

Signs of the Times

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The city of Damascus, which has fallen into British hands. This brilliant stroke by General Allenby virtually clears Palestine of the Moslem. The long arches are the coverings to the streets. The one running from the right foreground to the middle distance is the arch roof over the street "called Straight," through which Paul was led after his conversion experience outside the city. The towers are prayer towers, from which the Mohammedan call to prayer is sounded many times each day.

Is War the Result of Poor Religion?

Christianity has failed, not because it has lacked international political influence to prevent war, but because it has lacked the power of the Spirit to grasp the lives of the masses.

By JOSEF W. HALL

"CHRISTIANITY has failed," glibly say pragmatists, infidels, atheists, and the confirmed heathen, who delight in the sight of the West destroying itself, and the supposed downfall of the religion which from a thousand mission stations in their midst has proclaimed its superiority over the faiths and superstitions of their ancestors.

"Christianity is a failure," rant the politicians, commercialists, and militarists, and the worldly-wise diplomatists and statesmen, who, because never in their lives have they given the slightest heed to its teachings in directing the aims and affairs of nations, have brought on the world this awful catastrophe, which they blame Christianity and God for not having averted.

"The Bible and the spiritual realm are a myth," write the Kultur-imbued imitators of German theology, which, by its doctrine that the reason of one "kultured" mind has the right to discredit the testimony and experience of God and men

through all the ages, is one and akin with the doctrine that the "superman" of all Kultur possesses the divine right of might to lord this entire terrestrial globe.

"Protestantism is a failure," proclaims the Roman Catholic hierarchy, which first sowed the seeds of disruption and heterodoxy among Christ's followers by promulgating the teaching that the Bible is not the supreme and only basis of the Christian faith—the very seduction which, followed to the liberalism which is the opposite extreme from Catholic dogmatism, is taking the "protest" out of Protestantism to-day.

These voices need not disturb us. The same song has been sung through the ages to the tune of Julian the Apostate, Attila, Voltaire, Schleiermacher, Paine, Treitschke, Ingersoll, Spencer, and Nietzsche. Voltaire estimated that the Bible should have become an obsolete book some scores of years ago. Christianity never guaranteed to compel those to abstain from strife who fail, either hypocritically or openly, to observe its

tenets of peace and love. In fact, the Roman empire never suffered another such overwhelming flood of disastrous military campaigns as shortly after the time when "the empire became Christian." The emperor Julian, reasoning as some men reason to-day, and as Tzu Hsi of China reasoned in 1900, laid the calamities of his world to the door of Christianity, and conscientiously endeavored to extirpate it. The statesmen of the nations never depended upon the principles of Christianity to prevent wars. Balance of power, appeals to national jealousies, secret diplomacy and armament, are the things they have depended upon, and that have failed.

BIBLELESS CHRISTIANITY A FAILURE

But there is a voice which should disturb us, as Christians, far more than the railing and publishing of the foregoing classes. That is the voice of our own inner conscience, through which we feel condemned; and this feeling of shame is sapping the spirit out of the Christian community. Christianity has failed, not because it has lacked international political influence to prevent war, but because it has lacked the power of the Spirit to grasp the lives of the mass of men and women to such an extent that, under its influence, they could never drift into such a cataclysm of hate and fury. The principles of Christianity are moral principles; and the statesmen of the world have failed and will fail to bring peace and happiness to their nations, because they and their peoples lack the moral power to put them into effect. Moral power, in the last analysis, is nothing but the Spirit of God within men; and this power diffuses itself only through a pure church and a spiritual religion, which are the leaven of the lump.

Christianity has failed—a certain kind of Christianity. Christianity as a religion apart from the Bible, either wholly or partially, always fails, being unchristian, and a denial of itself. The first postulate of original Christianity is that the Bible is the complete and only revelation of the affairs of the spiritual universe in their relation to man. If for this be substituted teachings contrary to either the pre-manifestation revelation of Christ in the Old Testament, or the personal and post-manifestation revelation of the New, then Buddhism, Taoism, Mohammedanism, and Roman Catholicism, with all their absurd tenets and monstrous practices, must be accepted on an equal basis with Christianity.

