texts together, and attach them to the wonderful scene described by Daniel in his seventh chapter. Think of the Father sitting there on the great white throne, in all His glory and majesty and splendor, around Him myriads of the angelic hosts. See the whole scene made still more brilliant and glorious by the entrance of the Son of man. Think of the time passing in the year 1844, when, according to the decree of God, proclaimed to the earth through Daniel, the investigation was to begin. Hear the command of God that the books be opened; and hear the angel, turning the first leaf of the first mighty volume, calling out the name of Abel, the first upon the list. Listen to his every word and deed reproduced in infinite detail from the accurately preserved records in the books; and then hearken with a thrill of emotion as Jesus steps forth and pleads for him, saying: "This man confessed Me before men; I confess him before Thee, Father, and before these angels. He looked forward to Me, and made the acceptable sacrifice; I plead My sacrifice, My blood, for him. Father, forgive him." The Father cannot refuse such a plea as this; and Abel's sins are forever blotted from the record, and his name is retained in the book of life.

Other names are considered. Presently the name of Cain is reached, and his case is scrutinized. Not one fact about him is overlooked. Even the horrible deed he perpetrated upon his brother is reproduced in all its tragic detail. Yet when all that can be said about him has been said, Jesus remains silent, for Cain repented not of the wickedness he had done. Sorrowfully God decrees that his name be removed from the book of life.

So one by one the name of every soul recorded in that book comes up for review before the great tribunal. Gradually the seemingly impossible task is accomplished, and eventually the cases of all the dead are adjudicated. Then the investigation proceeds to the living; and at last, when all is completed, the decree goes forth which tells that every one's future is eternally settled: "He that is unjust, let him be unjust still; . . . and he that is righteous, let him be righteous still."

#### AN INDIVIDUAL ISSUE

How solemn, then, is the time in which we live! For seventy-four years, the heavenly court has been sitting. Truly there was a gigantic task before it; but we must remember that there were gigantic intellects coping with the task, so it is well within the bounds of possibility that even now they have completed the cases of those who are dead. It may be that our names are only a little way further down the list, and will come up for review and final judgment very soon.

What, therefore, is the real crisis, the supreme crisis of the hour? Not the



bending, straining battle front, or the rise and fall of statesmen, but the fact that the Investigative Judgment in the courts above is rapidly nearing completion. This is the great world crisis. But it is particularly an individual crisis; for any soul who has not fully accepted Christ, confessed Him before men, and stood faithfully for His truth on earth, will not be confessed by Christ in heaven. Instead, his name will be blotted from the book of life, and a portion with the transgressors will be appointed him.

The great need of the hour for every soul is Christ. We must each engage Him as our solicitor and advocate, to represent us before the heavenly tribunal. He is willing and able to do this;

all that is necessary is that we come to Him and cast ourselves and our all at His feet.

We know not how soon the final decree will be proclaimed, announcing that the case of every one is forever settled. How solemnly should we take to heart the exhortation of the prophet Zephaniah: "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 2, 3.

shall be whiter than snow. Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice. Hide Thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from Thy presence; and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation; and uphold me with Thy free Spirit. Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Psalm 51: 7-13.

#### CHRIST GIVES HIS PEACE

The justified soul has the promise of a peace unknown by men living in sin. Christ says, "Peace I leave with you, My peace I give unto you." John 14: 27. There can be no excuse for a person walking in the light, having the consciousness that he is accepted in the beloved and is adopted into the family of God's dear children, to go about under the cloud of condemnation. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Romans 8: 1, 2. Is this your experience? If not, let me assure you that God has heights and depths of His riches that He is anxious for you to enjoy. If you are under the cloud of condemnation, confess your sin, and believe the promises of God, and declare your freedom in Christ. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3: 20-22. Such precious promises as these, the Lord has given to encourage us. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." Micah 7: 18, 19. We should believe these promises, for it is by believing that we become partakers of the divine nature; and we are assured that thereby "are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature." 2 Peter 1: 4.

The one who takes these promises at one hundred per cent valuation can know no defeat. He will enter into the joy of sonship with Jesus Christ, and he will behold the love and care God bestows upon His creatures in a new and living experience. He will say to the church, "Comfort ye, comfort ye My people, saith your God. . . . And cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Isaiah 40: 1, 2.

No one should attempt to defend the truth. Truth needs no human defense. Truth is indestructible, therefore it is eternal. Truth protects its advocates. The word of God is truth. That Word is the only protection Christians require for their work and their faith.

GEORGE TEASDALE.

## ALL CONDEMNATION REMOVED

### Steps in Redemption—III

BY R. A. UNDERWOOD

"BLESSED is he whose transgression is forgiven, whose sin is covered." Psalm 32: 1. The apostle Paul, in Romans 4: 6-8, voices the language of David in these words: "Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." The Jewish translation of Psalm 32: 1, 2 reads thus: "Happy is he whose transgression is forgiven and whose sin is covered by repentance. Happy is the man to whom the Lord imputed not iniquity."

In harmony with this thought, the apostle Paul says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Romans 5: 1. This experience brings peace and happiness in the assurance that the righteousness of Jesus Christ, like a pure robe of light, covers all our sins. In Ephesians 1: 6, this truth is expressed in these beautiful words: "To the praise of the glory of His grace, wherein He hath made us accepted in the Beloved." Enshrouded by the protection of Jesus Christ, the soul is recognized as right; and God, looking upon the individual, does not see his sin, but sees only Jesus Christ, who covers the individual. Thus the right doing of Christ is imputed to every one who has confessed his sin, so long as he walks in all the light of heaven shining upon his pathway, be that light more or be it less. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John 1: 9, 7.

This robe of righteousness is represented as a beautiful wedding garment, by Christ and the prophets of old. The prophet Ezekiel, speaking as the voice of God, says: "I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful

crown upon thine head. Thus wast thou decked with gold and silver; and thy raiment was of fine linen, and silk, and brodered work; . . . and thou wast exceeding beautiful. . . . And thy renown went forth among the heathen for thy beauty: for it was perfect through My comeliness, which I had put upon thee, saith the Lord God." Ezekiel 16: 11-14.

Why should not the soul of man be happy in this blessed experience of having his sins covered by the holy life of Jesus Christ? In this condition, not only are our sins covered, but a new heart, or purpose, is created in the individual. David speaks of this change in these words: "Purge me with hyssop, and I shall be clean: wash me, and I



"There is therefore now no condemnation to them which are in Christ Jesus."



# THE WORLD IS STUDYING

*A good fruit of the war, or at least a fruit which is maturing in war times, is the fact that sober men and women have taken the Bible from the shelf and are reading its neglected books with zeal.*

By STEMPLE WHITE

THAT a world crisis is upon us, probably every one who will at all seriously think, is aware. Present world conditions have so aroused the general public to inquire, "What is the meaning of these things?" that the long neglected Bible is being read, with the result that the world is fairly gripped with the solemn question, "Is the second personal coming of Christ near at hand?"

"It is but what would be expected from the history of the past, that the present crisis, with its terrific conflict of the nations, its enormous suffering, and its peril to the cause of righteousness, should lead men to turn in increasing measure to the interpretation of prophecy," writes Prof. Williston Walker, of Yale University. Since the second advent theme is so clearly emphasized all through the Bible, and is the very objective point in the great lines of Bible prophecy, it is not at all strange that reading the Book should awaken the people along such lines.

Before the beginning of the present war, a Prophetic Bible Conference was held at the Moody Bible Institute in Chicago, February 24-27, 1914, and prominent clergymen of various denominations from coast to coast were present. A stenographic report of the conference, including a list of the exponents of premillennialism, was published in book form, under the heading, "The Coming and Kingdom of Christ." There followed in its wake, all over the country, many local conferences, each of which was in turn attended by ministers of various denominations.

In the July 4, 11, and 18 issues of the *Congregationalist and Advance*, full-page advertisements appeared under the bold heading, "Is Christ Coming Now?" A subhead read: "Here's one of the Big Questions of to-day. The present World Crisis stimulates the discussion." Then followed the announcement of "a Great Series on a Great Subject,—the most important in years," in which nine special articles were to appear in the *Congregationalist and Advance*, on various phases of the second coming, from the pens of theological professors and school men, representing Yale, Princeton, Harvard, Union Theological Seminary, Hartford Seminary, and the University of Chicago. One of the most striking features in this whole series of special articles on one of the "big questions" of the day is the almost total absence of Holy Scripture. When we bear in mind that some among these writers are

higher critics of the most pronounced type, we will at once conclude that while the general public are really asking for "bread," to many an earnest, hungry soul are handed "stones" instead.

However, a hungry man will not be satisfied with empty tin cans or beautiful cut glass dishes. He needs food; and he will find it, too, if possible. He cares more for the satisfying Word than for "sounding brass, or a tinkling cymbal."

