

# Signs of the Times

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A German prisoner with a broken leg having been brought in, American soldiers are giving every relief possible, treating the fracture with as much care as though the patient were a Yankee. This is Christianity in practice.

## Is Our Civilization Durable?

*Vastly superior to former epochs is the present in knowledge of science. Does this fact spell a prelude to a golden age or a millennium of prosperity?*

BY J. BERGER JOHNSON



HAT is the real character of our civilization? We may as well face the facts. It is gigantic in invention, discovery, enterprise, and achievement; but it is gigantically worldly. . . . This Christian civilization has produced giants in these days, men of renown; but they often use their intellect, knowledge, and fame only to break down, as with the iron flail of Talus, all Christian faith. Philosophy now blooms into a refined and poetic pantheism, or subtle rationalism, or an absurd agnosticism. Science constructs its system of evolution and leaves out a personal God; spontaneous generation becomes the only creator, natural law the only determining power, and natural selection the only providence.

"Such men as Strauss and Renan, Hegel and Comte, Goethe and Kant, Mill and Spencer, Darwin and Huxley, Matthew Arnold and Theodore Parker, are specimens of men who owe their education, refinement, accomplishment, to the very Christianity they attack. The cubs first nurse the dam, and then turn and strike their fangs into her breast. Civilization itself is turned into a stronghold of unbelief. Its imaginations and vain beliefs and inventions are high towers that exalt themselves against the knowl-

edge of God, and the thoughts of our great thinkers have not been brought into captivity to obedience to Christ. . . .

"That the world has made progress, we have already admitted; but it is not progress toward salvation. There have been seven golden ages of history—those of the Ptolemies in Egypt, Pericles in Athens, Augustus in Rome, Leo X in Italy, Ivan III in Russia, Louis XIV in France, Elizabeth in England; but they have all been ages of moral profligacy. Our golden age is far from unfolding even the promise of a millennium. Beyond any past age, science, invention, intelligence, and education have reached a high level; but human wisdom is a Greek arch, rising high above the earth only to curve back to the earth again, instead of a Gothic arch, whose highest points still point upward. The material conditions of the world may advance only to develop materialism, magnifying things seen and temporal, and obscuring things unseen and eternal." —Dr. A. T. Pierson, at the International Congress, 1886.

Facts have proved over and over again that in many cases, the term "science" is a misnomer; and Dr. Pierson has certainly given a terse yet lucid portrayal of conditions as they stand to-day. If he could make these statements without fear of successful contradiction (Continued on page 15)





The Very Fact That the Second Coming of  
Christ Is Being Heralded So Widely Is

## A Sign of Its Soon Occurrence

BY  
GEORGE W.  
REASER



EVER since the fall of man in Eden, followed by divine promise of a Saviour to come (Genesis 3:15), there has been an intense longing in the hearts of humanity for the coming of a Deliverer. On account of this, the One whom God appointed to be the Deliverer is called "the Desire of all nations." While at intervals throughout the early history of the human family, Jehovah gave renewed promises of the event of both the first and the second coming of the Saviour, it was not until about 712 years before His first appearing that the definite messenger whose special life work it would be to proclaim His coming at hand, was designated in prophecy. The specific language employed in foretelling this messenger, in part, was, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord." Isaiah 40:3.

After the giving of this prophecy, notwithstanding the great desire for the appearance of the Deliverer, no one proclaimed the message called for by the prophecy, announcing Jesus' coming at hand, until about six months before the Messiah was manifested to the world. But at the exact time, in the plan of Jehovah, when Jesus' coming was imminent, and hence the announcement of His appearing was due, the prophetically foretold messenger appeared, his one supreme passion being to proclaim the message called for by the prophecy; and in the proclamation of the message, he fulfilled every specification of the prophetic forecast. When asked who he was, he answered without hesitation, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as saith the prophet Esaias." John 1:23.

### FIRST-ADVENT CONDITIONS PARALLELED

When the Messiah came in response to the announcement, immediately following the proclamation by the messenger of the Lord raised up for the occasion, He bore witness to the fact that John

was the Lord's messenger, raised up for the special work which he had performed. (Luke 7:24-28.)

After the Saviour appeared, in His life and by His death revealing the love of God to humanity, there was created in the hearts of those who, through His life and by His word and works, knew Him, a far greater desire for His coming again, than had burned in the hearts of mankind for His first appearing. This desire found oral and written expression among the believers in Paul's day, but God did not will that the return of Jesus should be preached as an immediately impending event at that time. (2 Thessalonians 2:1-3.)

At intervals since then, this "blessed hope" has run so high in the hearts of the lovers of the Lord, that there have broken out really ill timed predictions of the Saviour's return, even as such predictions were ill timed and out of harmony with the divine plan in Paul's day.

### AN ILLOGICAL CLASSIFICATION

Making capital of these mistakes, when announcement is made at the present time, by some of Christ's followers, that we have reached the generation when His coming is imminent, there are those who refer to ill timed past announcements of His coming, and place the present almost world-wide proclamation of His return in the same class; and thus doubt is sown, in the minds of many, as to the certainty of Christ's second coming in our day, or, indeed, at any future time.

If it can be shown that prophecy calls for the heralding of His second coming, and for the preaching of a special pre-second-advent message before He returns, then at the divinely appointed time for the announcement of His coming, and for the preaching of the special message, there should be upon the stage of action men having as the all-consuming passion of their lives, the heralding of His coming, and the giving of the message which fulfills the prophecy. And when such messengers appear, giving their world-wide message, both the parallel and the logic of the situation is that the Saviour will return in response to the announcement, and, further, that God will not permit His special pre-second-advent message to be proclaimed, until the Saviour's return is due to follow immediately.

As a matter of fact, there is nothing more certain in Bible teaching than that a special pre-second-advent message is

called for by "the sure word of prophecy." This message is recorded in Revelation 10 and 14; and at the conclusion of its world-wide proclamation, the return of Jesus will take place, to the great joy of the messengers who have proclaimed the event. (Revelation 14:16 with Isaiah 25:9.)

Again, as further ground for confidence that the present heralding of the return of our Lord is not an ill timed movement, is the certainty that Heaven's special pre-second-advent message is scheduled, in the plan of God, to begin at a definite time. The prophecy of Daniel 8:14 met its fulfillment in the advent movement which clustered about the year 1844, and was followed by the proclamation of the threefold message of Revelation 10 and 14. When this definite time had arrived, messengers were upon the scene, giving the reason for their burden, as did John the Baptist, in the language of the scriptures which foretold their message. We cannot, therefore, escape the conclusion that Christ's second coming will immediately follow the preaching of Heaven's special pre-second-advent message.

### AN EARTH-COMPASSING MESSAGE

While the parallel between Jesus' two comings, at the end of the two Heaven-appointed announcements, is perfect, yet all will recognize an essential difference in the period of time necessary for the two announcements. As regards the first advent, all that was called for was local notice in the land of Palestine, in one language. But the pre-second-advent message must be proclaimed in all of earth's languages, to "every nation, kindred, tongue, and people." Therefore that a greater time is necessary for the proclamation of the second advent message will be apparent.

Still another fact which impresses the thought that Jesus' coming must be near, is the certainty that all prophecies which meet their focal point this side of the second advent, are nearly fulfilled.

Taking into account all the evidences of "the sure word of prophecy," we do well to establish our hearts; for our redemption draws near. "Yet a little while, and He that shall come will come, and will not tarry."

THE call of Christ is to a larger life, greater usefulness, and truer living. It looks to a future of good things, and does not point us back to our wicked past and to our failures. He offers us promises of a bright future, not reproaches for a dark past. Indeed, Jesus proposes to cover the record behind us. He is not one to bring it up, but instead, wants us to forget it. Union with Him does not mean criticism for the mistakes we have made, but encouragement and help for doing right from now on. We are not to think of what we have been, but of what we may be. Our career will show improvement only as we find a new life in Him.

L. A. HANSEN.

## THE SIGNS OF THE TIMES WEEKLY

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# The Doctrine That Remakes Men

*A belief in the proximate appearance of Christ, and a knowledge of the judgment standards to be met, exert a powerful influence for good in the formation of a Christian character.*

BY JOHN L. SHAW

WITH inspired pen, apostles and prophets point in vivid manner to the triumphant meeting with the Lord in the air. Then the King of kings, with His unnumbered company of angels, will appear in the clouds of heaven. Then the trumpet will sound, the earth quake, and the graves open. Then Adam, Abraham, Joseph, Daniel, Job, and Paul, apostles, prophets, saints, redeemed men of every generation, will arise with the living righteous to meet the Lord. No meeting in ancient or modern times measures to that meeting with the Lord in the air.

That was a great assembly when Israel, having marched between walls of ice, stood upon the banks of the Red Sea, as Miriam the prophetess sang of the destruction of Pharaoh and the glorious triumph of God's people. That was a great meeting when Israel stood about Mount Sinai, while amid thunders and lightnings from out a thick cloud Jehovah spoke His holy law.

That was a noted gathering at Pentecost, when "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," heard of Christ.

Yet none of these, or any of many historic gatherings in ancient or modern times, compares with that reunion when the unnumbered legions of heaven, with Christ their King, appear in the air. Every eye shall see Him. The saints of ages past will come forth at the shout of the Life-giver, to receive their promised reward. When will this be? is a burning question. There is a growing conviction, among Christian people of various denominations, that His coming is near at hand. Well-known ministers have made strong statements to that effect. S. D. Gordon, author of the "Quiet Talks" series, makes free to affirm his belief that Christ will come within the lifetime of men of to-day. Dr. J. Wilbur Chapman asserts: "As for myself, I have not the slightest question but that we are approaching the last days. I do not say that Jesus will come to-day or to-morrow. It may be that He will delay His approaching. But surely these great events, the like of which the world has never known, ought to make us very serious, and ought to impel us to turn away from frivolity and sin, and seek in every way to please Him, lest we be ashamed at His coming."

## THE LUTHERAN CHURCH CORRECT

The Lutheran of May 4, 1916, in response to an inquiry regarding the second coming of Christ, replies:

"The Lutheran Church teaches that Jesus Christ, the God-man, will return from heaven, literally and personally, visibly and publicly, unexpected to most men, and gloriously 'terrible to the

wicked and greatly longed for by the pious.' As to the time of His return, the Holy Scriptures are silent, and all speculations and calculations are not only vain but sadly disappointing and misleading. Yet the Lord has prophesied certain signs which are to precede and indicate His near approach. To the seeing eye, these signs are appearing now more than ever before; and this is another strong reason why the second coming of our Lord should be presented to our people in due and proper proportion with other articles of our Christian faith and hope."

The Church Missionary Society, a great missionary organization of the Church of England, sent out this message to its missionaries in all the world at the outbreak of the war:

"It may be that these events will quickly usher in the return of Christ to gather His saints together from the four quarters of the earth. . . . Many see in the events preceding and accompanying this terrible cataclysm of war the signs of our Lord's near return. If so, blessed will that servant be whom his Lord when He cometh shall find giving 'their food in due season' to those fellow servants who have been put in his charge."

## THE BIBLE'S DOMINATING THEME

Yet more assuring than the utterances of leading divines or the pronouncement of church organizations, we have the teachings of the Scriptures. Throughout the Old and the New Testament, we find this dominating theme set forth. In the book of Daniel, chapters 2, 7, 8, and 9 each have a separate line of prophecy outlining the history of events, telling of the rise and fall of nations, leading down link by link in the chain of prophecy through generations past, making clear that we are in the final link, which unites

time with eternity. John the revelator, in three lines of prophecy,—the seven churches, the seven seals, and the seven trumpets,—progresses step by step through succeeding centuries of the Christian era. Each prophecy has an index finger pointing to our own time as the climax of the ages.