THE MASQUERADERS UNMASKED

The Christianity of a temporal millennium, the doctrine of the power of man through science to uplift and make a god of himself and a heaven of the world without the need of a Saviour from above, the teaching that all men are to become converted to the sole promulgation of the good, finding the same within their own warped lives, dispensing with the personal advent of Christ to bring in

universal peace, righteousness, health, and prosperity—these false things, masquerading under the name of Christianity, are indeed discredited by the outburst of elementary passion among the civilized peoples. This kind of Christianity has failed, and will fail again when men once more place their newborn hope in it for the regeneration of the world.

Christianity that has set aside God's law, and made sentiment of the coming of its Lord and Master, is Christianity without a moral guide and without a purpose or culmination. It is indeed well prepared to fail in any crisis where the superficialities are swept aside. It is going a journey without a chart and without a destination. It stands palsied and inviting ridicule before the contingency of to-day. There is another, a true Christianity: which stands to-day with its feet on the rock of Christ's prophecies, and its head erect in the confidence that not one word thereof has failed or shall fail to come to pass.

"There shall be signs in sun and moon and stars; and upon the earth distress of

nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh. . . . When ye see these things coming to pass, know ye that the kingdom of God is nigh. Verily I say unto you, this generation shall not pass away, till all things be accomplished. Heaven and earth shall pass away: but My words shall not pass away." Luke 21:25-33, A. R. V. "In the days of those kings [the offspring of the Roman empire] shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44.

This is the culmination of Christianity, just ahead. There is no possibility of its failure.

PREVENTIVES OF INFLUENZA

BY DANIEL H. KRESS, M. D.

THE epidemic known as Spanish influenza, which was first heard of in Spain last spring, and from there spread over the greater portion of Europe, attacking about forty per cent of the population, made its baleful appearance in America in September. In spite of all precautionary measures, already thousands in our large cantonments have fallen victims to it. It naturally spreads more rapidly where people are huddled together as they are in these cantonments; but it is exacting its toll among the civilian population.

The disease is very similar to the epidemic of ordinary influenza that appeared in the years 1889 and 1890; and like that, it is spreading from east to west along the line of travel. No doubt it was brought to this country through travel of infested persons. However, it is more severe than the influenza of a few years ago, and the mortality from it is considerably higher. The onset is sudden. A person may be apparently well, and in two or three hours be in a prostrated condition. The majority of cases give no history of sore throat or ill feeling for a few days preceding prostration, as is customary in influenza as known to us. The fever rises rapidly, and in many cases runs as high as 104 and 105 Fahrenheit. The symptoms found in high temperatures are pronounced, being headaches, pain in the limbs and back, weakness, and a general feeling of helplessness. The face is usually flushed; and there may be alternating sensations of chills and warmth.

The disease runs a rapid course. The chief complication, which is responsible for the high mortality rate, is pneumonia. From sixty to seventy per cent of the cases that have developed this complication have proved fatal. Death usually occurs within a week after the first symptoms appear. The disease makes its appearance from one to two days after infection.

RULES FOR PERSONAL DEFENSE

Every effort should be made to suppress the epidemic. Success depends upon the observance of the ordinary measures taken to prevent infection from other germ diseases. The following rules for prevention were given out by the surgeon-general of the United States army:

1. Avoid needless crowding—influenza is a crowd disease.
2. Smother your coughs and sneezes—others do not want the germs which you would throw away.
3. Your nose, not your mouth, was made to breathe through—get the habit.
4. Remember the three C's—a clean mouth, clean skin, and clean clothes.
5. Try to keep cool when you walk, and warm when you ride and sleep.
6. Open the windows—always at home at night; at the office when practicable.
7. Food will win the war if you give it a chance—help by choosing and chewing your food well.
8. Your fate may be in your own hands—wash your hands before eating.