Around many a family altar are men, women, and children gathering to study the subject of Christ's soon return to this earth.



"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matthew 5:6. Concerning His own special revelation of events which lead up to the second coming, the Master again says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Revelation 1:3. Those who really desire to know "the way, the truth, and the life," will, like Cornelius of old, be brought into touch with those who hold the keys, the "word of God" teachers.

#### CHRIST ENDORSED THE BOOK OF DANIEL

The book of Daniel is the Christian's Old Testament time-table of events; and the Master Himself commends the whole book, in the impressively few words, "Whoso readeth, let him understand." Matthew 24:15. The book of Revelation is the Christian's New Testament time-table of events; and a triple bless-

ing is pronounced on any earnest reader of the Master's special revelation to man. (Revelation 1:3.)

It is to be regretted that the *Congregationalist and Advance* of July 11, 1918, in the discussion of the question, "Is Christ coming now?" editorially said, "We are convinced . . . that the two apocalyptic books, Daniel and Revelation, must be ruled out altogether." What would you think of a traveler who would throw away his only infallible guide-book? The Irishman's description of a lace curtain as "a lot of holes tied together," fitly describes the mutilated Bible of the destructive critics. In these days of "Lo here" and "Lo there," when every wind of doctrine is blowing, and all, too, in and under the very name of Jesus, the honest investigator desires "an anchor of the soul, both sure and steadfast." The infallibly written Word is that anchor.

At the first advent, when Jesus was born in a Bethlehem manger, the nominal clergy were absolutely unaware that the long promised Messiah and Lamb of God was already in their very midst. They should have known, for some time, as did Simeon and Anna, that the Saviour was soon to appear as a babe (Luke 2:25-38); and in the light of many definite prophecies which were in their possession, they should have heralded the good news to the world. Snared by higher criticism of that time, they stumbled at the plainly written Word. Wise men from the east, who had been led by a star sign to Jerusalem, inquired, "Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him." Matthew 2:2. These few believers in the star sign of the first advent stirred Jerusalem. Herod the Idumean was greatly troubled, for he feared a claimant rival from among the Jews. He "gathered all the chief priests and scribes of the people together," and "demanded of them where Christ should be born." Verse 4. Thus they were forced, by certain circumstances, to study the Scriptures and announce results; yet few of these religious leaders took enough interest themselves in the matter, to go to Bethlehem and investigate, or to identify themselves with the Master when He began His public work.

It is very pertinent to inquire, in these times just previous to the glorious return of the Messiah, Is the second house of Israel stumbling over the Word because of neglect of Bible prophecy, and also because of acceptance of the teachings of the higher critics? See Isaiah 8:14-17.

In holy vision on Patmos, John had a foreview of the gospel ultimatum in its finishing, loud-voiced, mighty, world-wide sweep in these latter days. (Revelation 14:6-14.) As at the first advent, so concerning the second advent also, a star



sign figures. (Matthew 24: 29, 30; and Revelation 6: 13-17.) And by the way, that wonderful meteoric shower of November 13, 1833, was foretold by Jesus Himself, in answer to the question, "What shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3.

Religious leaders have to meet the issue, and even higher critics are forced to deal with the question of Christ's second coming, in their analysis of Bible prophecy. In the face of the Master's own declaration that "My kingdom is not of this world" (John 18: 36), a professor of the Chicago University, who teaches evolution and world conversion, recently wrote, "To bring Jesus into control of human affairs is the real coming of the kingdom of God upon earth."—Prof. Shailer Mathews, in the *Congregationalist and Advance* of August 15, 1918.

#### SIDE-STEPPING THE ISSUE

As a number of clergymen of a leading denomination were returning from their denominational convention, one of them remarked: "The Seventh-day Adventists tell the people that the Lord is coming soon. People get all stirred up over the subject, and I hardly know how to meet the situation."

"Oh, there's nothing to that!" said the foremost minister.

"But they read it all right out of the Bible, and they present historical matter that is hard to get around," replied the first speaker.

"Why, that whole thing is easy," said the leader of the leaders. "This is the best way to meet it," opening to Matthew 24. Then, in utter repudiation of the teaching of the whole chapter, in which Jesus Himself gave most definite signs as to how we may know when His coming is near, "even at the doors," this clergyman singled out verse 36, "Of that day and hour knoweth no man, no, not the angels of heaven, but My Father only," as evidence that we were not to know anything at all even about the nearness of the Lord's return. Totally ignoring the wonderful fig tree illustration, and the observation about the "days of Noah," which are found respectively before and after verse 36, the other ministers rather seemed satisfied with such a ridiculous explanation. Yet one was courageous enough to remark, "That may sound easy enough here, but it does not work that way out in the field."

And so the discussion of the "big question" is on. An ever increasing number of books, magazines, pamphlets, and tracts are pouring from the press, dealing with the question pro and con; and it is more and more finding its place in that greatest of all means of communication, the daily newspaper. At conventions, in the homes, in the shops, and on the busy thoroughfares of travel by land and water, the second coming of Christ is discussed. Recently I placed two subjects before an enthusiastic audience for them to vote on as to which they would prefer to have presented at the next service. One was "The World War, Its Cause and Meaning in the Light of Bible Prophecy"; and the other was "The Second Coming of Christ." The latter subject was almost unanimously chosen. God's Spirit is impressing hearts; for "He will finish the work, and cut it short in righteousness."



## THE ONE BOOK NECESSARY

BY FRANK A. COFFIN

"THERE are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." John 21: 25.

The three years of Jesus' ministry on earth are only a small part of His life. Nay, more, the thirty-three years of His life on earth compose a very small fraction of His existence, for "He is before all things, and by Him all things consist." Colossians 1: 17. He, "the Word of God," "was in the beginning with God." John 1: 1, 2. In the distant ages of the past, Christ lived with His Father. More than nineteen hundred years have passed since He ascended on high; and there, with the tenderest mercy, He has been interceding on behalf of the sinful race He came to save.

Jesus might have given us a record of His heavenly life, as well as of His earthly life. He, "in whom are hid all the treasures of wisdom and knowledge," might have told us how, through the ages of eternity, He dwelt with the Father, doing "always those things that please Him," creating myriads of starry worlds on high, teeming with life. He might have given us the details of His heavenly existence. But what a ponderous volume would this have been—nay, what a library of volumes would have been needed for such a record! Nor would an earthly lifetime have been sufficient for their perusal.

God, in His infinite love for humanity, saw that it would not be best to place before mankind such a mass of matter that the human mind could not grasp it. Knowing our frame, and remembering that we are but dust, it pleased Him to instruct humanity as far as minds of men could grasp, and still to present a complete account of the supreme sacrifice of our Lord. The Bible tells that which is essential for man's salvation. In it our Creator tells us what we must do to be saved. He has pointed out the way of life. He lovingly entreates us to accept the divine sacrifice, to grasp the hand of love reached down to lift us from the depths of sin.

Written by men of diversified talents, living not in one generation, but thousands of years apart, yet all under the inspiration of the same Holy Spirit of God, the Bible is a complete, harmonious whole. Throughout its sacred pages, it points us to the Lamb of God. All its lessons, its admonitions, its reproofs, its warnings, all its faithfully chronicled narratives, point us to the great Sin-bearer, the Saviour of the race. Accepting Him, we may find pardon for sin, and grace to live His life. Receiving into the heart His Holy Spirit, we may know the joy of salvation. Cherishing His word, we may know that it is indeed spirit and life.

God purposes to unfold to human minds, throughout the endless ages, the riches of His wisdom and knowledge. In that better land, where sin and sorrow, death and pain and weeping, shall be no more, He will reveal in greater fullness the matchless riches of His omnipotent power and goodness. If we now learn from our lesson book, the Bible, the rudiments of salvation which God is endeavoring to teach us, we may be privileged to enter into that higher school above. There, with renewed vitality, with the keen insight and retentive memories of a sinless land, we may, throughout eternal ages, learn the wonders of the vast universe of God.

May the precious Bible be the man of our counsel. May we often think of its sacred lessons. May we receive its precious truths into good and honest hearts. May we obey its admonitions, that characters of perfection may be formed in us, and we be accounted worthy to enter into the joys of the earth made new when God brings home His people.

#### The Test

"THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." 1 Corinthians 13: 1-3.

Without love, we are but a tinkling cymbal; there is nothing to us but jingle. Even though we may understand all mysteries—may have reached great heights in knowledge—if we do not have love in the heart, we are but ciphers. We may engage in some great humanitarian work, give our lives to it; yet if there is no love for others in our hearts, it will amount to nothing. The supreme test of religion is love.