As the disciples, seated about their Master upon the Mount of Olives, asked for the signs of His coming and of the end of the world, He proceeded, as recorded in Matthew 24, to foretell events that would occur, and enumerated signs to indicate His very near approach. This prophecy well supports the hope of His coming in our day.

Personally, from the abundance of evidence, I believe that His glorious appearing is just upon us. We should follow the Master's injunction to watch and be ready. An individual preparation is required.

Possibly you are not a Christian, and say, I don't care anything about it. Then we point you to Christ, your only hope of salvation. He can change your heart, take away your sin, and give you a daily fellowship with Him that will make the vain things of this world seem cheap and foolish. He can clothe you with the wedding garments of His own righteousness, and make you ready and longing to meet Him when He shall appear.

"Prepare to meet thy God" is the solemn injunction of Amos. (Chapter 4: 12.) Every man must stand before the judgment bar of God, to give account of the deeds done in the body. A few short years of sin bear no comparison to the joys of blessed fellowship here and through eternity.

## SUPERFICIAL PREPARATION UNAVAILING

At Christ's coming, the ungodly will call for the rocks and the mountains to fall upon them. The revelator records the scene:

"And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6: 14-17.

Possibly you are a Christian. We then refer you to Christ's coming as a continual incentive to a godly life. Christ is coming. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Colossians 3: 5. Christ is coming. Though He does not tell us the exact hour, He wants this



*Multitudes of intelligent people are as verily blind as if blindfolded. They see the numerous portents of Christ's return, but understand them not, or turn their eyes away to the temporary affairs of life.*



glowing theme to be continually in our minds as an inspiration to a pure and holy life. "Every man that hath this hope in him purifieth himself, even as He is pure."

We dare not satisfy ourselves with superficial preparation, or trust to good fortune at the last moment, in place of thorough repentance and transformation of life. Character will be the card of entrance to that meeting in the air. God's law will be the rule of measure. No man can go on violating one of those ten sacred precepts, and count himself ready

"About this time, a friend drew my attention to the question of the personal and premillennial coming of our Lord Jesus Christ, and gave me a list of passages bearing upon it, without note or comment, advising me to ponder the subject. For a while, I gave much time to studying the Scriptures about it, with the result that I was led to see that this same Jesus who left our earth in His resurrection body was so to come again, that His feet were to stand on the Mount of Olives, and that He was to take possession of the temporal throne of His

also which might be put to better advantage in other directions.

"It has been very helpful to me from time to time through life, as occasion has served, to act again in a similar way; and I have never gone through my house, from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing."—"A Retrospect," by J. Hudson Taylor, pages 11, 12.

As the end draws nearer, conditions in the world will not grow better. Iniquity will abound, trouble and distress will be on every hand.

"The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord."

The true child of God in such a time will have his heart faithfully fixed. He will have his garments clean. He will seek to win souls to Christ. He will, while watching and waiting, tell others of his cherished hope, and hasten on the day of his Lord's appearing.

### Border Christians

"How strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matthew 7: 14, margin. Satan is not concerned about worldly people, as he has them already; but he is in pursuit of the Christians. Therefore he builds the wide gate as close as he can to the narrow gate, using one of the sides of the narrow gate for his broad gate. He knows that we mortals try to walk as close to the world as we can, yet keep on the narrow path. As we near the gates, he expects to make us cross the border to his side.

The time has come when a line should be drawn between the church and the world, and every Christian should get both feet out of the world. The trouble to-day is with these border Christians, who constantly want to slip over into Egypt, and get some of the onions, leeks, and garlic. The most miserable people to meet are these border Christians. They are trying to live for both worlds, and are off and on, and you never know where to find them.

When the Civil War was in progress, the border states suffered more than the other states. Every foot of that ground was fought over. In some places there were people who tried to be on both sides. They had both the Confederate flag and the Star Spangled Banner. They put up the American flag, and shouted for the Union, when Union soldiers were passing; but when Confederate soldiers came along, they ran up the Confederate flag. Do you know what happened?—Both armies had utter contempt for them, and burned their houses to the ground.

Therefore let us as Christians keep away from the border line, and "strive to enter in at the strait gate."

G. S. BELLEAU.

## LIABILITIES and POSSIBILITIES

By ADELAIDE D. WELLMAN

You do not blame your tailor for the spot on your coat. Rather, you blame yourself for having brushed against a dirty car.

Nor do you complain because the garment was not made of goods unsusceptible to dirt. Indeed, you take pride in the very fineness of quality which makes the soiled place more conspicuous. You could get a suit that would not be seriously damaged by contact with dust or graphite or lubricating oil—one such as workmen wear about machinery. But you prefer to take the necessary pains to keep your clothes clean, instead of always wearing denim.

And happily, a skilled cleaner will repair the damage done to the coat.

Likewise, if we are consistent, we shall not blame the Creator for the character of evil men or of Satan; for they came from the hand of their Maker immaculate.

Had He made them incapable of free will, and thus safe from liability to wrong choice, they would have compared with unfallen beings as the most beautiful garment compares with overalls—with the contrast multiplied by infinity.

Certainly we prefer to bear the greater responsibility, and possess the greater possibility.

And, as in the case of the soiled coat, there is One who will undo the harm done, in behalf of any individual who will put the matter into His hands.

in that day. "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Ecclesiastes 12: 13, 14.

All through the New Testament, again and again Christ's coming is held before the church to incite to individual preparation. Like a mountain of fire it stands forth, to light the Christian path. This hope leads to watchfulness (Matthew 24: 42-44; Mark 13: 33); to patience (Hebrews 10: 36, 37; James 5: 7, 8); to sobriety (1 Thessalonians 5: 2-6); to holy conversation and godliness (2 Peter 3: 11-13). A multitude of scriptures dealing with sin in its various forms entreat the followers of Christ to set sin aside and allow nothing to prevent their entire preparation.

He who cherishes this blessed hope should live each day with his sins confessed. Victory over every sinful weakness should be claimed by faith. Every requirement can be met. In the family, in the home, in the community, in the daily affairs of life, whatever they may be, living faith makes possible a continual transformation of life.

### A LIFE-TRANSFORMING BELIEF

J. Hudson Taylor, the founder of the great China Inland Mission, tells in what practical way the teaching of the Scriptures concerning Christ's return affected his life:

father David, which was promised before His birth. I saw, further, that all through the New Testament, the coming of the Lord was the great hope of His people, and was always appealed to as the strongest motive for consecration and service, and as the greatest comfort in trial and affliction. I learned, too, that the period of His return for His people was not revealed, and that it was their privilege, from day to day and from hour to hour, to live as men who wait for the Lord; that thus living, it was immaterial, so to speak, whether He should or should not come at any particular hour, the important thing being to be so ready for Him as to be able, whenever He might appear, to give an account of one's stewardship with joy, and not with grief.

### LIBRARY AND WARDROBE CENSORED

"The effect of this blessed hope was a thoroughly practical one. It led me to look carefully through my little library, to see if there were any books there that were not needed or likely to be of further service, and to examine my small wardrobe, to be quite sure that it contained nothing that I should be sorry to give an account of should the Master come at once. The result was that the library was considerably diminished, to the benefit of some poor neighbors, and to the far greater benefit of my own soul, and that I found I had articles of clothing



# Faith, the Requisite to Salvation

BY HAMPTON W. COTTRELL

**J**ESUS said to His disciples, "Have faith in God." It may be observed, from the Master's declaration, that they did not understand the character and deity of the Christ fully, as was all-essential for their future work and personal salvation. The narrative records that the divine lesson of faith in the deity of Christ was to be taught them by the obedience of a fig tree to the word of the Son of God.

They at that time, like many others of the Jews, did not really know who He was. They loved and honored Him as a great leader, and had a beautiful theory of Him as the Messiah; but as to a heart experience, they did not know Him.

Christ and His disciples approached a fig tree, and it had upon it only leaves—no fruit. It had apparently a name to bear fruit, and thus be a benefit to mankind around it; but to the disciples, it was a failure, a disappointment. He was unwilling that they should continue to make the mistake the Jews in general were making in analyzing the all-important question for all time; namely, Who is this Christ? Is He simply the son of Joseph and Mary, or is He the Son of God?

He left off conversing with the disciples. He turned to the fig tree, and speaking to it, said, "No man eat fruit of thee hereafter forever." "And His disciples heard it." Mark 11:14. The next morning, the Master and His disciples passed that way, and they saw "the fig tree dried up from the roots," in fulfillment of His words, "No man eat fruit of thee hereafter forever."

That they might know that He was verily the eternal Son, and that they might have faith in Him as God, He reversed the law of nature. The tree obeyed His command immediately, in order that the disciples might be convinced that it never could bear any more fruit. In a few short hours, at the word of God, the tree was not only dead, so that it could not bear fruit, but it was dried up from the roots. They being astonished that the inanimate tree had been so obedient to Him, He said, "Have faith in God." Mark 11:22.

The apostle said, "Without faith it is impossible to please Him." Hebrews 11:6. The utterance is divine, to be sure; yet how natural the principle when applied to human affairs! The husband cannot please his wife, nor the wife her husband; the children their parents, nor the parents their children; the pastor of a church his flock, nor the congregation their pastor; the allied nations the central powers, nor the central powers the allied nations,—unless they severally, as classified, believe the word of the other.

## BELIEF THE FOUNDATION OF FAITH

He who would be righteous before God must believe that He is. And it is of equal importance that he believe what God's word says; for to believe what God says, is the only way to righteousness. There must be simple trust, like that of a babe in its mother's arms. It must be an abiding, unquestioning be-

lief in what the Bible says, whether we are wise enough to see how the declaration can be verified or not.

Of the patriarch Abraham we read, "Abraham believed [had faith in] God, and it was counted unto him for righteousness." Romans 4:3. God had told Abraham that a certain event would take place in the experience of him and Sarah, his wife, which, at the time when He spoke, was a physical impossibility, according to natural law. Abraham had endured many trials of his faith in God's word before, and others were awaiting him if his faith stood the test at this time. He knew the Lord; so he is represented as saying, Be it as Thou hast said. This unwavering belief was set to the credit of Abraham, and balanced his account; and he was accounted righteous.

Faith is not a myth; not a thing that is almost within our reach, yet cannot be touched. No, not that; it is believing God, abiding in His word in the face of a jeering and frowning world. It is simply believing and trusting the things God says in His word, when no action is required; and acting as the result of belief, when action is required, as in the case of the jailer and his family—they believed and acted, because action was required in the exercise of faith in the gospel message preached to them by Paul and Silas.

## FAITH NECESSITATES ACTION

Said the Ethiopian to Philip, "I believe that Jesus Christ is the Son of God." Action being required, they both went down into the water, and the Ethiopian was buried by baptism with his Lord.

that is impossible with Him. Then why not believe Him, act accordingly when action is required, and thus know individually our sins forgiven, and be at peace with our Lord Jesus Christ?

Then another manifestation of the same blessing of righteousness follows, which neither you nor I can afford to be without; namely, "we glory in tribulations also." Verse 3.