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THE SIGNS OF THE TIMES WEEKLY

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The Bible's Predominant Theme

"The truth of the Lord's coming occupies a unique place in the Bible. More is said about it than about any other doctrine contained there."

By STEMPLE WHITE

SPEAKING before a large assembly of clergymen at the Prophetic Bible Conference at the Moody Institute in Chicago, February 24-27, 1914, the Rev. Canon F. E. Howitt, of Hamilton, Ontario, gave expression to the following truthful words: "The truth of the Lord's coming occupies a unique place in the Bible. More is said about it than about any other doctrine contained there. It may surprise you to know that more than one third of the whole Bible is devoted to prophecy. Both through the Old Testament and the New Testament, that great truth stands out conspicuously on almost every page." He further declared that the second coming theme was "indeed the key to Holy Scripture."

In order that we may the easier catch the force of this statement, let us note the relation the Old Testament Scriptures sustained to the first coming of the Messiah.

As to time (Genesis 49:10), place (Micah 5:2), and manner (Isaiah 7:14), Jesus was born according to the Scriptures. At the age of twelve, we find Him in the temple at Jerusalem, about His Father's business, discoursing on holy Scripture, and baffling the doctors. (Luke 2:42-49.) In His terrible temptations with the devil, Jesus always answered, "It is written." Matthew 4:4, 7, 10. In His first recorded sermon—a prophetic discourse, too (Luke 4:16-21)—He first "found the place where it was written," and then emphasized most definite fulfillment.

Always did Jesus appeal to the written Word. "What is written in the law?" (Luke 10:26), "Did ye never read in the Scriptures?" (Matthew 21:42), "Ye do err, not knowing the Scriptures" (Matthew 22:29), "Search the Scriptures" (John 5:39), "Believeth on Me, as the Scripture hath said" (John 7:38), "The Scripture cannot be broken" (John 10:35), and other such expressions, show the infinite importance that Jesus attached to Holy Writ. Since Jesus was "the Word made flesh," how could His attitude have been otherwise?

JESUS' FIRST ADVENT ACCORDING TO SCRIPTURE

In His first sermon after the resurrection, Jesus preached a most remarkable prophetic discourse, covering the whole subject of the holy Scriptures and the first coming, from Genesis to Malachi. The eyes of the two disciples were "holden," that they should not know the resurrected Messiah, in order that Jesus might appeal to them from the written Word. And so, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27, 44. "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Verses 45, 46.

In that wonderful discourse on Bible prophecy, He no doubt mentioned the first gospel promise concerning the coming seed (Genesis 3:15), to be born of a virgin (Isaiah 7:14), at Bethlehem (Micah 5:2); of the star sign (Numbers 24:17); the massacre of infants (Jeremiah 31:15); the flight to Egypt (Hosea 11:1); the coming of a great Prophet like His brethren (Deuteronomy 18:15), who would be "cut off, but not for Himself" (Daniel 9:26); how He would be betrayed (Psalm 41:9), and sold for thirty pieces of silver (Zechariah 11:12, 13); the Shepherd smitten, and the sheep scattered (Zechariah 13:7); how He would be spit upon (Isaiah 50:6), be given gall to drink (Psalm 69:21), and go as a lamb to the slaughter (Isaiah 53:7); how they cast lots for His gar-

ment in Eden (Genesis 3:15) to the Lord's own triple announcement in the very last chapter of His post-ascension revelation (Revelation 22:7, 12, 20), it is likewise true that Jesus will come again according to the Scriptures.

For four thousand years after the fall of man, both advents were foreshadowed in sacrificial offerings. The lambs represented the Lamb of God (Isaiah 53:7; Revelation 13:8), who at the first advent made human salvation not only possible but certain to the believer; and the fire suggested the final extirpation of sin and unrepentant sinners, when "our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him," and "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Psalm 50:3; 37:20; Malachi 4:1; 2 Peter 3:10-13.