G. B. THOMPSON.

THE temple of God in the future life is made of building material gathered out of the present. Now men are showing of what stuff they are, and whether they can be used in the building of the eternal temple. To be a pillar then, we must be a support now, in the house of God. If we are to be living stones then, we must show ourselves to be stone material now. Wood, hay, and stubble will not go through the last great fire, so will form no part of the heavenly temple. This life determines whether we are suitable material for use in building God's habitation.

L. A. HANSEN.





## UNCLE SAM'S DEPARTMENT

### Make It Unanimous

ACCORDING to the latest advices, it seems quite probable that the President will not be allowed, because of pressing duties at Washington, to come West on his speech-making tour in behalf of the fourth Liberty Loan.

It is a stupendous task to raise the vast sums of money needed for the prosecution of the war. Still, if each one of the hundred million Americans will do his or her duty, it will be comparatively easy. And one of the greatest points in the mind of the Administration is that this loan shall reach the highest possible point in the number of individuals who shall subscribe to it. The large number of individual subscribers will show unity and the determination of the nation in the task before it. This unity and determination, when it is properly manifested, may be the means of saving many valuable lives. For if it is known that America is a unit in prosecuting this great task, the foes of our nation will see the uselessness of their struggle, and the necessity of seeking a peace that will be acceptable to our nation and its allies.

No investment on earth is safer than that of United States government bonds. This nation has a stability that but very few nations in history have ever enjoyed. The great test of loyalty is not our willingness to talk, but our willingness to do. The loyal citizen will have no difficulty in discerning the path of duty in this trying hour.

### To Provide for Peace

In the editorial section of a late New York *World*, Wesley McCormick reports a very interesting interview that he has had with Franklin K. Lane, secretary of the interior. Mr. McCormick quotes Secretary Lane as pointing out that America "is almost as totally unprepared for an absolutely certain crisis just ahead as two years ago she was unprepared for war. America is unprepared for peace."

At first, it might seem strange to speak of our nation's not being prepared for peace. But nevertheless, such is the warning; and, as Mr. McCormick suggests, "Secretary of the Interior Franklin K. Lane is surely not an alarmist. He is a wholesome, whole-souled Western American with unbounded confidence in the American people."

Another paragraph from Mr. Lane reads: "We were unprepared for war, because the vast majority of the American people believed that war was almost impossible. But everybody believes that peace, not this year, but sometime, is not only possible but sure. If we do not prepare for peace in time of war, we cannot plead ignorance. We shall stand as a nation convicted of culpable negligence."

"But what preparation is necessary for peace? And would the crisis be comparable to the shock of war?" was asked by Mr. McCormick. To this the secretary replied:

"In many ways, the crisis will be more acute. We went into war gradually. The clouds gathered a full year before the declaration of hostilities, and it was another year before we could begin to fight in any consequential way. But peace will not come gradually. Two years was a marvelously short time to adjust ourselves to the change from peace to war. The readjustment, whether it comes this year or five years hence, must be a matter of weeks.

"We shall soon have 3,000,000 soldiers under arms. We may have twice, perhaps three times that number, before the war is ended. What are we going to do with this army after it is demobilized? Aside from this, a greater and greater percentage of our people are being employed in the war industries. What will happen when the wheels of our war machine suddenly stop? Do you know what happens in a small town when its main industry shuts down?"

Secretary Lane is not seeking to alarm the nation, but the Department of the Interior is busily engaged working out a plan by which it is hoped to meet the conditions that confront us. The Department of the Interior finds that there are some 15,000,000 acres of land that may be placed under irrigation. There are also seventy or eighty million acres of swamp lands that would make some of the best farming country in the world if suitable dikes and drainage were used to reclaim this domain. Then in addition, there are about two hundred million acres of once wooded lands that have been cut over, which could be turned into valuable farming properties if proper efforts were put forth to do so. In other words, there are 300,000,000 acres of valuable lands that could be reclaimed and put under cultivation.

The food problem, which is one of the great questions of the hour, will be a still greater question when the war is ended. No individual or group of individuals would be in a shape to reclaim these lands. But the government itself could take hold of such a great project; and the men who have become accustomed, through the organization of the army, to do tremendous tasks, would here find a splendid outlet for their trained abilities, and the lands thus reclaimed would afford abundant homes for the returning soldiers. It is not proposed to give this land to the soldier, but to open the way for him to pay for it on easy payments.

We are glad that the secretary's plan, if we understand it correctly, does not call for paternalism on the part of the government. The government would

merely do the part that no private citizen could do, and that it would not be proper for any group of private individuals to take hold of. Then this reclaimed land would be divided up into small farms, and each returning soldier would have an opportunity to stake out his parcel of ground and proceed to earn it in an honorable way from Uncle Sam.

Secretary Lane points out that these returning soldiers are self-respecting Americans, and they will not desire charity, but an opportunity to do the deeds of independent citizens.

### What Comradeship Means

ON April 6, 1917, we as a government and as individuals took upon us strong obligations. On that day, we allied ourselves with England, France, Russia, and their comrade nations; and in so doing, we plighted our troth with them. We therefore must share their reverses, their wants, their urgent needs, as well as their successes and abundances. The San Jose, California, *Mercury-Herald* expresses their distress and our duty thus:

"Our allies have fought four years with alternate success and failure. They have had high hopes and deep despairs. They have seen fine plans come to naught; they have experienced blunders, inefficiency, and in endless ways have had the postponements of hope that make the heart sick. Through all this, they have been steadfast and true to the common purpose; the confident tones of their leaders have never wavered. But in spite of all this, we would be foolish to deny all experience with human nature. There are more people in England, France, and Italy longing for peace to-day than there were a year ago, more and more who are willing to accept a compromise peace, more and more who are worn out with war, and would accept peace on any basis. These, of course, are in the minority; to-day they are powerless against the overwhelming determination of the majority to go on to victory. But theirs is a minority that grows in strength with time and disappointments.

"Hunger is the great corrosive that attacks morale, the hunger that brings on brooding, that kindles suspicions and creates wild imaginings and builds up false structures. Hunger broke the morale of Russia; hunger turned the mikado worshipers of Japan to riotous destruction and defiance of all constituted authority. This degree of hunger is, of course, not possible in western Europe; but hunger in reality is a relative matter, and a much less severe pinch might easily tempt the hungry to listen to the peace words of autocracy. To a hungry man, any argument looks reasonable the conclusion of which leads to food.

"These facts should never be long absent from our minds. It is not by any means sufficient that we send soldiers to France to support the soldiers of our allies. . . . This cannot be done with fine phrases or by an exchange of official compliments. It must be done by making life tolerable, and the first requisite is food."

Our participation in this war in the cause of world right must impel us to do more than talk loyalty or buy bonds or Thrift Stamps. We must control our stomachs if we are to control the enemy.





# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER

## MIRACLES AND THE NEW CREATION

MIRACLES are not doubted by the person that is in living touch with God. He who has enjoyed the miracle of conversion and of pardon for his sins, knows, from a definite experience, that there is a divine Spirit acting with mighty power through the living Word of God. Says the apostle Paul: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. The marginal reading of the Revised Version on this text affirms that "if any man is in Christ, there is a new creation."

This "new creation" is the thing that the individual experiences in conversion, and it is a matter of daily knowledge with him in his relations with the Lord Jesus Christ. We are not talking about the one who nominally joins the church and who merely has his name on the church roll. There are thousands upon thousands of these who know nothing about the living experiences that come through the personal knowledge of Christ. We are referring to the one who has been actually converted.

This conversion may have been quick, instantaneous, so to speak, or it may have been through a gradual process that had been working in the life for years; but finally the climax is reached, and the soul recognizes the fact that he is out of harmony with the ways of sin, and is in constant warfare with evil within and without his own life. His envyings, his hatreds, and all the rest of his evil propensities are being dissolved, or held in submission by a power that is as real to him as the sun that is shining over his head.

The scribes and Pharisees in the days of Christ rejected the cleansing from sin which the Master offered through conversion. They rejected also the miracles, even the raising of the dead, which He performed before their very eyes. The scribe and the Pharisee were not able to see really the miracle performed in the open light of day; but the soul that was touched by the blessed power of Christ experienced a miracle in his own life that was altogether beyond dispute, and he was thereby led to recognize the miraculous power of the Lord.

Sin has a blinding effect upon the mind. If we would be able to see straight upon all questions, we should submit to the cleansing power of Christ, so that we may have the experiences of this new creature, and know for ourselves the certainties and the realities of divine grace.

## THE LIGHT BEYOND

Do you know, from a living experience, the comfort, the consolation, the power, that such words as the following bring into the soul?

"The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2:11-15.

All men may have the grace of God. This grace accepted brings salvation, and the heart thrills with delight while "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Every one is invited by our heavenly Father and by His Son Jesus Christ, in these times of storm and stress, to enter the Heaven-appointed haven of security. Each one may have it. There is no exception to the rule.