Let us picture it. Persecution is brought upon a person because of a righteous course he has taken. It may come upon him in an unexpected moment, like a flood, and he be submerged. But being personally acquainted with the great peace Giver, he glories in the tribulation—not because he is in it, but despite that fact. This is Christianity.

"Faith," "unquestioning belief," and "assurance" are terms that may be used interchangeably in reference to the search for peace with God. We receive a letter from a soldier son or brother from over the sea. He gives many particulars therein; but when we analyze the letter, the substance of it is that he has been disabled and is coming home. The evidence of his certain return, no preventing providence, is our faith or confidence in his word. If he should write you such a letter, you would be justified in believing it. This is natural law.

## ACQUAINTANCE BEGETS CONFIDENCE

God has written His letter from over the seas. His word cannot be broken; and by faith in it we know, we understand. One who does not understand cannot bestow knowledge relative to the subject upon which he may be conversing. But "through faith [believing His word] we understand [know] that the worlds were framed by the word of God." Hebrews 11:3.

I heard a woman say the other day in a praise meeting in which I chanced to



*Christ cited the withered fig tree as an example of what may be accomplished by the man of faith. By the exercise of that gift, mountains may be removed, mountains of difficulty overcome. Doubt is the only hinderer.*

Acts 8:36-39. Where action is required by the word of God, and one does not act in harmony therewith, his faith does not save him, but it is dead. James 2:17-23.

"Therefore being justified [made righteous] by faith, we have peace with God through our Lord Jesus Christ." Romans 5:1. How plain and simple the way to God is! Believe Him. He cannot lie;

be, that she loved the Lord and His work upon earth, that she had given her life to His service, etc.; but she added, "My faith is so weak!" There are thousands of people in that state of mind; but none ought to remain there over an hour.

Here is the only remedy for the malady of weak faith: Spend a few of the long winter evenings with Him in social



spiritual life. Become better acquainted with Him. An hour in the morning and a period at noon and in the evening, with the heart lifted to Him while working, will cure the disease and give enduring peace. To have immovable faith is to acquire unquestionable acquaintance with Him. For a Christian to remain, in his experience, where he is compelled to say, "I love my Saviour, but my faith is so weak!" is similar to a husband's ex-

pressing great and all but worshipful affection for his wife, and then saying, "But I do not have much confidence in what she says."

Let us obtain, by personal acquaintance with Him, such an experience with God, who is love, that simple faith and heavenly boldness will possess us, and actuate all our purposes in life. "Have faith in God." Believe His word and be at peace with Him.

## Consecration Is Whole-Hearted Service

### *Steps in Redemption—IV*

BY RUFUS A. UNDERWOOD

"WHO then is willing to consecrate this service this day unto the Lord?" (Margin, "Who then is willing to fill his hand this day unto the Lord?") 1 Chronicles 29:5. Consecration means service. It means that the person consecrated to God and His work has placed his will and his plans at the foot of the cross, to be controlled and directed by God Himself. He has accepted the great truth of inspiration expressed as follows by the prophet in Jeremiah 10:23: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The consecrated man's time, talent, and all he possesses, are placed upon the altar. Nothing of a personal, worldly nature can come in the way of a consecrated person's doing his Master's will. Consecration to the cause of Christ means nothing less than the abandonment of an ease-loving, self-gaining, honor-seeking life, to accept one of self-denial and cross-bearing service for the benefit of a suffering world in sin.

If the reader will study the following scriptures where the word "consecrate" is found, he will be impressed that the paramount thought in consecration is service. We will note the marginal reading of the text already quoted, "Who then is willing to consecrate his service [fill his hand] this day unto the Lord?" Again, in reference to the consecrated priest of God, we have the same thought expressed in the margin in connection with other beautiful purposes: "Thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto Me in the priest's office." Exodus 28:41. "Thou shalt gird them with girdles, Aaron and his sons, . . . and thou shalt consecrate [or fill the hands of] Aaron and his sons. . . . Then shalt thou kill the ram, and take of his blood, and put it upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about." Exodus 29:9, 20.

#### DIVINE GUIDANCE PLEDGED

Thus the blood of the lamb, representing Christ's sacrifice, was to be placed upon the right ear and upon the right hand and upon the right foot and upon

the altar, so that the altar of consecration signified that man and all he possessed was consecrated. Such a one must yield his ears to hear only the things that God can approve. As expressed by the prophet: "Who is blind, but My servant? or deaf, as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant? seeing many things, but thou observe not; opening the ears, but he heareth not." Isaiah 42:19, 20.

The consecrated servant's hands are filled with acts of unselfish ministry. His feet are to walk in the ways of righteousness, on errands of love and mercy. Thus in consecration, we accept Christ as our example of what is involved in a life of service. Christ has placed every power of the body under the blood, and then the Holy Spirit comes to guide into advance truth. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Isaiah 30:21.

When the apostle Paul came to this experience, he could say: "What things were gain to me, those I counted loss for Christ. . . . Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:7, 13, 14.

It was this advance step in consecration to service that burned into the apostle's soul when he said: "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Corinthians 5:14, 15.

#### OBLIGATED BY CHRIST'S SUBSTITUTION

It is said that at the time of the Civil War, a man with a family of several children depending upon his daily labor, was drafted into the Union army. He had but a few hours left before he must start for the front. A young man in the neighborhood, who was still in his teens, learned of the call of his country to this neighbor; and he immediately came to the house, and said to his friend and neighbor: "John, I have no family to leave, wife or children. I have only

my dear old mother. If you will care for her while I am gone, and will be a faithful son to her if I never return, I will go in your place." With some reluctance, the neighbor accepted the noble offer.

A few months later, the young man was killed in battle, and was buried in the National Cemetery near Nashville, Tennessee. Some twenty years afterward, the man for whom he had laid down his life went south to visit his grave. On reaching the spot where the body had been buried, this man threw himself upon the ground, and sobbed and wept almost in convulsions. The caretaker of the grounds, being attracted to him, inquired if a brother or a near relative was lying there. The answer was: "No, my substitute lies here; and not until this hour have I ever realized as I do now that I am living out the life of another man. The life that I am living does not belong to me; it belongs to the one that died for me. I have taken his dear mother into my home, and am caring for her as I believe he would have done. But that does not change the fact that the life I now live is not mine; it belongs to him that died in my place."

Thus the apostle Paul could say of Christ, "He died for all, that they which lived should not henceforth live unto themselves, but unto Him which died for them, and rose again."

#### OUR LIVES MORTGAGED

The life that you live, that I live, that every human soul has lived from the day that he entered this world, we would



The elder man was morally obligated to care for the young man's mother, because the young man had gone to battle and died in his stead. So because of Christ's death for us, we are no longer to live for ourselves, but for Him.

not have lived had not Christ died for us; and the life that we now live does not belong to us. It belongs to Him who died for us. In other words, we



should do as Christ would do were He here; and that means a life of devoted, consecrated service.

When Isaiah got a clear vision of the character of God, and what He had done for a sinful world, he wrote these words: "I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. . . . Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." This was a new vision to Isaiah, and his longing soul cried out for a deeper experience. In answer to that yearning cry of his heart, a seraphim is sent, "having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched

thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." Thus consecration means a dedication of one's service to the Lord.

The will of God and the work of God are of greater importance than all other considerations in this world to the consecrated man. Consecration prepares one to take the next step leading to the goal of perfection of character. We have thus far noted briefly four steps in the ladder reaching from earth to heaven, upon which the children of God must climb; namely, conviction of sin, godly sorrow, justification, and consecration. In a following article, we will consider the step that follows consecration—sanctification.

## The Accuracy of Prophetic Fulfillment

BY WILLIAM A. SPICER

**T**HROUGH the prophet Isaiah, the Lord gives evidence that Holy Scripture is indeed the voice of the living God: "I have declared it to thee from of old; before it came to pass I showed it thee." Isaiah 48:5, A. R. V.

When we see the fulfillment of prophecy in past events, we know that the things spoken of the future are certain to be fulfilled in their time.

In the days of Babylon, the prophet Daniel was shown the course of world empire to the end. The universal monarchies from Babylon onward were represented to his vision under the symbol of four great beasts succeeding one another on the field of action. This series of prophetic pictures, which passed in moving panorama before the eyes of the ancient prophet, has its message for us to-day.

This is what the prophet saw:

"Four great beasts came up from the sea." (1) "The first was like a lion, and had eagle's wings;" (2) "a second, like to a bear; and it was raised up on one side;" (3) "another, like a leopard, . . . upon its back four wings; . . . the beast had also four heads;" (4) "after this I saw in the night visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet." Daniel 7:3-7.

The angel thus explained the vision to Daniel:

"These great beasts, which are four, are four kings, that shall arise out of the earth." Verse 17.

This prophetic picture is clearly seen developed in history.

1. Babylon the first, "the glory of kingdoms," as the lion which symbolized it is the king of beasts. The eagle's wings on the lion are fitting to the symbol; for the prophet Habakkuk said of the Babylonians, "They shall fly as the eagle."

2. Medo-Persia was represented by the bear lifting itself up on one side. It was a dual kingdom; and one side, the Persian, was in the ascendancy.

3. Greece, the leopard, quick to spring, and, with the wings, fleet above all. Alexander's campaigns were never equaled for swift and long marchings, having carried the Grecian arms from Macedon into India within a few years. And the four heads correspond to the division of the empire "toward the four winds" (Daniel 11:4), soon after Alexander's death.

4. Rome, "the iron monarchy," as Gibbon calls it, was the fourth. Rome was "strong exceedingly," and it broke in pieces and "stamped the residue with its feet."

### ROME EXACTLY FULFILLED PROPHECY

The correspondence between the symbol and the power represented is clear in every case. Certainly the Roman empire answered fully to the picture. As Cardinal Manning wrote:

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth. The whole world was as it were held in peace and tranquillity by the universal presence of this mighty heathen empire. It was 'exceedingly terrible,' according to the prophecies of Daniel; it was as it were of iron, beating down and subduing the nations."—"The Temporal Power of the Pope," London, 1862, page 122.

But as the prophet looked, he saw still further:

"And it [this fourth beast] was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." Daniel 7:7, 8.

No wonder the prophet said, "Then I would know the truth of the fourth beast." Verse 19. And the angel told him the truth about it:

"The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall

devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise: and another shall arise after them; and he shall be diverse from the former, and he shall put down three kings." Verses 23, 24.

### PAPACY SUCCEEDS IMPERIAL ROME

The fourth kingdom, Rome, after subduing all the earth as no kingdom before it had done, was to be divided. In the same historic outline in the dream of Nebuchadnezzar (Daniel 2), the prophet had said of this fourth empire, "The kingdom shall be divided." And coming up among these kingdoms of divided Rome, the prophet saw another power, a kingdom, yet a kingdom "diverse from the former." It was a different kind of kingdom. This was a religious power, exalting itself above the others, and "speaking great things." It is clearly the same power described by the apostle Paul in 2 Thessalonians 2.

The outline picture of the prophecy is seen fully developed in history. No historian can go over this period without reproducing the prophetic picture. For instance, take the text of a popular schoolbook—Myers's "General History for Colleges"—and place the picture of the prophecy alongside that of the history.

Prophecy: The prophetic picture (by the prophet Daniel and the apostle Paul) shows us a spiritual power exalting itself in the church, beginning to work in apostolic days, but hindered from full development by some power that was later to be taken away (2 Thessalonians 2:7); then the breaking up and division of the Roman empire into lesser kingdoms; and among these kingdoms, as the great empire breaks up, this religious power develops fully, bearing sway over the nations, and speaking "great words." Daniel 7:8, 25.