In many wonderful lines of Bible prophecy, the second coming is the objective point. It is the paramount thought of the New Testament; and in the parables of the great Teacher is it especially emphasized in its relation to the resurrection, the Judgment, the kingdom, rewards and punishments, the marriage supper, and Israel's long promised inheritance. Those words in Psalm 40:7, "Lo, I come: in the volume of the book it is written of Me"—which may most fittingly serve as a text on the Old Testament and first coming—are just as applicable concerning "all the holy Scriptures" and the second coming.

A PERSONAL APPOINTMENT

Jesus' own appointment is as follows: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3. The wording of this appointment is grand because of its simplicity. Just as certainly as the personally resurrected Messiah ascended to His Father, just so certainly will He personally return. The second coming of Christ does not take place at death, as many ministers teach; nor is the gradual spread of the gospel the coming of Christ, as others affirm.

Concerning the present-day claim by spiritualism—that spirit manifestation "in the secret chambers" is the second coming of Christ—the Lord Himself has cautioned in advance to "believe it not." Matthew 24:26. In the same verse, concerning any other false prophets that shall arise, claiming to be latter-day saints, and saying, "Behold, He is in the desert," Jesus again warned the believers of the Word, "Go not forth." Then, describing His visible, personal return, He said, in such simple language that children could understand, "For as



In the parable of the wheat and the tares (Matthew 13:37-43), Jesus says that the wheat is "the children of the kingdom;" "the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world."

ment (Psalm 22:18); He made His grave with the rich (Isaiah 53:9), and was resurrected (Isaiah 53:10, 11).

SECOND ADVENT LIKEWISE SCRIPTURAL

Since the second coming theme runs like a golden thread through all the holy Scriptures, from the first gospel promise

the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 27.

DETAILS OF SECOND COMING GIVEN

At His personal ascension from Olivet, real angels personally notified the sorrowing disciples that "this same Jesus, which is taken up from you into heaven, shall so come *in like manner* as ye have seen Him go into heaven." Acts 1: 9-11. Since "a cloud [of angels] received Him out of their sight," He will thus be accompanied, at His glorious return, by all the holy angels. (Matthew 16: 27 and 25: 31.) In the book of Revelation, Jesus announces to the world, "Behold, He cometh with clouds; and every eye shall see Him." Revelation 1: 7.

Never man spake as did the great Teacher who taught in such forceful simplicity that children flocked about to hear. By prayer, promise, prophecy, and parables, Jesus ever kept before His hearers the fact of the second coming. In the model "Lord's Prayer," He would have us pray: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Before that event, the fullness of the promises can never be realized. Many lines of Bible prophecy, both literal and symbolic, reach right down through the ages with their long arms, and most definitely point their index fingers sharply at the all-focusing point of the second coming. Special phases of the second coming are unmistakably emphasized in those comprehensive parables of the master Teacher.

KINGDOM QUESTION AND SECOND APPEARING THE SAME

Consider the kingdom question. Correcting the current false notion that the kingdom of God was to appear immediately back there, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come." Luke 19: 11-13. Jesus is that nobleman.

The birth of a man child on whose shoulders "the government shall be," and who was eventually to sit "upon the throne of David" in an everlasting kingdom of peace that should have "no end," was foretold by Isaiah the prophet over 2,600 years ago. (Isaiah 9: 6, 7.) Seven centuries later, a holy angel personally informed Mary that her babe was that child. (Luke 1: 31-33.) But Jesus has not yet taken the throne as king. Twice in His earthly ministry did He refuse to accept a kingship in this present evil world; first when it was offered by the devil, but second and more especially when it was offered by the people, who would make Him king by force. (John 6: 15.) In His words to Pilate, we have very clearly stated the reason for such refusal: "My kingdom is not of this world." John 18: 36. His kingdom will be in the world to come, the earth renewed. At His ascension, that "Nobleman went into a far country to receive for Himself a kingdom, and to return."

What relation, then, does the second coming of Christ sustain to the kingdom question? Let Jesus answer: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall

He sit upon the throne of His glory." Matthew 25: 31.