God has given us His word. He has accompanied that Word by His Spirit. The Word and the Spirit bring to the individual the presence and power of the Lord Jesus Christ. Take the promises of that Word, take the precepts of that Word which are given to govern our conduct, and study them in the light of God's Spirit; and as you do, an indescribable joy and confidence floods the soul, for you are enabled, even in this trying hour, to know what will be the outcome and to see the glorious light beyond.

## TO DISTINGUISH THE ANTICHRIST

THE Bible mentions the antichrist that is to come and also speaks as though many lesser false Christs and false prophets would arise. The antichrist, or the false prophet, in whatever form he may come, would be readily acknowledged as a counterfeit, provided we knew him or recognized him as such.

But the counterfeit must look as much like the genuine as possible. It must have many good points and appearances in order to deceive. Only the expert can distinguish the genuine.

The man who has constantly to handle coin and throw out the counterfeits becomes expert by the study of coins and by a full knowledge of what the genuine should be. He studies to become perfectly familiar with the true article.

In like manner, we are to know how to detect the false Christs and the false prophets when they arise. We are to study the genuine Christ as revealed to us in the word of God. We must know Him by a living experience. We must know



British Official © Underwood

A motor dovecot being loaded with pigeons preparatory to going to the front line. They are an indispensable factor in communication, and are relied upon when telephone and telegraph connections are severed. Mortality due to bullets, hawks, and gas is about two per cent.

what He means when He says, "Lo, I am with you alway." God's word, when accompanied by His Spirit, floods the soul with light, and enables one to distinguish readily between the false and the true.

## MINIMIZING CONVICTION AND FAITH

THE Presbyterian very properly deploras the fact that "there has been a tendency to minimize faith and conviction of the truth, and to put in its place mere emotion and activity."

It is important that we should have the truth. Otherwise the Master would not have said, "Sanctify them through Thy truth: Thy word is truth." John 17:17.

It is important that we should have a correct faith. Otherwise Jude would not have exhorted that "ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

It is important that we should have sound doctrine. Otherwise Paul would not have been inspired to write to Timothy: "Till I come, give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Timothy 4:13, 16.

God can do little for the bigoted soul unless he will submit first to the processes of divine power and teaching that will relieve him of his bigotry. We may be conscious of possessing God's own truth; but if we are true followers of Christ, we will not become bigoted over it. There is no place for bigotry with the follower of the Nazarene.



*Many maintain that God cannot mean that a specific day each week is to be observed, such being impossible on a round earth, where even mariners note a change in the days of the week.*



# THE MARKED BIBLE

PART THE EIGHTH

BY CHARLES L. TAYLOR

"THIS is Dr. Spaulding's hour," the captain began, "and with his permission, I will consent to make a few observations regarding the day line."

The Rev. Mr. Spaulding smiled rather faintly, and in a somewhat hesitating manner, seemed to give consent. The entire situation had proved a great disappointment to him; and now he was really obliged to give place, without having made any substantial gain.

As Captain Mann arose, a happy thought seemed to strike him, and he smilingly suggested a round table, or question box, that thus all might have opportunity to bring out any phase of the question not clear to them. The question box idea prevailed.

"Before the questions are proposed," said the captain, "allow me this brief word: The day line is one of the very simple problems of life, so simple, in fact, that I have often explained it without difficulty to children. Instead of its being a matter for confusing minds and causing a loss in the count of the days of the week, it is the one thing that prevents any and all disturbances in our reckoning. It is a great and wonderful world regulator, preserving to all the nations of the earth the identity of our days."

"Do you mean to say, captain, that the fact that the world is a globe makes no difference?" asked a lady missionary from Ohio.

"That is the thought, madam. It matters not whether one is at the poles or at the equator, whether traveling by sea or by land, whether going east or going west, the day is an absolutely fixed quantity of time, and may be scientifically and accurately known at any place on the earth's surface."

"Well, I have heard it said, over and over again," stated a simple but well meaning man seated near the captain, "that time is really lost or gained—that going in one direction, you lose; while in the other, you gain. How could preachers say that if it isn't so?"

"I am sure I cannot answer your query as to why preachers have taught you what you say they have taught regarding the day line. But let me say to you and to all, that there is no such thing as gaining or losing time. The expression is unscientific, and indicates something that is only apparent, not real."

"Let me illustrate: Two men—twins—start from New York to make the journey around the world. One goes eastward, the other westward. They finally come together again in New York, after

a lapse of several months; but he who went eastward finds himself exactly the same age as his brother who traveled the opposite direction. They compare figures, and find that it took each of them the same number of days, hours, and minutes to make the trip, though one added a day and the other dropped a day.

"Now, if it is actually true that one gained and the other lost a day, there must have been two days' difference in their ages at the journey's end. [Laughter.] And if they had repeated the process a sufficient number of times, there would have come a time when one would be old enough to be the other's father. [Prolonged laughter.]

"You all see how ludicrous the matter appears when analyzed but a little. The truth is, the whole question is one not of gaining or losing time, but of computation."

"I CARRY with me," said the captain, "an extract from an article on the day line which I read many years ago, and which, with your permission, I will read. It states the whole proposition more clearly than any word of mine could possibly do. Here it is:

"The revolutions of the earth itself, as measured at fixed localities, are what measures and numbers the days, not the revolutions which may be indicated in the diary of a traveler. A person traveling east or west around the world, puts himself at variance with the numerical order of its revolutions as computed at any fixed point; and that variance must be corrected, and that is all the question there is involved in keeping a definite and identical day on a round earth. Attending to this one point, a person need never lose the definite day."

"To illustrate: Let us suppose a man to start from some point which we call A, and travel eastward. Suppose he is able to make the circuit of the earth, and come back to his starting point, in just ten days. Every day, of course, he is carried around by the revolution of the earth. But traveling, as he is, with the earth, from west to east, he each day gains upon it one tenth of its circumference; and in ten days, he would gain ten tenths, or a whole circumference. Thus when he arrives at A, he finds that those who have remained there, have marked ten revolutions of the earth, and have had ten days of time. But the earth has taken him around as many times as it has them, and in addition to that, he has passed around once himself, which is the same as another revolution

for him, making eleven, and giving him, according to his calendar, as he has kept it from day to day, eleven days instead of ten. What shall he do with that extra day?—Drop it out of the count. Why?—Because he knows that the earth itself has made but ten revolutions, as marked at A; and it is the revolutions of the earth abstractly considered, not the times he may go around it, that marks the days, and he must make his count correspond to that of the earth wherever he is.

"If the person goes around the earth westward, this process is simply reversed. If he travels at the same rate, his journey each day cancels, or causes him to lose, so far as his count is concerned, one tenth of a revolution of the earth. In ten days, he would lose a whole revolution, and would find, when he came around to his starting point at A, that his calendar showed but nine days instead of ten. What should he do?—Add into his account that lost day. Why?—Because he knows that the earth has made ten revolutions. Although he has himself, like the other man, been around the earth once, it has been in such a direction as apparently to cancel one of its revolutions, and take it out of the count, instead of adding one, as in the other case; and now he must add it in, to be in harmony with the real condition of things."

"A common illustration, which may be observed almost any day, may serve to make it a little clearer to the minds of some. Suppose a freight train a quarter of a mile in length. It starts, and moves along slowly the distance of its own length, or a quarter of a mile, bringing the rear of the train, when it stops, to the same place where the head of the train stood when it started. Suppose now that a brakeman started from the rear of the train, when the train started, and walked along on the cars toward the front, his rate of motion being the same as that of the train itself. When the train stops, he has reached the head of the train, so that although the train has carried him but a quarter of a mile, he has walked another quarter, and so is, in space, half a mile from where he started. But suppose another brakeman, when the train begins to move, starts from the head of the train, and walks toward the rear at the same rate of motion. When the train stops, he has reached the rear; but his motion, being opposite to that of the train, has just balanced, or canceled, for himself, the motion of the train, and so he finds him-



self, when the train stops, in space, or compared with surrounding objects, just where he was when the train started. Thus brakeman No. 1 walks a quarter of a mile, doubles the movement of the train, and finds himself at last half a mile from where he started; and brakeman No. 2 also walks a quarter of a mile, but his motion cancels the movement of the train, and he finds himself at last just where he was in the beginning. On the same principle it is that one going around the earth eastward adds a day to his reckoning, while one going around westward loses a day out of his."