History: "The downfall of the Roman imperial government in the West was, further, an event of immense significance in the political world, for the reason that it rendered possible the growth in western Europe of several nations or states in place of the single empire.

"Another consequence of the fall of the Roman power in the West was the development of the papacy. In the absence of an emperor in the West, the popes rapidly gained influence and power, and soon built up an ecclesiastical empire that in some respects took the place of the old empire, and carried on its civilizing work."—Myers's "General History for Colleges," page 316.

The views are identical. What the prophets saw in vision and described, the historian finds in history and records.

The history answers in every detail to the picture that prophecy gives of the great apostasy which was to come.

(To be continued)

"KEEP off the live rail!" we read at the railroad stations where electric trains are used. Why? The rail appears the same as the others, except perhaps a little more rusty. Yes; but through it a vast, unseen power is flowing. So with us. We may lack good looks and personal charms, be "rustier" than our companions; but hitched to God, we may exert a tremendous influence.

A. S. MAXWELL.





## UNCLE SAM'S DEPARTMENT

### Safer than a Bank

IN considering the safety of the purchase of government bonds, the individual needs to bear in mind that a bond is a first mortgage on every bit of the property, real and personal, including all the mineral deposits in the great United States and all of its possessions. There is no more stable or valuable security in all the world.

A government bond for fifty dollars or one hundred dollars or more is worth its full face value. A hundred-dollar bond is worth as much as a hundred-dollar greenback or five twenty-dollar gold pieces, only that there is this difference: the bond is drawing interest, while the greenback or the gold in your pocket is not increasing.

Some people may be disturbed because some of the government bonds are quoted below par in the bond market. Some of these bonds are also quoted as selling above par. All there is to the case is that some individuals have got into financial distress, and find it necessary to dispose of their bonds; and other individuals, with plenty of money, are perfectly willing to buy the bonds at this reduced price, because they know that in doing so they are making a good bargain.

It is a very unfortunate thing for a man to be in a position to feel under the necessity of selling his bonds below par; for while at the present time the government is asking us not to sell our bonds, we understand that as soon as peace is declared, this request will be removed, and then these bonds will suddenly spring to above par values. Men who have money will be seeking to purchase them.

In the drive that will be on for the fourth Liberty Loan as this paper is going to its readers, no citizen should feel that he has done his duty until he has taken part in the purchase of whatever bonds his circumstances will permit. Each person who is above the position of actual destitution should strive to purchase at least a fifty-dollar bond, and those who are blessed with more means should go to the limit of their ability.

It is desired by our nation that this shall be made the greatest popular subscription that has ever been achieved in the history of governments. We should not only subscribe, but we should encourage our neighbors and all about us to subscribe, in this time of our nation's need. Those who do not have the full amount of a fifty-dollar or a hundred-dollar bond saved up, can, in almost every instance, arrange with their banker to purchase a bond on installments. Talk the matter over with him. Let there be no slacking. Let each man, woman, and child do his duty.

Our government must be sustained in its colossal task. There is not only the

big problem in Europe, but there is also what is an equally large problem in Russia. In a special sense, the United States and Great Britain are the two great stabilizing powers in the world at the present time; and in a stronger way than many of us perhaps realize, they are standing between us and anarchy. Uphold the hands of the men who are struggling to establish order.

### Cats, Dogs, Grass

"BELGIANS forced to eat their cats. Can kill only lean ones, as Germans want fat ones for themselves. Dog meat is luxury." "Grass stew now urged for food." These are headlines from the daily press describing the condition in Belgium and Sweden. The Washington Times comments further on the food situation in Sweden: "Every sort of cheese has disappeared from the stores. Canned milk, which has been available at famine prices, has disappeared also. Fruit is more than double the price of last year. Chocolate is \$8 a pound. A little tea is to be found at \$50 to \$60 a pound. Olive oil, which affords the only means of household frying, costs \$11 a bottle."

The same paper describes the best meal obtainable in the fashionable restaurants in Petrograd. "In the better class restaurants, which somehow manage to get food, a dinner costs \$20. The meal generally consists of about a half a pint of thin soup, a bit of fish (the most plentiful food in Petrograd), a thin, quail-like bird, a piece of bread the size of a postage stamp, a few thimble-

fuls of a sweet, gluey substance, and coffee without milk. This is the best to be had in the city."

"Turnips, weeds, nettles, and an occasional sick dog costing \$25 form the chief food for the great bulk of Austria-Hungary's population;" so our enemies are in as sad a plight as are some of our allies and friendly neutrals.

Every housewife of the land should look across the waters to Europe three times a day,—before she prepares the meals, before she does her shopping, before she fills the garbage can. If our allies lose, we lose. Food is the fulcrum over which our nation is seeking to pry autocracy from the earth.

### Cost of a Loaf of Bread

(See chart below)

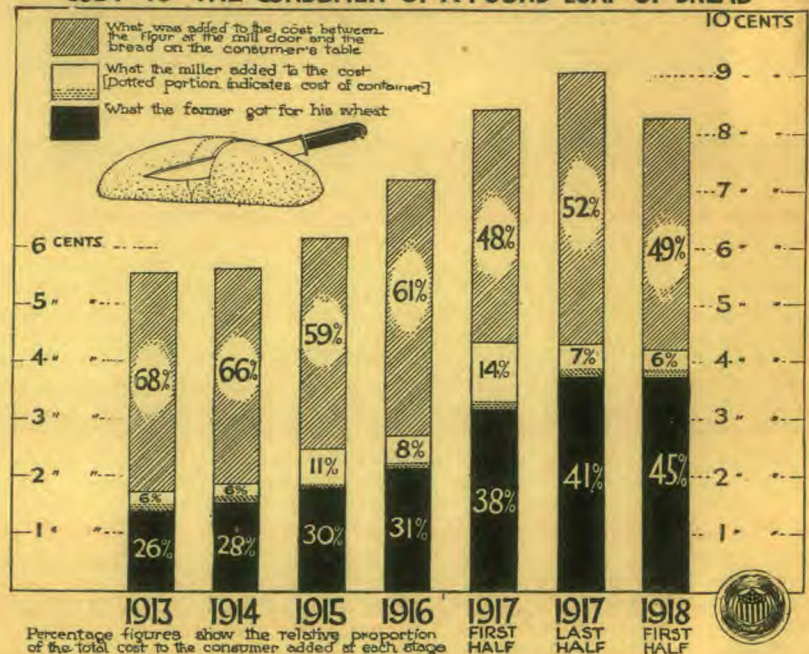
SINCE 1913, farmers have been receiving for their wheat a gradually increasing proportion of the price paid by the consumer for bread. The amount received by the wheat grower for his contribution to the average pound has increased from less than 1½ cents a loaf in 1913 to more than 3½ cents early this year. The proportion to the whole price is shown by the relative length of the black columns of the chart.

The middle portion of each column shows what the miller received for his milling costs and profit. This has been a somewhat variable factor, but is now at the minimum (six per cent). In this six per cent, however, is included the cost of the containers (bags, sacks, etc.), shown as dotted area, which has increased very nearly in proportion to the price of bread itself. Bags now cost about fifty per cent more than in 1913 and 1914.

The shaded portion of the column represents the expense of distributing the flour, making it into bread, and getting the loaf to the consumer.

The chart shows that the farmer is now receiving a much larger share of the final price for his product than in the past, and that a considerable amount of "spread" has been taken out of other expenses.

### COST TO THE CONSUMER OF A POUND LOAF OF BREAD







# EDITORIAL

EDITORS

A. O. TAIT

A. L. BAKER

## CREATION AS RELATED TO THE NEW CREATION

THE president of the British Wesleyan Conference, the Rev. Samuel Chadwick, had some very significant things to say at a meeting of that conference in Manchester on July 17. A few paragraphs from his address read:

"Our concern for the country is neither political nor economic. Our responsibility lies deeper. We have to interpret the principles of God's government, and we have to maintain the high level of faith and the standards of integrity and uprightness in the life of the nation. It seems to me we have never understood the war aright unless we regard it as an incident in a great world movement rather than a thing detached that can be interpreted as it stands alone.

"For more than fifty years there have been twin dominating ideas in the life of this nation and in the western civilization. The materialistic interpretation of the universe and the rational interpretation of knowledge have held the thought and lives of generations in their grip, and all nations have been molded on the lines of the materialistic and the rationalistic interpretations.

"I do not suppose there has been anything that has happened in the world quite akin to the amazing influence of the publication of Darwin's book in 1859. Its influence was not in itself of scientific value, but it appealed to the pagan instincts of humanity. Men began to adjust themselves to the competitive system of life, the system by which men of all nations would survive according to their strength and their power of asserting their individuality, or their powers of continuance. And it came to pass that men came to look upon the world as self-moving and self-controlling, a world in which the fittest survived.

"In our own land, the dominant idea affected our commerce; and in Germany, it found highest expression in the administration of the doctrines of state. The war has come as an outcome of this great dominating force by which men were taught that might was right."

These utterances, coming from so prominent a source, are worthy of more than ordinary study and reflection. It is one of the most interesting things of this time to note that men in high position in different Protestant churches to-day are sounding a note of warning in regard to the inroads that evolution and the infidel criticisms which attend it have made into the church of Christ. When, through the teaching of speculation under the name and guise of science, men came to believe, as suggested by Mr. Chadwick, in "the world as self-moving and self-controlling," they were under the necessity of discarding or at least discounting large portions of the Bible.

Evolution, presenting its speculative and mythical philosophies in regard to creation, swept over the world in such a popular wave, and its teachings were so out of harmony with many portions of the Bible, that even ministers, instead of earnestly defending "the faith once delivered to the saints," flocked to the side of the evolutionists in the endeavor to show that such portions of the Bible should be discredited or treated as beautiful legends.

The portion of the Bible that was most strongly attacked was the writing of Moses in the first part of the book of Genesis, telling the story of creation.

But if we discredit Moses, we must also discredit Christ Himself; for did not the Master say: "Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

The individual who is discrediting the writings of Moses, yet at the same time claiming to be a follower of the Christ, should stop to meditate long upon the foregoing words of the divine Lord. How clearly does Christ make belief in Him hinge upon belief in the writings of Moses! He said to the people of His generation, and He says to us to-day, "Had ye believed Moses, ye would have believed Me." And again, "If ye believe not his writings, how shall ye believe My words?"

When we have the supreme authority of Christ so plainly upholding the teaching of Moses, there should be no further

question upon the subject, and certainly there will be none to the reverent believer in the Bible. If men do not question Christ, how can they question Moses? Or, stated differently, how can men question Moses without disparaging the Christ Himself, who spoke in such absolutely unqualified terms concerning the validity and standing of the writings of Moses?

Luke records another saying of the Master in regard to Moses, as follows: "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16: 31.

There is mighty truth for us in the writings of Moses, if we will only study them carefully; for is not the Master clear in expressing to us, in the words just quoted, that the writings of Moses, reverently studied, are more convincing even than beholding an individual resurrected from the dead? This age is greatly given to the miraculous and wonderful. Then let us turn thoughtfully to the study of the books of Moses in order to sense the foundations therein for our faith.

If the Christian would be on a solid foundation in this time, he must come to a whole Bible and to a divine Creator. The book of Genesis, the first book of Moses, gives the most beautiful, the most convincing, and the one and only soul-satisfying story of creation that may be found anywhere.