Take the question of rewards. "The kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. . . . After a long time the Lord of those servants *cometh*, and *reckoneth* with them." Matthew 25: 14, 19. In unequivocal terms, Jesus again said, "The Son of man shall come in the glory of His Father with His angels; and then He shall *reward* every man according to his works." Matthew 16: 27. In His last special revelation message to the world's inhabitants, He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Revelation 22: 12. Thus the second coming is heaven's great reckoning day. (2 Timothy 4: 6-8; 1 Thessalonians 4: 16-18; 1 Corinthians 15: 51-54; Philippians 3: 20, 21.)

The parable of the wheat and the tares (Matthew 13: 37-43), and that of the net that was cast into the sea (verses 47-50), further emphasize the second coming in its direct relation to judgment, rewards, punishment, the end of this present evil world, and the part that angels will perform. Even in the solemn celebration of the Lord's Supper, which brings to mind anew the Calvary scenes of the first advent, both Jesus and Paul would have the earnest believer keep ever in view the second coming of Him who has promised to partake of "the fruit of the vine" new in the coming kingdom. (Matthew 26: 29 and 1 Corinthians 11: 26.) Even Christian baptism, which to the resurrected believer, who has left the crucified "old man" buried in the watery grave, memorializes the burial and resurrection of Christ (Romans 6: 1-6), also stands as a pledge to the believer as to

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THE "INDEX PROHIBITORIUS"

How the Roman Catholic Church has destroyed public records that affect her reputation

BY WILLIAM A. SPICER

IN Bishop Burnet's "History of the Reformation of the Church of England," written in the seventeenth century, there is an interesting side light thrown on the method by which the Roman ecclesiastical authorities in Reformation times kept damaging documents from passing into history. In the preface to his first volume, Bishop Burnet says:

"In the search I made of the rolls and other offices, I wondered much to miss several commissions, patents, and other writings, which by clear evidence I knew were granted, and yet none of them appeared on record. This I could not impute to anything but the omission of the clerks, who failed in the enrolling of these commissions, though it was not likely that matters of so high concernment should have been neglected, especially in such a critical time, and under so severe a king.

"But as I continued down my search to the fourth year of Queen Mary, I found, in the twelfth roll of that year, a commission which cleared all my former doubts, and by which I saw what was become of the things I had so anxiously searched for. We have heard of the expurgation of books practiced in the Church of Rome; but it might have been imagined that public registers and records would have been safe; yet lest these should have been afterward confessions, it was resolved they should then be martyrs; for on the twenty-ninth of December, in the fourth year of her reign, a commission was issued out under the great seal of Bonner, bishop of London, Cole, dean of St. Paul's, and Martine, a doctor of the civil law, which is of that importance that I shall here insert the material words of it:

"Whereas, it has come to our knowledge that in the time of the late schism divers compts, books, scrolls, instruments,

and other writings were practiced, devised, and made concerning professors against the pope's holiness and the see apostolic, and also sundry infamous scrutinies taken in abbeys and other religious houses, tending rather to subvert and overthrow all good religion and religious houses than for any truth contained in them; which being in the custody of divers registers, and we intending to have those writings brought to knowledge, whereby they may be considered, and ordered according to our will and pleasure; . . . therefore [says Burnet], those three, or any of them, are empowered to cite any persons before them, and examine them upon the premises upon oath, and to bring all such writings before them, and certify their diligence about it to Cardinal Pole, that further order might be given about them.'

"When I saw this, I soon knew which way so many writings had gone; and as I could not but wonder at their boldness, who thus presumed to raze so many records, so their ingenuity in leaving this commission in the rolls, by which any who had the curiosity to search for it, might be satisfied how the other commissions were destroyed, was much to be commended."

It is worth while remembering that these ecclesiastics of Queen Mary's time, who thought to obliterate accusing records, themselves left records, in the persecution, imprisonment, and martyrdom of believers, that are more damaging to Rome than any written records pertaining to former times, that they could have removed from files. The papacy is the great apostasy of the Scriptures, which the prophets saw warring against God and His truth, and persecuting the people of God. The trail of ruin this power left through the centuries could never have been covered in any period.