**M**R. SEVERANCE, the merchant, now asked the privilege of supplementing Captain Mann's extract by one which he had preserved. He read as follows:

"The reason for this [the adding or dropping of a day at the day line] will be apparent upon a little careful thought; for it is always sunset at some point on the earth, and always sunrise, and noon, and midnight, at other points at the same time. Let us imagine that we could travel around the earth as rapidly as the earth revolves upon its axis, and we start out from London, or from any other place, at sunrise on Tuesday morning, and travel west. It would remain sunrise of the same day with us all the time. Yet when we came to the starting place, we would have to call it the next day; for those who remained there, would have had noon, sunset, midnight, and now would have their second morning, which would be Wednesday. Therefore we must change our reckoning, so that at that instant, in any place east of London, we would call it Tuesday morning; but at any point west of that line, it would be Wednesday. That would be the place where the day would change. But for convenience, men have chosen a line that passes through no habitable country, and have fixed that point as a place where the day would change. We may believe, too, that this is the line on which the Maker designed that the new day should begin. Now it makes no difference at what time we cross that line either way; we must recognize that there is one day on one side of it, and another day on the other side. The line chosen is the 180th meridian of longitude from Greenwich.

"By this arrangement, each day is measured off by one revolution of the earth; and when it is finished, it is discharged from the calendar, and a new one takes its place at this point. Hence, wherever we may be on the face of the earth, the day comes to us with its full measure of twenty-four hours, and then is succeeded by another of exactly equal length. It is true that by traveling east or west, the length of the day may be varied; but at the day line, these variations are all rectified, and in circumnavigating the globe, one finds that he has done so without disarranging his calendar."

"Say, captain, who fixed up this day line scheme? And, say, was it agreed to peacefully?" The speaker was a rough-and-ready man from the Western plains, as jovial as he was rough.

"Our friend has suggested a good thought, Captain Mann; so please tell

us something of the day line history," said Mr. Severance.

"The day line is a natural result of the order of the peopling of the earth. Taking my Bible, I find that the cradle of the human family, after the Deluge, was in the valley of the Euphrates, in the eastern hemisphere. From that point, they went eastward and westward to the farthest parts of Europe and Africa, and centuries later, still farther west, across the western hemisphere. The day originally known in the Euphrates Valley was carried unchanged both east and west, the only difference being that as they went east, they began it earlier, while as they went west, they began it later.

"That this is true is easily seen from the fact that one may begin a journey at Peking, in China, and travel westward to San Francisco, and all the way around, will find his computation in perfect agreement with the time of the places through which he passes. In other words, he is following the natural route of the day, and thus need make no change. If, however, he goes east from

"Not in the least, sir," was the reply. "It aids me in my keeping of Sunday, just as it aids every one who is conscientiously seeking to obey God's commandments."

"**S**AY, captain, I'm not a Christian, and don't keep any day, you see; but ever since I was a boy, I have wondered about this Sabbath matter, which the preachers were arguing yesterday. I can understand about the day line now, but I want to know if you honestly think people keep God's commandment when they keep Sunday. Is Sunday the seventh day of the week? I could almost believe it is, if you would tell me so. What do you say, captain?"

The simplicity and sincerity of the questioner awakened in the captain a tremendous desire to confess what he was rapidly coming to see; namely, that the fourth commandment was not fulfilled in the observance of Sunday. But just as the truth was about to escape his lips, he checked himself. Perhaps the time was not opportune, he thought. With a gracious smile, he therefore said:



## THE HARVEST WAITS

By R. HARE

THE darkened lands are waiting,  
Waiting through years of pain;  
And weeping hearts are longing  
To catch the sweet refrain  
That cheers your heart in sorrow,  
That makes your spirit calm,  
That lights your sky with glory,  
And brings you spirit balm.

Will you not sing the chorus?  
Love's story you can tell;  
It echoes o'er the ages,  
Sweet as the vesper bell.  
A million hearts are calling;  
Your ears must hear the call.  
It rings across the harvest field,  
For you, for me, for all.

It rings through calm and tempest,  
It rings o'er land and sea.  
O Christian spirit, hear it!  
The Master calls to thee.  
Delay must be no longer.  
The hour is growing late,  
The task is yet unfinished,  
And angel reapers wait.

Your tardy steps and spirit,  
Your selfish will and mine—  
Up! Up! That cry from darkness  
Must be the call divine.  
From every land and nation,  
Sheaves must be gathered now.  
The last great tempest darkens,  
The heavens expectant bow.

Peking to San Francisco, he passes the natural starting point, and likewise the finishing point, of the day, and must adjust himself to what he finds.

"To my mind, as was just read in your hearing, the Most High, who controlled the peopling of the earth, Himself providentially arranged that the beginning and end of days, the particular point at which men would mark and number the earth's revolutions, should be in the Pacific."

"Doesn't it bother you at all about keeping Sunday, captain?" asked the friend who sat near him.

"Let us refer the theological questions, my dear sir, to the clergy. They will gladly help in such matters."

Harold Wilson, who was standing near Mr. Severance, whispered a word in that gentleman's ear.

Mr. Severance was a large-hearted, liberal-minded man of affairs; and acting upon Harold's suggestion, he arose and said:

"Ladies and gentlemen, we have with us on our vessel a Christian gentleman, a man of the cloth, one of deep learning and piety, and to my mind, an authority on this question of the Sabbath. I have



heard him preach, and therefore feel competent to judge of his ability. I believe we could do no better than to invite the Rev. Mr. Anderson to give us the privilege of hearing from him in reply to the question we have just heard. All in favor, please raise the hand."

There was an almost unanimous response, though it was noticed that the Rev. Mr. Spaulding did not vote.

It was arranged that Mr. Anderson should meet his fellow passengers the next day at the same hour.

Mr. Severance created much interest in the meeting of the next day by suggesting that the other clergymen aboard the vessel be present at the service and interrogate the speaker, and thus bring out all phases of the subject.

(To be continued)



The Bible tells of a religious power which would claim its traditions and mandates equal to God's, and which would be vainglorious, and love display and adulation. The papacy has always coveted public demonstrations, and its prelates are found in every public function if possible.

## IMPERIAL ROME'S SUCCESSOR

BY WILLIAM A. SPICER

This article begins a series of eighteen which Mr. Spicer has contributed to the SIGNS. Mr. Spicer has been a diligent student of the Bible and of history in reference to the work and influence of the Roman Catholic Church, and we feel sure that every unbiased reader will find his time profitably spent in perusing this series.

EDITORS.

IN the vision of the four great kingdoms of Daniel 7, the fourth kingdom was the one that engaged the special attention of the prophet. Though he lived in the days of Babylon, yet the fourth monarchy, Rome, and especially the events following the division of the empire, gave him deepest concern.

"Then I would know the truth," he said, "of the fourth beast, . . . and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Daniel 7:19-22.

The picture of the symbol is clear. It shows an ecclesiastical, kingly power rising in the field of the divided Roman empire.

The empire, in fact, as shown by another line of prophetic history in the Revelation, was to yield its ancient seat to this ecclesiastical power, giving it "his power, and his seat, and great authority." Revelation 13:2. When Constantine removed the capital to Constanti-

nople, the city of Rome, that ancient seat of the Cæsars, was left to come into the possession of the papacy, "that great city, which reigneth over the kings of the earth." Revelation 17:18.

So the prophecy declared, and so it came to pass. Cardinal Manning wrote:

"From the hour when Constantine, in the language of the Roman law, '*Deo iubente*,' by the command of God, translated the seat of empire to Constantinople, from that moment there never reigned in Rome a temporal prince to whom the bishop of Rome owed a permanent allegiance. From that hour God Himself liberated His church."—"The Temporal Power of the Pope," London, 1862, pages 11, 12.

### TRIUMPHANT OVER EVERY RIVAL

And according to the prophecy, this ecclesiastical power which secured the ancient seat of empire was to set itself forth as a king, even to rule "over the kings of the earth." The Rev. James P. Conroy, in the *American Catholic Quarterly Review* (April, 1911), has said of the succession of the papacy to the kingly throne of the Cæsars:

"Long ages ago, when Rome, through the neglect of the Western emperors, was left to the mercy of barbarous hordes, Romans turned to one figure for aid and protection, and asked him to rule them; and thus, in this simple manner, the best title of all to kingly right, commenced the temporal sovereignty of the popes. And meekly stepping to the throne of Cæsar, the vicar of Christ took

up the scepter to which the emperors and kings of Europe were to bow in reverence through so many ages."

The bishop of Rome gradually came to assert precedence over all the bishops. With the removal of the seat of the empire to Constantinople, the bishop of that city was a rival. Schaff says:

"In this long contest between the two leading patriarchs of Christendom, the patriarch of Rome at last carried the day. The monarchical tendency of the hierarchy was much stronger in the West than in the East, and was urging a universal monarchy in the church."—"History of the Christian Church," volume 3, page 236, section 57.

Of the times of Pope Simplicius (A. D. 468-483), when the Western empire fell, Schaff says:

"Now, to a certain extent, it [the papacy] stepped into the imperial vacancy, and the successor of Peter became, in the mind of the Western nations, sole heir of the old Roman imperial succession."—*Id.*, page 323, section 64.