Men may cavil about this, but the one who has a personal experience with the Lord Jesus Christ knows the truthfulness of that wonderful record of divine power that spoke our world into existence.

And, as Mr. Chadwick suggested in his discourse before referred to, "the things of which we are surest are the things which we are least capable of proving." It would be difficult for a man to prove such a simple thing as the correctness of his own name, yet he is certain about it.

There are many things that come to us by a definite experience in our lives, that we know perfectly well; but to prove them, unless a person is willing to accept our testimony, is a difficult undertaking. For instance, you have experienced the



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To be a Y. M. C. A. secretary is to be a worker, not a bench warmer. These men have constructed a dugout immediately behind the firing line, and are preparing to cater to the needs of the sons of liberty.

taste of strawberries; but how could you prove to any one who knew nothing about this delicious fruit, that it is good? And still further, how could you explain its flavor? All you could do would be to invite him to taste and see for himself.

And so the Lord invites us, "O taste and see that the Lord is good: blessed is the man that trusteth in Him." Psalm 34: 8. We "taste" and then we "see." We experience the things of God, and then we know. And the richest and most convincing experience is the one recorded in 2 Corinthians 5: 17 as follows: "Wherefore if any man is in Christ, he is a new creature [margin, "there is a new creation"]: the old things are passed away; behold, they are become new." A. R. V.

The individual who has passed through the experience of conversion, who has tasted the joys of being in Christ Jesus and of witnessing in himself this new creation, has no difficulty whatever in understanding the story of creation in the writings of Moses, and readily recognizes the value of the teachings of the great prophet and lawgiver.



## Is Faith an Anarchist?

*An anarchist is one who is opposed to law. Some men say that when faith is come, the Decalogue is no longer operative.*

BY N. P. NEILSEN

**"D**O we then make void the law through faith? God forbid: yea, we establish the law." Romans 3: 31.

There is much discussion, in these days, concerning the law of God. Some men declare that it was abolished by Christ, that it was nailed to the cross, and that it is not binding upon Christians. They say that because Christ fulfilled it in His life, His followers are therefore under no obligation to keep it. They even aver that to attempt to keep the precepts of the Decalogue is a denial of our faith in Christ. They assert that faith supersedes the law, and that those who will keep the Ten Commandments have fallen from grace and are under the law.

But all these claims are surely made in error. Paul, the great apostle of faith, settles this matter when he says: "Do we then make void the law through faith? God forbid: yea, we establish the law." Faith is not against the law of God. Living faith will lead us to obey God and keep His commandments.

"Faith, if it hath not works, is dead, being alone." So says the apostle James. We need a "faith which worketh by love"; a faith that will enable us to do the will of God. To keep the law of God is not a denial of our faith, but the fruit of living faith. We are not saved because we keep the commandments, but we keep them because we are saved.

### CHRIST WOULD NULLIFY HIS WORK

Christ Himself affirmed that He came not to destroy the law, but to fulfill it. (Matthew 5: 17.) To fulfill a law is to obey it. Man had broken the law. He had failed to obey God's commands, and was under the curse. Christ came and kept the law which man should have kept, that He might redeem man from the curse of the law, and enable him to keep it.

If the law could have been changed, Christ need not have died for man. But God could not set aside His law and forgive man's transgression. The penalty must be paid. In order that man might be saved, a substitute must be found, one who would willingly step into man's place and pay the debt. The very fact that Jesus had to die to save fallen man is conclusive evidence that the law is unchangeable and eternal, and that the penalty for its transgression must be fully met.

If Christ had abrogated the moral law, He would have undone His own work and the effect of His own mission. He kept the law that man had failed to keep, and now He commands us all to keep it in His strength. He puts this matter forever at rest when He says, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew

5: 19. No man may break even the least of the commandments, much less set aside the whole law, and teach others to despise it.

### EARTH PASSES WHEN LAW DOES

The principles of the moral law are the underlying principles of the government of God. They are as unchangeable as the throne of Jehovah. In its very nature, the law is indestructible, and is adapted to the government of moral, accountable beings in all ages and in all parts of the universe of God. Not one of the commandments can be taken from the Decalogue. It stands, all of it, unrepealed, and will ever so stand.

We should as soon expect the anarchists to succeed were they to attempt to pull down the throne of Jehovah, as to expect they would succeed in abrogating the law of God, or even annulling one jot or tittle of it. Says the Saviour, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 18.

No, this law cannot be abrogated, either by men on earth or by beings in heaven. "Forever, O Lord, Thy word is settled in heaven." Psalm 119: 89. Not even its Author—with reverence we

existence of God. It seems too high and too holy a work for puny, sinful man to undertake.

Let no-law men beware how they lay their polluted hands on so holy and eternal an instrument. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Psalm 19: 7. This law, O man, whether you will or not, will judge you in the last day; for "as many as have sinned in the law shall be judged by the law." Romans 2: 12.

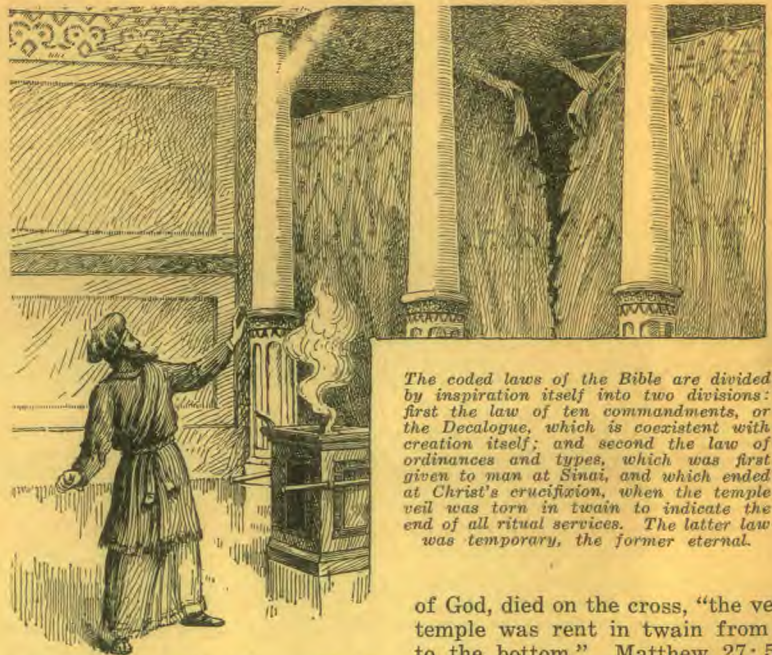
This law was from eternity. It was written in the nerves and fibers of the human system before it was transcribed on tables of stone; but God has written it with His own finger and handed it down to man. He holds it out to us. He commands men everywhere to keep it. He says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13.

### TWO LAWS DISTINCTLY SEPARATE

The ceremonial law is often called the law of Moses, while the Ten Commandments are called the law of God. The Lord wrote the moral law with His own finger on the two tables of stone (Exodus 31: 18), while Moses wrote his law in a book (Deuteronomy 31: 24).

The ceremonial law, "which stood only in meats and drinks, and divers washings, and carnal ordinances" (Hebrews 9: 10), and sacrifices, was intended to point forward to the first coming of Christ; and at His coming, it passed away, because it was fulfilled in Him.

Type met antitype; the shadow reached the substance. When Christ, the Lamb



The coded laws of the Bible are divided by inspiration itself into two divisions: first the law of ten commandments, or the Decalogue, which is coexistent with creation itself; and second the law of ordinances and types, which was first given to man at Sinai, and which ended at Christ's crucifixion, when the temple veil was torn in twain to indicate the end of all ritual services. The latter law was temporary, the former eternal.

say it—can abrogate the law, until He change His own nature and the mode of His government.

How strange that men who claim to love the Lord would set aside His law and count it an unholy thing! Not so David, the man of God, who said: "O how love I Thy law! It is my meditation all the day." Psalm 119: 97.

When we undertake to defend the law of God, there are awakened in us feelings akin to those we have when we undertake to defend the character and

of God, died on the cross, "the veil of the temple was rent in twain from the top to the bottom." Matthew 27: 51. The temple services were then done away. The sacrificial system ceased, and the laws pertaining to it passed away. It was nailed to the cross; it was blotted out. Colossians 2: 14.

But not so with the moral law. Its principles are eternal. It is a great rule of right, which will continue as long as God is God. Though the record of it might be burned up and forgotten by man, it can never cease to be binding. Its principles are as immutable as the

(Continued on page 15)



# Jehovah Is the True God Because—

*He is the only Creator and is the Maker of this earth. As a constant reminder of this proof attribute, He has ordained that a specific day be observed as a memorial of creation.*

BY WILLIAM MAYHEW HEALEY

THE human race possesses, to a greater or less degree, a desire for knowledge. This causes the child to ask many questions, such as: "Who made the world?" "What does it rest on?" "Where did man come from?" "Who makes the flowers grow, that appear for a little time, and then fade away?" Queries like these come from the untutored savage, and from the cultured philosopher, as well as from the child.

Among uncivilized and ignorant peoples, there exist many childish and foolish legends concerning the origin of man and the earth. The so-called science of civilized man sometimes advances theories but little if any less absurd than the legends of the savage. In every case, there exists a demand for a first cause, a beginning, a power to produce something where there was nothing before, a Creator.

It has been said that the earth is a fragment thrown from the sun. But this gives us no help; for we naturally ask, "Who made the sun, and who gave power to the fragment to whirl in space?" If we are told that in the remote past, the earth was but a drop of protoplasm, which gathered matter to itself, then we ask, "Who made the drop of protoplasm and the matter that gathered around it?" The creation points to a Creator. "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, without their voice heard." Psalm 19: 1-3, margin.

## CREATION IN SPECIFIED TIME

A toy may show the handiwork of an intelligent maker, and not give his name, nor the date of manufacture, nor explain the process by which the work was done. While the heavens declare that there is a Creator, we must look to His word to learn the time and manner in which the work was done.

The Bible, God's word, says, in the first verse of the book, "In the beginning God created the heaven and the earth." God did not make the world out of existing material like that which composes it, but He made the material by His word. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Hebrews 11: 3. "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "For He spake, and it was done; He commanded, and it stood fast." Psalm 33: 6, 9.

God informs us, in the first chapter of Genesis, that this work was accomplished in six days. That these were days of twenty-four hours each is plainly taught in the fact that each had a dark and a light part, an evening and a morning. Men have said, "It is impossible that the earth was created in so short a time." The combined wisdom

of the world cannot tell how to create one grain of sand or a single drop of water. How then can man's wisdom determine how long a time was taken to make the earth?

Some ask, "Who made God?" If there is any power beyond the Creator, it is incomprehensible to the human intelligence. Man cannot conceive of any thing or any being higher than the Creator. From Genesis to Revelation, the Bible presents this as the sign of the true God. When the apostle Paul stood in the midst of Mars' Hill, in the idolatrous city of Athens, he declared to them the true God as the "God that made the



*"Christ rose early in the morning of the first day of the week; gave orders to the angels; met the disciples; ascended to heaven and arranged for His future work; returned to earth; walked to Emmaus, seven and a half miles; preached to the disciples by the way; and returned to Jerusalem for a meeting in the evening. It appears to have been His busiest day on record."*

world and all things therein." Acts 17: 24. "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 2, 3.