Man's Invisible Helpers and Protectors

By CARLYLE B. HAYNES

ANGELS are real beings, messengers of God, associated with the Father in the great work of salvation. They are sent forth to do service for His children who are struggling with sin in this world. The teaching of the Bible regarding the ministration of these heavenly beings is one of greatest comfort and encouragement. By the side of each of us constantly stands an unseen helper, to help us over the hard places and through the difficult and trying experiences of life.

There are many who have come to believe that angels are the disembodied spirits of dead people. This is a grievous error. Angels are not the spirits of men and women who once lived on this earth, but a higher order of created intelligence entirely.

EXISTED BEFORE MAN

Before any human being had ever died, angels were in existence. Therefore they cannot be the spirits of the dead. "He drove out the man; and He placed at the east of the Garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3: 24.

This record shows that at the very beginning of the history of sin in the world, but before death had entered, angels existed. Before any man had ever died, they were placed at the gate of the Garden of Eden to keep the way of the tree of life.

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38: 4-7.

In this passage, we are informed that at the time when "the foundations of the earth" were laid, then "all the sons of God," and "the morning stars," "sang together." That is, a great chorus of praise ascended from the heavenly host when the corner stone of the earth was laid. Hence it is plain that angels were in existence before the human race was created, and therefore cannot be the spirits of human beings who have died.

The fact that the angels constitute a higher order of being entirely than the human race is evident from the words of David: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Psalm 8: 4, 5.

Thus even when man was upright, before sin had entered his heart, when he was clothed with the glory and honor of God, in the beginning—even then he was "a little lower than the angels."

AIDS-DE-CAMP IN REDEMPTION

The work of the angels is to assist in the salvation of human beings, to comfort and protect and care for the people of God. "To which of the angels said

He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 13, 14.

And in this connection, we have the comforting promise of the Psalms: "He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 11.

So interested are these heavenly beings in the welfare and salvation of the members of the human race, that they are



represented as uniting in a great anthem of praise whenever any of the children of men turn away from sin to righteousness. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

AN ATTENDING ANGEL FOR EACH ONE

There are statements in the Bible which seem to imply strongly that each child of God has an attending, guardian angel. Such a statement is the following: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of My Father which is in heaven." Matthew 18: 10.

This same truth seems to be taught in the account of Peter's imprisonment and

deliverance, as recorded in Acts. When Peter found himself delivered from the prison in Jerusalem by the angel from heaven, he said:

"Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, *It is his angel.*" Acts 12: 11-15.

It is plain, from this passage, that the apostles were instructed in the truth of the ministration of angels, and that they believed that each one of them had an attending angel; so while they were not ready to believe that it could be Peter who stood at the gate knocking, they were convinced that it was his attending angel, which they believed was constantly with Peter.

This truth of our guardian angels should not be lost from our belief. It is a source of very real comfort and strength to know that in all the difficulties, disappointments, hardships, and trials of life, by our side there stands a visitor from heaven, to give strength to bear our trials, and grace to resist temptation. This heavenly messenger is in direct communication with heaven, and can bring us all needful help at all times. So great is the love of God toward His faithful children that He has one of His agents constantly at our side.

THE NUMBER OF THE ANGELS

Regarding the number of the angelic host, the Bible speaks in such a way as to convey the idea of a vast number of heavenly beings.

"A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the Judgment was set, and the books were opened." Daniel 7: 10.

John writes in the same way: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Revelation 5: 11.

Ten thousand times ten thousand is one hundred million; but that this does not adequately state the full number of the angels is evident from the additional expression, "thousands of thousands." Paul, writing to the Hebrews, speaks of the angels as "an innumerable company." Hebrews 12: 22.

The great company of the angels is known as God's host. This is the significance of the expression that occurs

so often in the Bible, "the Lord of hosts." "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." Genesis 32: 1, 2.