The "little horn" of Daniel's prophecy was lifting itself up, with a look "more stout than his fellows." The papacy was inheriting the power, and seat, and great authority, or prestige, of the universal Roman empire. The historical development was an exact filling in of the prophetic outlines. As an old English writer, Thomas Hobbes, of Malmesbury, quaintly said, long ago:

"If any man will consider the original of this great ecclesiastical dominion, he will easily perceive that the papacy is none other than the ghost of the deceased Roman empire, sitting crowned upon the grave thereof."

Of the special work of this apostasy in relation to the truth of God, the angel said to Daniel:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." Daniel 7:25.

History tells the sad story of the fulfillment of these specifications: the boastful claims of the papacy; the long centuries of persecution of those who loved the word of God and bore witness against the perversion of it; and the ruthlessness with which that ecclesiastical power has made void the law of God and the Scriptures by its doctrine of the authority of tradition and the supremacy of the church above the written Word.

Melanchthon, the associate of Luther, and the theologian of the Reformation, said:

"He changeth the tymes and lawes that any of the sixe worke dayes commanded of God will make them unholy and idle dayes when he lyst, or of their owne holy dayes abolished make worke dayes agen, or when they changed ye Saterday into Sondaye. . . . They have changed God's lawes and turned them into their owne tradicions to be kept above God's precepts."—"Exposicion of Daniel the Prophete," Gathered out of Philipp Melanchthon, Johan Ecolampadius, etc., by George Joye, 1545, page 119.

The whole picture was spread before the prophet Daniel in vision in the days of ancient Babylon. The history corresponds to the prophecy in every detail.

(To be continued)



# A Buddhist and the Maze of Creeds

BY WALTER E. GILLIS

## THE VOICE OF ASIA:

YOU are from America, you say. That means, I presume, that your home is in the United States. I am glad for an opportunity to have a little chat with you. I myself am an Asiatic by birth, but education and years of association with foreigners have given me a foreign appearance.

Of course, I have been greatly interested in the Western invasion of Asia during the present century. The victories won I believe to be due to the untiring efforts of the sturdy pioneers of your religious sects, although this fact is now largely dimmed by those large commercial enterprises which have seized the fruits of self-sacrifice.

For many years, I was unable to distinguish between the various sects coming to the Orient to convert paganism. In time, however, I learned numerous distinguishing characteristics, and finally found that America was in the lead so far as diversity of belief is concerned. That all this diversity should exist from a belief of the same Bible was a great mystery to me, and a strong deterring force when any thought of yoking up with them entered my head. In fact, it occurred to me that either all were wrong and the Book a fake, or else one was right, and the benefits were so greatly handicapped by restricting conditions that many counterfeits had arisen. This led me to study the Book quite closely for myself, noting very carefully the various statements and arguments that seemed to me to be essential to discipleship.

## THE COUNTERPART IN PAGANISM

My first experience was with the "heaven's lords," or Roman Catholic fathers, who came assuring us that they had at last found the sesame to Paradise, claiming superiority to all others, both in age and in numbers. I found, however, that their every tenet has its counterpart in our pagan worship; and relative to age and numbers, our paganism easily had the advantage.

Then came the Djang Lao Hwei [Presbyterians], preaching the Bible, and making salvation dependent upon Jesus of Nazareth. In many respects, they preached truly what the Bible says; but in many other points, they were far afield. Just to mention a few: In the matter of baptism, they overlook utterly the coifise and illuminating discussion of the subject in Romans 6, and practice infant sprinkling, a rite of purely pagan origin. I should judge that in this matter they have lost sight of one of the basic pillars of the faith they assay to propagate; namely, a rational knowledge and belief of the atonement wrought by Jesus Christ, and an overt acknowledgment of the same by the picturesque burial and resurrection accomplished by immersion.

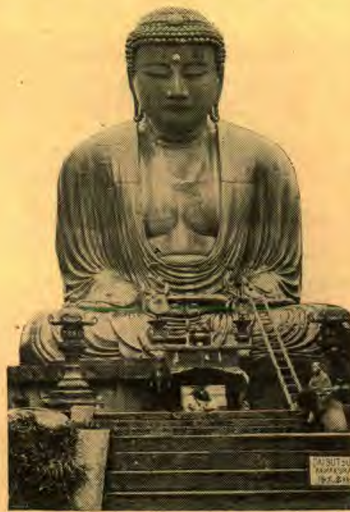
Again, in the matter of titles. I found that they affixed "reverend" to their names. This practice has at least a strong negative protest in the Bible; for that book says, speaking of the Most

High God: "He sent redemption unto His people: He hath commanded His covenant forever: holy and reverend is His name." Psalm 111:9. And this is the only time that expression is used in the Bible.

## PUZZLING HOLY DAY

The next discrepancy, and the one most amazing to me, was in the matter of their holy day, Li Bai (Sunday), which all history, both Oriental and Occidental, identifies as the first day of the week.

In the passage I just quoted relative to titles, you will notice the expression, "He hath commanded His covenant forever." After much reading, I located a satisfactory definition in Deuteronomy 4:13, "And He declared unto you His



covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." The prophet Isaiah, speaking for God, says: "My righteousness shall not be abolished. Harken unto Me, ye that know righteousness, the people in whose heart is My law." Isaiah 51:6, 7.

This covenant of ten commandments I found in Exodus 20, and it contains a command regarding a particular weekly holy day appointed of God for universal observance, as noted in Genesis 2:1-3. That this day may still be recognized and observed is also a matter easily proved by your Bible. The Saviour, in Matthew 5:17-20, pointedly witnesses to the correctness of Isaiah's statement which I quoted you a moment ago; and in Matthew 15:1-9, He makes an application of His meaning. That He particularly taught His disciples and followers with regard to the identical seventh day is minutely witnessed in Luke's narrative, chapter 23, last verse, and chapter 24, first verse. Since that time, thanks to your science of astronomy, not only the day but the very hour of the day may be established, whether it be for a point on the arctic circle or at the equator.

Another seemingly flagrant departure from the plainest statements of your

holy Bible is the matter of man's nature, his after-death state, and his standing relative to reward or punishment. I am free to protest that your churches have departed wholly from the teaching of your Bible, and have adopted not only the creed but the livery of paganism. In fact, if you deprive the pagan peoples of the hypothesis that man is naturally possessed of immortality, and a soul that continues after physical death, you have utterly destroyed paganism. What is paganism?—Why, that is simply told. Eastern and Western peoples are alike. They deify and worship their dead; and their whole religion, I may say, is built on this conception. This truly is not the teaching of your Bible. The teaching of all your prophets is summed up in that statement in Romans 6:23, "The wages of sin is death." That even physical death is not a transition is as definitely stated in Ecclesiastes 9:4-6 compared with Psalm 146:3, 4.

Aside from a few symbolic statements, which, I fully believe, were easily so understood at the time they were made, every statement of your Bible on the subject delineates physical death to be a type of the annihilation of the finally disobedient, to take place when those in rebellion against God have fully demonstrated the destructive nature of their contentions. The twentieth chapter of Revelation, in connection with the last chapter of Malachi, is sufficient evidence on this point. If not, why does Timothy speak of "our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel"?

Well, the Nai Di Hwei (Inland China Mission) and the Mei I Mei Hwei (Methodist) began pouring men and means into vantage points as the way would open, and schools of great value to my people gradually evolved. These sects preached faith and sanctification with great enthusiasm, along much the same lines. Then my attention was called to the Baptist sect. But they had found their bearings in the matter of baptism only, and I could not accept of them. In later years, numerous other sects and cults appeared, much to the bewilderment of men truly interested in finding a better way. All of them had wandered more or less from the highway mapped in their Guidebook.

And now you have come, preaching the end of the age and Bible doctrine unadulterated. Tell me, if you can, what all this maze of creeds means, and if there is anywhere in the world a people who actually serve your God without reserve or perversion of any of His requirements.

## THE VOICE OF CHRISTIANITY:

Yes, you are right; I am from America, and have for many years been a diligent student of the very conditions that you have so well portrayed. I believe that the Bible has an answer for your questionings. Since you know so well its teachings, I need but direct your attention to a few outstanding principles and statements.

In the first chapters of the Revelation, you will remember, is a succession of churches, all of which would exist to the end of time, leavening the last generation of men with their varied creeds



and dogmas. You will note that God spoke to a remnant out of all these churches who were counseled to faithfulness. To-day we are in the last phase of that prophetic church history, and the history of the remnant is written in the fourteenth chapter of that book. God has patiently guided His church from the time of the apostles until the present, using each denomination until they have proved recreant to the Word intrusted to them. The Church of Rome led the van, fulfilling the predictions made by the apostle Paul in 2 Thessalonians 2: 1-12. The more modern churches all started to proclaim the pure word of God in one phase or another, but because of compromise with the world, lost their way; and now the remnant church is proclaiming the last messages, as recorded in the fourteenth of Revelation, verses 6 to 11, which will call out into one united, faithful company those who willingly accept the Bible as the word of God and practice its teachings.