## SEVENTH DAY OBSERVED IN HEAVEN

Thus the Lord teaches us that the seventh day was set apart from the other days, and became a sanctified rest day, before sin had entered the earth, and therefore belongs to a pure and holy condition. When Christ has taken His kingdom, and cleansed it from all sin, and the new earth state is ushered in, "wherein dwelleth righteousness," the Sabbath will be there, and be a day of worship. "For as the new heavens and

the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isaiah 66: 22, 23.

"Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

"The Sabbath was made for man" (Mark 2: 27), that in his worship, he might always remember the true God, the Creator. If man needed the Sabbath in a state of purity, that he might not forget the true God, how much more does he need it in a state of sinfulness, in the midst of many false gods! As long as the reasons for the existence of a law continue to exist, so long should the law exist.

## REPEAL AS PUBLIC AS ENACTMENT

It has been said that there was no positive commandment given in Eden to keep the Sabbath; but there was no demand for such a command in the emphatic form in which it was afterwards given. If a kind-hearted man should adopt a boy into his home, and say to him, "On Saturday we cease our ordinary work, and rest, because God rested upon this seventh day, and sanctified it," if that boy loved his foster parent, and cared to please him, he would readily refrain from work, as the father did, without being commanded to do so; but if he was rebellious and defiant, he would create the necessity of stern commands, "Thou shalt" and "Thou shalt not."

While Adam's heart was free from sin, he desired to please God and follow His example. Positive commandment was given concerning the tree of the knowledge of good and evil, because there was no opportunity to learn by example. After man became sinful and rebellious, it became necessary for God to give His law in the most emphatic form and in the most impressive manner, as on Horeb.

The children of Israel knew that the seventh day was the Sabbath of the Lord, before they received the law from Sinai. Before they reached Sinai, Moses said of the manna, "Let no man leave of it till the morning." Notwithstanding this command, when the sixth day came, the people gathered twice as much, because the next day was the Sabbath; and Moses approved of their course. Some of the people went out on the seventh day to gather manna; "and the Lord said



unto Moses, How long refuse ye to keep My commandments and My laws?" Exodus 16: 19, 28.

A law once in force remains in force until it is repealed, or altered by amendment, or expires by limitation. If repealed or amended, it must be by authority equal to that which gave the original law; and there being no power equal to God, no one can repeal or change His law.

It is a principle of all fair legislation, that if a law is changed or abolished, notice of that fact must be as widely and as forcefully given as was the original law. If God would change or abrogate His law, He should call His people together, and speak the change in their hearing, under demonstrations of power and glory equal to those displayed on Sinai.

If a law is to expire by limitation, the limit must be expressed in the law, showing to what time or event the law reaches. The seventh-day Sabbath does not point forward to any coming event, but points backward to creation and God's rest therefrom. The reason for its observance lies in the fixed fact of God's rest, that cannot be changed or done away.

Some have said that the seventh-day Sabbath was given to the Jewish people only, and never was binding on Christians; that it was a "yoke of bondage," "contrary to us," and that Jesus took it "out of the way," and gave us, in place of it, Sunday, the first day of the week, which they say is "a day of delight," and "easy to be observed."

#### JESUS' WORK UNCALLED FOR

In this they stultify their own argument; for if the seventh-day Sabbath was never given to any but the Jews, there was no reason why Jesus should take it out of the way of Christians, as it would never have been in their way, being confined to the Jewish people. Moreover, if God has made the way so much easier for Christians than He did for the Jews, by giving a more delightful day of rest, then He required more of the Jews than He does of the Christians, giving just cause for complaint.

When God made a covenant with the children of Israel at Sinai, He demanded that they have faith in Him, and promise obedience to His voice and covenant, without hearing them. After the solemn ratification of the covenant, God gave them His ten commandment law. "He declared unto you His covenant, which He commanded you to perform, even ten commandments." Deuteronomy 4: 13.

Israel failed to fulfill the agreement to keep the commandments of God. Then God said He would make a new covenant, "because they continued not in My covenant, and I regarded them not, saith the Lord." Hebrews 8: 9. The object of the new covenant was to secure that which they had failed to obtain under the former covenant, which was obedience to God's covenant, "even ten commandments." "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts." Hebrews 8: 10.

Subjects of the old covenant had the law on stone, and promised to keep it. Subjects of the new covenant have the same law written in their hearts, and

love and desire to obey it. The law of types and shadows of things to come, as all agree, ended when Christ was nailed to the cross. Colossians 2: 16, 17.

#### SABBATH CONFIRMED BEFORE RESURRECTION

Advocates of Sunday observance assert that Sunday became the Sabbath at the resurrection of Christ; but the new covenant was confirmed, ratified, with the shedding of Christ's blood on Friday. Paul says, "Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Galatians 3: 15. Sunday is brought forward two days too late to get it into the new covenant. The Sabbath that was in the law when the covenant was confirmed, on Friday, must be the one belonging to the new covenant; and that was the seventh day.

When the Lord rested from His work of creating the world, He did not sanctify the rest, but He sanctified the day. Rest

past and the first day of the week had dawned. His disciples rested on the Sabbath while the Lord was in the tomb; and years after, when the Holy Spirit inspired men to record the event, they said that this rest was "according to the commandment." Luke 23: 56. If it was "according to the commandment," or law, then the Sabbath was still binding by commandment this side of the cross, where all the days and institutions that expired by limitation had ended.

The seventh-day Sabbath supports the basic principle of Christianity, faith in the true God.

#### Chinesism and Paganism

THE Chinese believe that all demons are spirits of dead men, that all spirits of dead men are demons, and all are, out of innate disposition, bad,—that is, willful,—some to greater and some to lesser extent, harming or hindering their posterity and the rest of mankind, and therefore must be kept constantly appeased by the proper offerings and ceremonies of respect and honor.

The greater part of Christendom believe that some spirits of dead men are demons, and that some are angels; that some demons are the original fallen angels who were cast out with Satan, and that some are the spirits of wicked dead men; that both these kinds of demons, in company with their leader, Satan, are able to divide their time between the agonies of the flames of hell, and visits to the earth, either to harm men, or to try to impart to the living some silly communication, and that the devil, seemingly at his own desire, can enjoy the pleasure of tormenting fallen men and angels in the flames of hell, or, as their leader, gather them into a convocation of demons to plot against mankind and heaven.

The first belief is that evolved by the Asiatic mind, with its practical, concrete logic, working without the aid of divine revelation. The second is the result of that heterogeneous confusion of divine revelation with pagan superstition and animism which took place in the centuries following Christ's ascension, and was played upon by the imaginative logic of the scholastics of the Middle Ages and the theologians of the Reformation period.

The true doctrine of the inspired writings, which is acceptable as well to the divinely bestowed reason and intellect, is that man is man, and will forever remain man, and does not change his species through the mere process of dying, but passes into an unconscious state until the One in whom all life resides sees fit to awaken him; that angels or spirits or demons are a different and higher order of beings, also dependent for life upon the one Life-giver, and at present divided into two classes, those who are in rebellion against the government of God and are spending all their time upon this earth seeking to recruit men into their rebel forces, and those who are co-operating with God and dividing their time between heaven and earth in an effort to induce and aid men to take advantage of the means of salvation, and coming into harmony with the government of God, which has been opened for them by Christ, the Mediator.

JOSEF W. HALL.

#### The Work Is Wholly Thine

By C. P. BOLLMAN

I NEED Thy mystic touch, O Lord,  
That makes a life divine;  
I need Thy power, O my God,  
To make my heart like Thine.

Thou dost give pardon, gracious God,  
My soul hast freely shriven;  
But, oh, I need transforming power  
To fit me, Lord, for heaven.

Thou hast imputed, O my Lord,  
To me Thy perfect life;  
Come and impart it hour by hour,  
Give victory in strife.

Grace must be inwrought, blessed Lord,  
Flow out as though 't were mine;  
And yet, abiding in Thee, Lord,  
The work is wholly Thine.

may be had on any day, but sanctified time is found only on the seventh day. It is impossible to transfer the Sabbath to any other day, as the reason for its observance cannot be transferred.

Sunday advocates teach Sunday observance to honor the resurrection of Christ. Thus it has no more connection with the Sabbath than the Fourth of July has with Christmas, it being a different day, and observed for a different reason.

Christ rose very early in the morning of the first day of the week; gave orders to the angels; met the disciples; ascended to heaven, and arranged for His future work; returned to earth; walked to Emmaus, seven and a half miles; preached to the disciples by the way; returned to Jerusalem for a meeting in the evening. It appears to have been His busiest day on record. Is a fitting memorial of such a busy day's work, the day set apart for doing nothing?

Christ was the Creator of the world. (Hebrews 1: 1, 2.) It was He that rested and blessed the Sabbath in Eden. That is the day He kept all through His life on earth. He had power to lay down His life, and to take it up again. Yet after His crucifixion, He would not renew life's activities until the Sabbath was



# THE MARKED BIBLE

## PART THE NINTH

BY CHARLES L. TAYLOR

"HE doesn't look much like a 'Christ-killer,' does he?" whispered one woman to another when, the next day, at the appointed hour, Mr. Anderson stood before the passengers in the main parlor.

"Well," replied her friend, "maybe he isn't a Jew; but I've been told, since leaving San Francisco, that he really doesn't believe in Christ. He teaches, so I am informed by one of the ministers aboard our vessel, that we are to be saved by keeping the law, rather than by faith in Jesus Christ; and I think that is terrible."

Mr. Anderson smilingly greeted his fellow travelers, assured them that he assumed no superior wisdom, asked them all to be free to contribute of their best thoughts, and laying Harold Wilson's marked Bible on the table before him, begged that all join him in asking God's Spirit to rest upon their interview, and that light might come to all.

What a beautiful, simple prayer he offered! "Our Father who art in heaven," he began, "we thank Thee to-day for Thy blessed word, which we have met to study. We thank Thee for Jesus, for the great sacrifice He made for us, and that in Him we may find a Friend who is the chiefest among ten thousand, the One altogether lovely. We are thankful for Thy good Spirit, which convinces us of sin, which teaches us the way of life, which reveals Thee, and gives us power to overcome. O God, we hope only in Thy mercy. In us there is no good, and we can come only in that name which Thou hast caused us to love. Look upon Thine own blessed Son, remember His life, behold us in Him, and know that by faith we make Him just now our personal Redeemer. For all Thy goodness, we praise Thee; and we most earnestly dedicate ourselves to Thee. Direct us at this hour in our study, and glorify Thyself in causing us to see a little more fully the truth as it is in Jesus. Amen."

"My!" exclaimed the woman who had just spoken of his supposedly wrong views. "That doesn't sound as I expected. Why, he prays like a Christian! Isn't it strange that one minister should get such a wrong opinion of another?"

"I find," said Mr. Anderson, at the conclusion of the prayer, "that a number of questions have been written and already passed in, and perhaps I ought to notice these first. Is this agreeable?"

Evidently the Rev. Mr. Spaulding was somewhat fearful, though without reason, that some scheme had been devised to shut out free, open questioning; and having had it in mind to introduce "a few nuts hard to crack," he took occasion to suggest that while the written questions were all right, he would like to have the privilege of introducing at least a few queries first.

Mr. Anderson readily agreed, knowing that courtesy is one of the prime matters connected with such occasions, and certainly a principle of the Golden Rule, which he sought always to follow.

Mr. Spaulding was therefore given a free hand.

"Do you believe, brother," he began, "that Sabbath keeping is one of the 'works of the law'?"