"I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." 1 Kings 22: 19.

It was "a multitude" of this "heavenly host" that appeared to the shepherds on the fields of Judea at the time of the birth of Christ, and announced to them the glorious tidings of the birth of the Child. "Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13, 14.

It was also a company of this heavenly host which, with the appearance of a chariot and horses of fire, translated the prophet Elijah without seeing death. "It came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11.

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Psalm 68: 17.

ANGELS IN BODILY FORM

There have been times when angels have appeared in bodily form to men. We have an account of such a manifestation in the following verses:

"And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Genesis 18: 2-8.

Certainly angels are real beings when they can be seen by men. They have hands and feet and bodies; and on this occasion, they partook of food. One of these three was the Lord Himself, who, while He stayed and talked with Abraham (Genesis 18: 16-33), sent the other two to Sodom to save Lot from the destruction that was about to be brought upon that city. Genesis 19: 1-25.

FOOD NOT REQUIRED BY SPIRITS

And angels are real beings, not only when they manifest themselves to men, but in their normal condition. They partake of food in heaven. Thus we have the record: "He had commanded the clouds from above, and opened the doors

of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food: He sent them meat to the full." Psalm 78: 23-25.

Hence it appears that the manna which fell in the wilderness for the Israelites for forty years was "the corn of heaven," the food that the angels eat.

It is still possible for men and women to-day to see and entertain angels. There would be no propriety or reason in the following verse if this were not still a possibility: "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Hebrews 13: 2.

The protection which God gives to His people through the guardianship of

heavenly angels is beautifully set forth in the account of the trials of Job: "The Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for naught? Hast not Thou made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land." Job 1: 8-10.

Notice here the expression, "Hast not Thou made an hedge about him?" The hedge that God has made about all His people, to protect them from being over-

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Every Sinner Holds an Option

He may either retain his own sin, in which case he must die, or he may transfer that sin to Christ, who has already died.

BY S. PARKER SMITH

THE Scriptures tell us that "sin is the transgression of the law," and that "all have sinned, and come short of the glory of God." They tell us also that "the wages of sin is death," and emphatically state that God "will by no means clear the guilty." Yet the whole world is guilty before God, and only he that is dead is justified, or free from sin. How, then, can any one be saved? The plan of salvation was devised to meet just such conditions as these.

Many professed followers of Christ seem to think that God's plan was to abolish the law and put free grace in its place. "Where no law is, there is no transgression." Romans 4: 15. "Sin is the transgression of the law." 1 John 3: 4. "For without the law sin was dead." Romans 7: 8. So sin and transgression could have been brought to an end by abolishing the law, if that had been possible. But the psalmist says, "Thy righteousness is an everlasting righteousness, and Thy law is the truth." Psalm 119: 142. Of Himself Christ said, "I am the way, the truth, and the life." John 14: 6. To abolish the law would be to abolish Christ Himself, for they are both eternal truth. The very fact that another plan was adopted for salvation from sin, involving all heaven in a supreme sacrifice, shows the fallacy of the assertion that the law has been abolished.

Since the law could not be changed to meet man in his sinful condition, the only remedy was to bring man into harmony with the law, by a transfer of the load of guilt from man, who is unable to bear it, to one who can bear it. Let us consider how and when this transfer takes place, and the nature of the transaction.

Christ, "who knew no sin," was made "sin for us." 2 Corinthians 5: 21. He was made sin in its entirety, without modification. He freely consented to endure the guilt of every conceivable sin. Not without a struggle did the Father consent to impute such guilt to His only-begotten Son. But for our sakes, He did. So fully and in such reality did this guilt take hold of earth's Redeemer, that

He yielded up His life, and passed under the dominion of death. The Son of God endured, because He loved us, this separation from His Father, the hiding of that face which had always looked with infinite love upon His only-begotten Son. He became a victim of the guilt of sin. This is a mystery which no finite mind can fathom. But "the Spirit searcheth all things, yea, the deep things of God;" and by it we may "know the things that are freely given to us of God." 1 Corinthians 2: 10-12.