#### THE BIBLE MAKES ALL CLEAR

These creeds and beliefs are very distressing when one realizes how they have buried in a mass of rubbish the real question at issue,—how man lost innocence, and how he may regain it. There are no real difficulties connected with the acquirement of this knowledge. If there were, why should God in His providence be placing the Bible within the reach of all who can read to-day?

You have read the story. Let me restate it briefly: From Genesis 3, we learn that man at creation enjoyed the privilege of personal communion with his Maker, and was in accord with all law, both physical and moral. By a disbelief of God's word, the first man and woman transgressed, and lost what God had given them. And through them, the whole race was lost, for man can only transmit what he possesses; and because of their transgression, they had "the understanding darkened, being alienated from the life of God." Ephesians 4: 18. This was chaos, disorder. A mighty gulf separated man from God; for the Scriptures plainly state that God is not a God of disorder, and one has but to study nature to know that this is true. To bridge this gulf, Christ offered Himself as man's substitute, to bear the penalty of transgression. This substitution restored to man the privilege of life as a result of belief in and obedience to the word of God, which Word is responsible for man's existence as well as for all those things which minister to his needs and interests.

#### THE BIBLE ITSELF MUST SPEAK

In view of the infinite sacrifice that transgression has imposed upon the Godhead, is it not folly to suppose that transgression will be any more lightly regarded now than at the first? And so I maintain that every one of your contentions with regard to inaccuracy in creed is quite correct; and only those who take the Bible for what it says, and not as men and creeds interpret it, will ever have a right to the tree of life.

If men had taken the Word implicitly and literally at all times since it came from the pen of the inspired writers, the church would be one in doctrine. Of the larger churches of the present time, the Roman Catholic is the oldest. She ac-

cepts tradition on a par with the Scriptures, and in case of conflict, gives the former precedence. Thus you see that a breach is made in the wall of Bible completeness. If the Word does not contain all things necessary to salvation, man is at liberty to incorporate into the creed of his church any doctrine which may be most convenient and expedient, regardless of its compatibility with Scripture.

After all, what the world must have is a religion that fits its need; and after years of observation in many lands, I truly believe that the Bible, allowed to interpret itself, does fill that need logically and efficiently. In spite of the multitude of disqualifying interpretations placed upon it by man, no candid observer can say that the world does not owe all the liberty it possesses to the teachings of the Bible. And at the present time, when mankind is in the clutch of the madness of war, the Bible holds out the only satisfactory explanation of events, and points the way, the only way, of escape from the Armageddon of the world.

And now, my friend, from your attitude, I conclude that you are very near to the kingdom of God. Every ray of light, if followed, will bring you, by test and trial, to the source of light. The night of sin is almost past. Delay not to seek God for the presence of His divine Spirit in your heart, to convince of transgression and righteousness and judgment.

#### Integrity of the Law

God is "the same yesterday, and to-day, and forever." What displeased Him in centuries gone by is equally displeasing to Him in our day. In these words, He gives His reasons for pouring out His judgments upon Israel of old: "Her priests have done violence to My law, and have profaned My holy things: they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among the nations."

A wrong attitude toward God's law in those days brought the judgments of God upon His professed people. A similar attitude now must have the same result. By that attitude, the holy was made common, and the common was put on an equality with the holy.

So do men to-day. The priests are doing violence to God's law by making it an instrument for enforcing the observance of a day which it does not specify, which it was not intended to enforce, exalt, or sanctify; while the day which the law does specifically name and seek to enforce and to sanctify is made by them a day of pleasure and of sport. The law is violated, wrested, nullified, the sacred day profaned and trampled upon; while the which God made common they have sought to exalt to a place of special holiness and honor. And as then, so now; this attitude of the religious leaders of the people causes the Sabbath of Jehovah, which He blessed and hallowed for worship and rest, to be hidden from the eyes of the people.

So as He said to Israel of old concerning this matter, He will say to His professed church of to-day: "I will gather you, and blow upon you in the

fire of My wrath, and ye shall be melted in the midst thereof." Ezekiel 22: 21. Israel's profanation of God's Sabbath brought the destruction of her temple, her city, and herself as a nation. The destruction of Jerusalem was a type of the destruction of the world; and the fire of His wrath in the destruction of that city typifies the fires of His sore displeasure that finally destroy the world. 2 Peter 3: 10-12.

We cannot flout the divine command and expect the smile of His favor. We cannot nullify His law and escape His judgment. We cannot trample under our feet that which He has made holy and go unscathed through the judgment of the great day. C. M. SNOW.

WHEN a man gets to the place where he feels that about the only thing he can do that can be depended upon to produce results is to pray, he is getting to the place where his services are beginning to be valuable to God. This principle is not limited to the spiritual world or to religious work; Lincoln worked it out in statecraft, and the leaders of the nations sense its pursuing truth to-day. The fact which underlies it is the same that was enunciated by the ancient statesman-seer Daniel to the greatest king of the greatest ancient empire, who thought he was making history: "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." "Thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule." Which, put into the language of the day, is simply to say that those who think they are running the earth always find, in time, that they are merely running at the end of a tether, with the tether held firmly in the grasp of the Ruler of the universe.

JOSEF W. HALL.

#### A Thousand Years in No Man's Land

(Continued from page 2)

During the thousand years, Satan will be bound in "the bottomless pit." The Greek word *abussos*, translated here "bottomless pit," or abyss, is the same word, in the Septuagint, which describes the earth in the beginning as "without form and void." Jeremiah says: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord." Jeremiah 4: 23-26.

Thus we see that when our Lord appears, "the earth shall reel to and fro like a drunkard, and shall be removed like a cottage." Isaiah 24: 20. The heavens will depart "as a scroll when it is rolled together; and every mountain and island" will be "moved out of their places." Revelation 6: 14. For "behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isaiah 24: 1, 3. "And the slain of the Lord



shall be at that day from one end of the earth even unto the other." Jeremiah 25: 33.

From these scriptures, it is evident that at the presence of the Lord, cosmos is made chaos, and the earth returns to its pre-Edenic state, without form and void; and here, in this veritable no man's land, is to be the prison house of the devil and his angels for one thousand years. The bombshells of truth tear away the camouflage of error, and the millennium of peace is spent by the faithless in the trenches of death, and by the faithful around the tree of life.

John testifies that at the close of the one thousand years, he "saw a new

heaven and a new earth," and "saw the holy city, new Jerusalem, coming down from God out of heaven." Revelation 21: 1, 2. Satan is "loosed out of his prison" "a little season." Revelation 20: 7, 8. The wicked who "lived not again until the thousand years were finished," are then resurrected; and the enemy of all righteousness, undaunted, goes out and gathers the resurrected millions "together to battle," and marshaling the hosts of evil, they go up on the breadth of the earth, and compass "the camp of the saints about, and the beloved city." Revelation 20: 9.

The human race, all who have ever come into existence, meet here for the

first and the last time, the saints inside the city, the wicked outside. But Satan, the archdeceiver, deceives the nations into believing they can take the capital of the new earth, the new Jerusalem; and this final struggle ends in a Waterloo for evil. Fire comes down from God out of heaven, and devours them. (Revelation 20: 8, 9.) Thus ends the great controversy between Christ and Satan.

Reader, where will you be in that day? Your face is in this picture somewhere. Are you inside the city or outside? Where are you to-day, inside the fold, or outside? To-day is the day of salvation.



## BURNING CHURCH PEWS

BY DANIEL H. KRESS, M. D.



**D**URING the past year, America, for the first time in her history, has experienced a famine in fuel. Thousands of families in our large Eastern cities have been without coal or wood during the extreme cold weather, and the suffering among the poor in many places has been intense. A raid was made upon a car of coal sidetracked in Philadelphia. Men, women, and children came with small wagons, baby cabs, baskets, and in fact every conceivable thing, to carry home what they could to warm those who were dependent upon them. One old colored woman tore down the board fence in her back yard; and after it was gone, she began to tear down the shed back of the house. The proprietor interfered, and had her brought before the court. She was released. Almost anything seemed justifiable, during this extremity, to keep from being frozen to death. In Washington, orders were given to dealers to sell not more than two bushels of coal to any one family, regardless of social standing.

### VICTIMS OF A HABIT

The people of France say, "It is possible to become accustomed to being hungry all the time; but to being cold all the time, it is difficult to become accustomed." We are beginning to experience a little of what Europeans have suffered during the winter. Some very generous things were done by men and women who were philanthropically inclined. Some wealthy women made use of their large automobiles in carrying coal to the poor and infirm. Possibly the most extreme thing to occur was an order given by the pastor of a church to cut up the church pews into firewood to supply sufferers among the poor. Church pews make fairly good fuel. It is expensive fuel, however. It may be termed emergency fuel.