"Certainly it is."

"Do you believe that Sabbath keeping should be regarded as an essential part of our Christian service under the gospel?"

"Most assuredly."

"Very good, brother; and now let me read Paul's words to the Christians of Galatia, and let us see to what your doctrine leads. Galatians 2:16, 21: 'Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. . . . I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.'

"Now, brother, if Sabbath keeping is one of the works mentioned, it frustrates the grace of God, and declares that Christ died in vain. That is so, isn't it?"

"Sabbath keeping," said Mr. Anderson, "is indeed a work of the law, just as any other good deed is also a work. It is very plain, also, that no one can ever find salvation by performing good works. Christianity knows no such thing as salvation by works. No one can become righteous by any deed of his, however great or good it may seem to be. This is said over and over again in both Romans and Galatians.

"But doing good in order to be saved, or, as Paul states it, to be justified, or made righteous, is altogether different from doing good when through faith one has been saved.

"Works may never truly precede faith and justification, but they as certainly succeed. This must be true; because before faith has found deliverance from sin, it is impossible to do good. The carnal man, with his carnal mind, cannot obey a spiritual law. Romans 8:7. But after sin has been forgiven, and the law of the Lord is written in the heart, then all the works of the law appear as naturally as the leaves appear on the trees. In an unconverted life, the works of the law are only dead form; in a converted life, they are the living fruits of the Spirit.

"Sabbath keeping, therefore, would be only a useless and senseless theory to one who is not born again, yet one of the covenant experiences to him who has Jesus in the heart."

"MR. ANDERSON," said one of the San Francisco ladies, "you don't believe, then, that people must keep the law as a means of salvation?"

"No, madam; Jesus Christ alone, by our faith, cleanses and saves, and puts Himself within the heart. However, so soon as we have received Him into the life, we immediately have fulfilled in us

all the glorious things that the law ordains. See Romans 8:3, 4. Thus faith establishes the law in our hearts as the law of our own life. Romans 3:31."

"Well, Mr. Anderson, I want to acknowledge that that is a very beautiful truth. I see it plainly," said the lady. "But may I ask if you really find the Sabbath a blessing—that is, the seventh-day Sabbath? You probably know that we have been taught it is Jewish, a matter of bondage, a yoke which no one can wear with pleasure."

"This reminds me," said Mr. Anderson, "of one of the questions I have in hand here. It reads: 'Why do you not preach Christ instead of so much Sabbath? Is not the preaching of Christ the all-important thing?' Perhaps I may answer the two questions together.

"I wonder if we actually understand the expressions 'preaching the Sabbath' and 'preaching Christ.' What is the Sabbath? Who is Christ?"

"To determine the character of the Sabbath, it is necessary to step back to the beginnings of time, to those days before sin came. There we find God's perfect plan. There we see what should have been always, and what will be when the reign of sin is ended.

"The story is that God's work was completed, and all was 'very good.' 'The heavens and the earth were finished, and all the host of them.' Then God rested. 'He rested on the seventh day from all His work which He had made.' Genesis 2:2. In the Paradise home, that home resplendent with the glories of the better world, the great Author of life kept Sabbath with the two beautiful beings who were to have dominion over the earth. And while His created beings kept Sabbath, the heavenly chorus 'sang together, and all the sons of God shouted for joy.' Job 38:7. Surely that first Sabbath must have been a wonderfully delightful day, and its service glorious beyond description."



Of the women who loved Jesus, it is written that on the Sabbath, they rested "according to the commandment"; but on the first day of the week, at early dawn, they came to the tomb. Thus the Sabbath according to God's command was the day preceding the first day of the week.



"But, my brother," interrupted the Rev. Mr. Spaulding, "you would not have this people believe that God was tired, would you?"

"No, Brother Spaulding; and I was intending to cover the point you have made. Let me do so now."

"The Sabbath was not originated nor given to man because of weariness on the part of either God or man. Of the Creator, it is written that He 'fainteth not, neither is weary' (Isaiah 40:28); and man, who was 'in His image,' knew nothing of physical deterioration and decay until after the seeds of sin had been sown. If sin had never entered the world, there would have been no such thing as tired nerves or tired muscles, no breaking down of the tissues of life, no sickness, no death. Therefore, as the Sabbath was given before the fall, its great and primary purpose was not that man should merely cease from his regular employment, but that he should enjoy the same 'rest' the Maker of the world Himself enjoyed."

"Keep this in mind, dear friends, for it is vital to an understanding of the whole matter. He who sees in Sabbath keeping nothing more than the laying aside of his secular labor for a certain twenty-four hours, and the enjoyment of the privileges of rest, change, and churchgoing, has not yet found the secret of the Sabbath as it was given to mankind."

"As we have just read, He who made heaven and earth never wearies. He is the great I AM, the Self-existent One, who inhabits eternity, with whom years are not. Yet we read that He rested. More than this, the Word tells us that 'He rested, and was refreshed.' Exodus 31:17. His was the rest of a divine joy in beholding the perfection of His wonderful handiwork, and in receiving from His earth children the love and adoration that sprang from their quick-pulsing and worshipful hearts. It was the rest of communion, of reciprocal affection, of heart understanding. And I believe that I have often found, in my Sabbath keeping, a little fragment of the restful joy and the joyful rest of that first Eden day when God rested and worshiped with man. It is this beautiful experience that I wish you all to know."

There were some who dared to say "Amen," and many present found their heart strangely stirred by the minister's word.

"BUT let me continue," he said.

"That the blessedness of that first Sabbath might be perpetuated, that its experiences might be multiplied and known eternally by all who should live upon earth, God arranged that each succeeding Sabbath should be a repetition of the first. The record is, 'God blessed the seventh day, and sanctified it'—a statement which carries in it the very fullness of divine purpose, divine power, divine presence and wisdom."

"Please note, first, that the scripture speaks of the *seventh* day; second, that it declares this day is 'sanctified,'—that is, set apart or appointed to holy or sacred use. It is the seventh day, not a seventh part of time, that is brought to view."

"May I ask, brother," said the Rev. Mr. Gregory, "what evidence you have that the first seventh day is now to be

identified with Saturday? To my mind, there is much to show that our Sunday is the original seventh day."

"The evidence, Brother Gregory, is so simple, and withal so complete, that there can scarcely be a mistake. Without question, the fourth commandment calls attention to the seventh day known at the beginning, does it not?"

"I agree with you that far," said Mr. Gregory.

"Very well; and I presume you will also agree with me in holding that the Sabbath kept by the Saviour was the same as that given at Sinai."

"Yes, I think so," was the reply.

"I was sure you would," said Mr. Anderson; "and now let me call your attention to the statement made in Luke 23:56, that after the crucifixion, the women who had been the most devoted disciples of Christ, kept the Sabbath day 'according to the commandment.'"

"Yes; but right there is a missing link. That may have been the ceremonial sabbath of the Passover week rather than the moral Sabbath of the fourth commandment. You see, we must keep track of the week, and make sure that we are keeping in touch with the cycle of seven days, which must continue unbroken from creation until now."

"That is important, Brother Gregory, and so important that our Lord has given it emphasis. Let me ask a question: Was the Sabbath that the women kept, the day which came just before that other day, called the 'first day'?"

"Yes, sir, it must have been."

"Another question: Was not that next day the day of the resurrection?"

"It certainly was."

"Then what 'first' day was it? Why, the scripture distinctly states that it was 'the first day of the week.' Do you think, friends, there is any missing link in the connections? I do not believe that even Brother Gregory will have any question about it. As you see, there is the Sabbath of the fourth commandment, followed by the first day of the week, the week which we all know to be our week of the present time. And so I know that the Sabbath of the fourth commandment, which is the Sabbath of creation, is the seventh day of our week, and therefore the day which we are to observe, and in which we shall find blessing. Isn't that plain?"

There was no dissent. Mr. Anderson had carried his audience with him.

"But I want you to catch the truth of that word in Genesis,—'God blessed the seventh day.' Proverbs 10:22 states, 'The blessing of the Lord, it maketh rich.' His blessing is an active principle of righteousness, changing the nature of that upon which it is placed. This is illustrated in the life of Jacob. Jacob was wrestling with God to obtain victory over his sin. The divine Presence said, 'Let Me go, for the day breaketh.' Jacob, almost in despair, cried out, 'I will not let Thee go, except Thou bless me.' And then it was that the great healing, helping, transforming power of God came into the poor wrestler's soul, and the divine benediction was, 'Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.' Jacob, the deceiver, had become Israel, the prince. His nature had been renewed

by the inflowing of God's holiness. The blessing of the Lord had made him rich indeed, had made him a holy child of God."

"This reveals the character of the blessing of the Lord. It is the impartation to man of His own life, His own presence."

"And do you remember the story of the burning bush? Exodus 3:1-6. God's presence was revealed to Moses; and the word came, 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy.' The presence of God made the very surroundings holy. The same word was spoken to Joshua. Joshua 5:13-15."

"Thus I learn this: God's blessing is His own presence. His presence sanctifies, or makes holy. His presence imparted to man makes the man holy; His presence manifested in a place makes the place holy. And this makes the rest of the story plain,—His presence, His blessing in the seventh day makes the seventh day holy."

"When God blessed the seventh day, He simply put His presence into that day during all earth's history. He did this for man. You know that Jesus said, 'The Sabbath was made for man.' And how wonderful, then, was the making! Every seventh day brings His blessed, holy presence. The holy day carries its sanctifying, cleansing, uplifting power into the heart of God's worshiping ones, and makes them glad in the gift of holiness."

"The Author of the Sabbath was Jesus Christ. Read John 1:1-3, 14; Colossians 1:13-16. It is His presence which the seventh day surrounds. It is His life of which I partake in Sabbath keeping. And do I not therefore preach Him when I truly preach the Sabbath? Ah, this Sabbath truth is among the grandest of all the grand things brought to view in the word of God."

"Amen!" called out Harold Wilson, who, by special invitation of Captain Mann, was present; and all eyes turned his way.

Captain Mann was visibly affected. He recognized a witnessing voice that was speaking to his soul. It was the voice of truth, which he could not reject.

Mr. Spaulding and Mr. Gregory quietly waited until Mr. Anderson had offered a short prayer, then they passed out.

"Brother Spaulding, what did you think of that?" asked Mr. Gregory when they were alone.

(To be continued)

In James 1:27, we have a definition of pure religion. We talk a great deal about pure food, pure air, and pure water; but a man may eat pure food, drink pure water, breathe the purest air, yet have a corrupt heart. While we are getting pure food, pure water, and pure air, we should be sure that we get pure religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." That is genuine religion. A man cannot change his heart by eating. He must believe God, and experience the regenerating power of the Spirit in the life. He must be born of the Spirit.

G. B. THOMPSON.



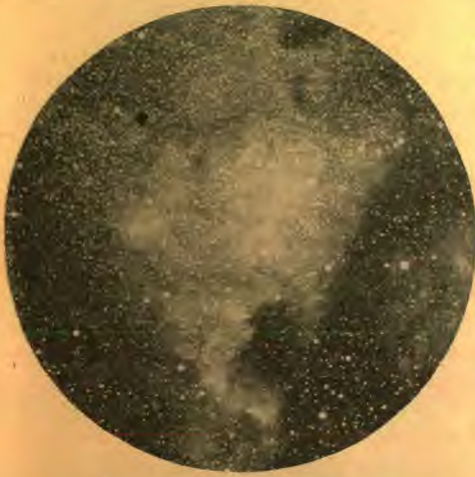
## Is Our Civilization Durable?

(Continued from page 1)

thirty-two years ago, what could be said to-day, with those same conditions greatly multiplied and intensified!

Scripture furnishes us with an admonition from the aged apostle Paul, given to his son in the gospel, Timothy, advising him to avoid the "oppositions of science falsely so called." Much of the present-day science would fall under the ban of the foregoing admonition. We can readily see that while the world is making great progress in the realm of material science and general knowledge, it is at the same time leaving spiritual truth to trail in the dust. A time of unsurpassed material enlightenment has become predominantly an age of great sin.

The holy seer Daniel thousands of years ago pictured the conditions that would obtain in the last days; and he recorded the fact that in the last days—our days—there would be an unusual increase of knowledge. Sad it is that much



of the knowledge and wisdom of this age shows only the imprint of the human. All the progress that has been made, men have attributed to the skill and ingenuity of the creature, instead of giving the Creator the glory for it. The products of science and art have been made the god of many an individual; and the God of the universe, the Creator of all, vanishes into oblivion, so far as they are concerned.

### THE UNWISDOM OF THE WISE

When learned men tell that "there is a sense in which we may regard the loss of Paradise as in itself the beginning of the rise of man," and "without eating of the forbidden fruit, man could never have become a higher order of being than the beasts of the field" (pages 7, 38, 39, John Fiske, "Through Nature to God"), we can readily see to what lengths men will go when they leave the blazed trail of truth that has been made by the Creator Himself.

"Hath not God made foolish the wisdom of this world?" 1 Corinthians 1: 20. "The wisdom of this world is foolishness with God." 1 Corinthians 3: 19.

Men to-day have understanding and knowledge of all mysteries; yet they have not Christ, the center and pivot upon and around whom is clustered all true science.

The students of geology have entered into the depths of Mother Earth, and

have carefully classified the different formations of every rock; but they have failed to find at all the Rock of ages. Unless we build our spiritual house on this, it is built on the sands of time, and will sooner or later fall.

Physics, the science that has found out the wonderful properties of radium, and developed the intricacies of the X ray, and perfected the Mazda electric light, and with this lights the globe to-day, has not yet seen the need of that greatest of all lights, the Light of the world. Having all these artificial lights, and being destitute of that true Light which lights every man that comes into the world, we walk in absolute darkness.

Astronomy has charted the heavens by use of giant telescopes, but on its sky chart we look in vain for the bright and morning Star. That star of all stars, the star of Bethlehem, is not seen through the eyes of the telescope. In the firmament of modern astronomy there shines no Sun of righteousness.

The study of botany has been perfected to-day till almost every plant and flower under heaven has been dissected and analyzed and classified; yet as we look through the herbariums, we find not the Rose of Sharon. In its flora is not the heavenly Lily of the valley.

Zoölogy has bestowed detailed study on the animal kingdom; yet no recognition is made of the Lion of the tribe of Judah, and the Lamb of God finds no place in their thoughts.

The millions of earth are spending their time and energy to supply themselves with bread; and at the same time, they ignore or refuse to accept the free gift of the Bread of heaven. They are starving their souls while feeding their bodies.

Mineralogy has looked from pole to pole, entered the bowels of the earth, combed the strata of mountains, for precious stones, but has not found the priceless gems, the jewels of the King. It has sounded the deepest seas, has searched every body of water, in quest of the valuable pearls, but has never yet, in all its searching, found the Pearl of great price.

Psychology has made known to us the wonderful phenomena of the human mind, but is not acquainted at all with the mind of Christ.

Surely of all ages, this age "by wisdom knows not God." Men who have developed giant scientific minds are leaving out of consideration the real essentials of life.

We should seek the wisdom that is from above, that is pure, and that points us to the great Maker of all, the One from whom we get our life and breath and all things. "If any of you lack [this] wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

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JAMES COCHRAN, Circulation Manager.

## Is Faith an Anarchist?

(Continued from page 10)

throne of Him from whom it emanates. "The law is holy, and the commandment holy, and just, and good" (Romans 7: 12); for its Author is holy, just, and good. "The law of the Lord is perfect" (Psalm 19: 7), for its Author is perfect.

Rather than suffer this holy law to be blotted out, or its perfect principles annulled, God would dash to atoms this world which He has made, and none could prevent the fearful catastrophe; for "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17.

Let none, then, dare say that the law of God is abolished; "for he that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

## By Proxy

THE marvelous inventive ingenuity of the age has found its way into the church. The machinery is complicated and elaborate. It excites our admiration. The cabalistic letters for organizations have multiplied until we are quite bewildered. There are committees for all sorts of work. You need not personally visit the sick, nor look after the poor, nor be greatly concerned for the young people. The machine will do it. Throw a ten-dollar bill into the organization occasionally to keep it going, and the conscience will be thoroughly quieted.

It is an age of proxy in the church. We are doing a vast amount of work, but we are doing it through others, as hundreds of parents are training their children through the Sunday school.

The man must not be ground up in the machine. Individual responsibility cannot be delegated. The commission to work is written on the very paper where, at the foot of the cross, the man reads his pardon. If the work is passed over to another, the reward will be sacrificed. No school, committee, or association can be substituted for those simple, direct pronouns of personal service.

In this tendency, the church is in danger of losing its power. The very condition of spiritual growth is missed. No mechanism that can be devised must reduce the effort of the individual mind and heart and will. Jesus asks our immediate personal service. The commission reads just as clearly as Heaven can write it, "The Master is come, and calleth for thee."—*Lutheran Observer*.



## Tests of Prophecy

IN these times, the papers have something to say almost every day in regard to the reestablishment of the Jewish nation in Palestine. The Zionist Society is working to that end with great vigor. Other organizations are working with something of the same purpose in view.

No doubt it will be considered as desirable that the nations should take Palestine completely from the Turkish power, and that there should be established in that strategic land a buffer state composed of Jews, possibly under British rule. This question will constitute one of the most interesting tests of prophecy to be found in the world.

There are many people who have the notion that the prophecies of the Bible call for the return of the Jews to Palestine. At least, they think that this is promised in the word of God. But those who have that view have given only a superficial—or possibly it would be better to say, a one-sided—study to the scriptures that bear upon this topic. When the subject is studied in all its bearings, the prophecies are readily seen to show most clearly that the Jewish state as such will never be restored again.

We trust that all our readers have given careful study to the article which appeared in our issue of September 17, beginning on page 2. That article showed from the Bible the futility of the hope and the belief that the Jewish state will ever be established again either in Palestine or anywhere else. The Jewish nation were misled to the rejecting of the Messiah; and all this was because they had wrong views of their own Scriptures, which were in their hands, and which were taught every week in their synagogues.

With these Scriptures in our hands, filled as they are with prophecies in regard to the future of this world, we should not make over again the mistake that the Jewish people made anciently. We should know for ourselves, from a personal study of the Bible, the clear truth upon all these important themes.

## Continue the Cheerful Response

ONE of the most heartening things in connection with our great national struggle has been the cheerful way in which the mass of the people have taken hold to carry out the various suggestions and requests of our government. We have been asked to conserve in food, in clothing, in fuel, and in various ways; and the leading men of the nation have set forth the reasons why we should do so. They have not made stringent demands upon us except in a very few of the most necessary things; but in the main, they have made kindly requests in a gentlemanly, democratic way.

How much better this is than to be under the despotic heel, and compelled to do whatever we are ordered, without any question or opportunity to act voluntarily in these matters! And if we will all continue to respond, in this cheery, whole-hearted manner, to these reasonable requests from our government, we may have this excellent plan continued indefinitely. For the good of our nation,

as well as for the good of the whole world, we should meet all these requests for conservation and saving with cheerfulness; and the very few critics and grumblers that we may chance to meet, we should labor with faithfully, that they may see the error of their way.



British Official © Underwood  
A group of seventeen British bombing planes with pilots and mechanics ready for instant flight. Light signal planes that fly high send calls for the "flying artillery" whenever they see troops massing, or convoys and camions moving along the roadways. Of late, these planes have done effective work in the demolition of factory and railway centers in Germany.

## Will They Move?

THE Jewish Yearbook recently published informs us that there are 3,300,000 Jews in the United States. In New York City alone the number is 1,500,000. Chicago has 225,000; Philadelphia, 200,000; and Cleveland, 100,000.

The Jew is a natural-born trader, and is uniformly successful in all business enterprises. These millions of Jews have great interests in the United States, and they are centered largely in the great commercial cities of the nation. It takes some vision to think that the Zionists or any other society will be able to get these men to shake loose from their business opportunities and investments and go on a general missionary campaign to establish a nation of themselves in Palestine.

## Sustain the Defenses of Order

THE dispatches during the last few days have been giving, in more complete detail, the rioting and revolution that have been in progress in Russia. They are telling us the story of the constant stream of executions, which make us think of the records of France during the stormiest days of her revolution a hundred and more years ago.

In a carefully prepared magazine article, a writer not long ago mentioned by name twenty-seven different kinds of well established societies in Russia, each one of which believes that the government as it was in the time of Nicholas should be overthrown, and all of them having a greater or less divergence of

opinion concerning what should be established in its stead. The Bolsheviks and the Soviet were among the organizations described by that writer.

The restraints have been removed, and these forces are now broken loose, and blood is running in Moscow and Petrograd, and elsewhere, fire is destroying property, and the terrors that have come in consequence could only be described by those who are passing through them.

Every nation has these turbulent, discontented classes. We have more than our share of them in this country; and we need to be thankful that in these hours when the whole world is devoted to war, our nation has been able to deal so wisely and so strongly with the violent element that would have plunged us into revolutions like those in Russia ere this had not the situation been promptly and firmly met.

The President's warning, sent out some time since, concerning violence and mob activity, was designed to meet one of the needs of the hour. Law-abiding citizens will be careful not to indulge in or encourage any kind of extravagant utterance, or anything that would inflame the minds of men in these excitable days. And all the just and righteous requirements and suggestions of our country's leaders should be promptly and loyally obeyed. It behooves us to do this for the safety of our nation.

And not only should we study our Saviour's warning, as well as the warnings of the prophets in general, in regard to the meaning of these things, but we should also study the Saviour's teaching directing us to sustain loyally the properly constituted authorities of government, so that we may lead "quiet and peaceable" lives. The highest loyalty of the individual is to his God; and all who are truly and intelligently loyal to God are also loyal to their nation, for our God commands it. And if we will all join in carrying out the principles of patriotism, divinely enunciated, our nation may be used not only in protecting its citizens and homes, but in helping to curb and pacify the turbulent elements abroad.

## He Is Coming

CHRIST is coming again in His own personal presence. He went away long centuries ago, after a brief sojourn on this sinful earth. Men and women loved Him then. Little children smiled in His presence. From heavy hearts rolled heavy burdens of sin and woe. Into mourning homes He carried notes of gladness. To the vile leper He brought cleansing. To the dead He brought life. The darkness of error was dissipated before the warm light of the truths He spoke. He loved man, and He showed how much, by leaving all that was His, and dying for him He created. He went away personally. His Spirit has been present with us, and has brought joy, and light, and gladness, and healing, and blessing, like the Master, wherever it has been received. But Jesus in His personal presence, in His glorified beauty, in His transcendent majesty, in His infinite love, is coming again. Reader, are you glad? Do you wish to meet Him? Is He your Saviour?