Cutting up church pews for fuel during normal times, when there exists no scarcity of coal, would be regarded as

an insane act; yet there are thousands and millions in this country who, during a time of plenty, depend upon the most costly and the most undesirable food to fuel the body. Practically Americans have been keeping up the vital fires of the body on what may be termed church pew fuel.

Meat has become the great American staff of life. The average American feels that he could get on fairly well without bread, wheat, oats, beans, barley, or corn; but without meat, never.

Why do we depend so much on meat as a food? It is not a highly nutritious food when compared with the others mentioned. It is decidedly an impure and in every way an inferior food. Why, then, do we depend so largely upon meat as a food? Sometime in the remote past there was a famine, a food famine. Grains, fruits, nuts, and vegetables were unobtainable. Men were compelled to slay and eat in order to sustain life. Meat contains uric acid and other body wastes, which are stimulating. The people became addicted to its stimulating properties. In other words, they became uric acid addicts, and formed the meat habit. The food famine passed by; the earth again brought forth her bounties. But men had formed the habit, and they continued to subsist upon meats. Meat was all right as an emergency food, just as church pews were an emergency fuel. To continue its use as a food now, when there is an abundance of normal body fuel, is about as sane as it would be to depend upon church pews for fuel when normal times again appear.

### BURNING TEAK AND MAHOGANY

Dr. Eugene Fisk, director of the Life Extension Institute, has well and aptly said: "One of our worst habits of extravagance as a nation is that we so often heat our bodies with teakwood and mahogany chips, when pine sticks would serve just as well. It is not necessary and not good for us to eat so much

meat and other costly, high-protein food. No, I am not taking up cudgels for vegetarianism. I am simply contending for the undeniable principle that meat should be used sparingly. This is not only in the interest of economy, but also for the sake of our kidneys and livers."

Dr. Fisk is right. The best scientific minds to-day recognize and agree with his deductions.

The American people would do well not merely to observe a meatless and two porkless days a week, and a meatless meal daily, but to observe four or five meatless and porkless days weekly, and after a time, cut out the meat entirely. It can be done without endangering the health in the least. Thousands have, during the past years, turned away from meats wholly, and have adopted a purely vegetarian diet, and have improved health as a consequence.

Food conservation is a blessing so far as the restricted use of meats is concerned. Peas, beans, wheat, barley, rye, oats, nuts, and fruits are the normal body fuels. They have no equal. It should not be regarded as a hardship to lay aside the meats and largely the sugar and the fats. There is a blessing in it.

### For Missionary Work

James Poteet, Box 1401, Greeley, Colorado, wishes clean copies of the *Signs Magazine*, *SIGNS* weekly, *Instructor*, and assorted tracts.

The Young People's Missionary Volunteer Society of the Seventh-day Adventist church in Pueblo, Colorado, 827 South Union Avenue, desires a continuous supply of clean copies of the *Signs Magazine* and *SIGNS* weekly, *Watchman*, *Instructor*, *Our Little Friend*, and *Life and Health*.

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





A tank garage on the western front. With these traveling forts on earth, and with flying artillery in the sky, the enemy obtains little rest these days.

### Church and State Uniting

WHAT shall be done after the war, with the problems arising? is a question that is receiving as much discussion to-day, perhaps, as any one other outside of the war itself. A recent half-column article in the *San Francisco Bulletin* has the caption, "Vatican Takes Up Plans for After War." The article is written by Henry Wood, United Press staff correspondent. The opening sentences of this article are:

"In preparation for the great 'after the war' task of reestablishing the entire world on a basis of permanent peace, the Vatican is pursuing a steady policy of resuming and establishing diplomatic relations with as many countries as possible. By being in direct and official contact with all of the leading nations of the world, the Vatican hopes to be in a position to lend aid and influence to those of the United States and allied belligerents who, with the close of the war, will assume the leadership in attempting to render impossible for all time to come a similar catastrophe."

Then the article proceeds to say that "already the Vatican has met with marked success in its efforts." Attention is called to the fact that shortly after the opening of the war, diplomatic relations were resumed between England and the Vatican, and that also a papal nuncio was accepted at Constantinople by the Ottoman empire. Then full diplomatic relations have been established with Portugal, and relations have been entered into between the Vatican and China and Japan. Following this, Mr. Wood affirms in his article, "In this way the Vatican is already in official relation with various nations representing all of the principal religions of the world."

Mr. Wood also declares that diplomatic negotiations are under way between the Vatican and Switzerland, and it need not be surprising to hear the success announced at any moment. He also states that "one of the dearest projects along this line which his holiness is declared in competent circles to have at heart is to see the apostolic delegate at Washington raised to the position of a papal nuncio or papal ambassador."

And Mr. Wood adds that "the lead which England and other Protestant, to

say nothing of Mohammedan and Buddhist states have taken in establishing diplomatic relation with the holy see would not make this step on the part of the United States, it is pointed out, any great departure from previous customs."

Mr. Wood's article concludes with this significant paragraph: "There seems every likelihood that at the end of the war, the Vatican will be in a position to lend its influence in an official and effective manner towards establishment of a permanent world peace, and towards settlement of the various humanitarian questions that the 'after the war' period is certain to bring."

The leaders in the federated Protestant world are quite as active as the leaders of the papal church in studying the problems that will arise out of the war, and they are offering many suggestions as to what should be brought about. We are indeed in serious days, and it is well that we study the problems that confront us in the immediate future. But should we not study these problems in the light of God's prophetic word? And as we study them, do we not see clearly its warnings against a mighty religious combination—a combination that the prophecy seems to indicate will be world-wide and embrace more than one religion?

Do not the warnings of history as well as the warnings of revelation raise a mighty voice against the experiments of uniting religion with the state? It is not the mere fact that all the various religious elements of the day are seeking to combine that constitutes the danger, but the further fact that they are seeking to combine in a political way so as to control the power of state. True religion is not carried forward by the force of state machinery. Said Jesus, "My kingdom is not of this world." And the inspired apostle says, "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" 2 Corinthians 10: 3, 4.

"The powers that be are ordained of God;" and it is necessary that the state should use force, but not so with His church. Physical force is no part of the church's armor. It is to persuade and to lead men to Christ. In grappling with the problems that follow the war,

will men listen to the clear voice speaking through God's word, or will they again make the fatal mistake that has been so oft repeated in history? Will our nation stand true to its original principles of not allowing the state to be allied with the church?

### The New Theology and Barbarism

A RECENT issue of the *Sunday School Times* reports some very terse utterances made by Oliver W. Van Osdel, D. D., pastor of the Wealthy Street Baptist Church, of Grand Rapids, Michigan, concerning the "new theology." Dr. Van Osdel's utterances upon the topic are worthy of more than passing consideration, and are as follows:

"The new theology has the 'Made in Germany' mark upon it. The pathos of the present distress lies in the fact that not only the politicians and the militarists, but also the preachers and theologians, refuse to see that German theology stands back of German militarism and conditions it. If the churches in England, Scotland, and North America had entered the conflict against German rationalism fifty years ago, as loyalty to Christ demanded, this most destructive and hideous of wars could never have occurred. But instead of this, they welcomed it and took it to their very hearts, as though it were an angel from heaven; and now, having sown to the wind, they reap the whirlwind. The new theology has led Germany into barbarism, and it will lead any nation into the same demoralization."

"The new theology belittles our Lord Jesus Christ. It takes away His supernatural birth, His deity, His resurrection, and His atonement for sin. These great truths, and the power of Christ to regenerate and miraculously change men, have Christianized the barbarous, and brought the wonderful changes wrought among the heathen. Reverse the order, take away the Bible as the word of God, tell men they do not need the blood of Christ and the regeneration of the Holy Spirit, and you lead the civilized back to barbarism. This is no idle fancy, but is being demonstrated before our eyes to-day."

"And yet men who masquerade as scholars and teachers in our universities and theological institutions are blind to the facts before us, and engage, to the extent of their ability, to take away from men sin's only remedy and the world's only hope. 'The carnal mind is enmity against God.' 'It is not subject to the law of God, neither indeed can be.' How long will it be before our churches arise and shake off the Germanized teachers of the new theology, who are untaught by history, uninformed in science, ignorant of the Bible, and unregenerated by the Holy Ghost?"

Among these new theologians are some who are loudly proclaiming that the teaching of so plain a Bible doctrine as the second coming of Christ itself should be suppressed. These men virtually deny the miracles of Christ, and therefore would, of course, deny the greatest of all miracles, conversion itself. Their teaching is the most insidious infidelity that has ever been foisted upon the world, and we should be on guard to know the Bible for ourselves.