CHRIST HAS AUTHORITY TO ASSUME ALL SIN

When Christ entered the grave, He had paid the penalty, and was freed, or justified, from all the sin imputed to Him; and since He Himself had done "no sin, neither was guile found in His mouth," God raised Him up the third day, "having loosed the pains of death: because it was not possible that He should be holden of it." See Romans 6: 7, 9, 10; and Acts 2: 24. The load that was upon Him was removed. He now holds "the key of David," and "the keys of hell and of death." Isaiah 22: 25. He holds as a free gift for those who are willing to accept it, the infinite riches of His grace, the merits of a crucified and risen sacrifice, offered without spot to God through the eternal Spirit. Having paid the penalty in unlimited degree for sin, He now has the authority and power to take all the sins we are willing to give up, and give in exchange His own spotless life.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Here is brought to view the real transfer of sin, and the time when it takes place, at confession. "Some men's sins," the Bible says, "are open beforehand," that is, willingly confessed, "going before to judgment." 1 Timothy 5: 24. There Christ, as our Advocate, takes them upon His own shoulders, and requests that His death be taken in place of the sinner's death, and that in answer

to the sinner's faith, forgiveness and cleansing be granted him. This forgiveness is conditioned on continued faithfulness to the end. At the close of the judgment work, this is unalterably fixed; and if the individual has remained steadfast, the fiat goes forth, "Let him be holy still." The second advent of Christ immediately follows, when He will come with His reward, "to give every man according as his work shall be." Revelation 22: 11, 12.

It is in this way that sins are transferred to and are lodged in the heavenly sanctuary. Christ pleads His blood to atone for every sin that is confessed to Him. The sinner's case, in the person of his Advocate, is then in court; his sins are in the heavenly sanctuary. In order to be cleared, every soul must plead guilty. Then Christ reckons him as crucified with Himself, and imparts to him His own righteousness. "Commit thy way unto the Lord," says the psalmist, "and He shall bring forth thy righteousness as the light." Psalm 37: 5, 6.

SIN TRANSFERENCE IS AN INDIVIDUAL MATTER

There was no transfer of sins at the cross, in one great mass. The transfer of sins is continually taking place as sinners confess them; and in exchange, the sinners are credited with the abounding riches of His grace, the merits of a crucified and risen Saviour. Paul, in the epistle to the Romans, makes plain that there is no transfer of sin to Christ without a corresponding transfer of righteousness from Christ to the sinner. As righteousness is imputed to man only by faith, so there never was nor ever will be any transfer of sins from the sinner to Christ without the exercise of

it. It is the transfer that takes place from Christ and His people to Satan. It is a transfer of the reproach of sin from those to whom it does not belong, to him to whom, as the author of sin, it does belong.

SATAN PUNISHED FOR EVERY CONFESSED SIN

Satan began his evil work in heaven by finding fault with the government of God, charging God with injustice to him and the angels. His pride finally led him into open rebellion. Since that time, the aim of the great rebel has ever been to justify himself and prove the divine government responsible for the rebellion. He has been and is the great "accuser of our brethren," casting upon them and Christ the blame and reproach of all the evil that has afflicted the earth. In this, he has had remarkable success, so that the people of God have in all ages been regarded as the offscouring of the earth. They have been accounted unfit to live, and have been put to death by the millions.

Satan will be permitted to go on with this work till the close of the Judgment, called in Daniel 8: 14 the cleansing of the sanctuary. In this judgment work are considered the sins of those who have joined the household of God, and have at some time sent their sins before to judgment by confession. At its close, the Judge will blot out the sins of those who have remained faithful to the end. Then He will rebuke the adversary, Satan, the antitypical scapegoat. He will pronounce sentence upon him, declaring him guilty of all the evil he has caused the people of God to commit, and showing him to be the originator and instigator of all sin. Thus all those sins will be placed upon his head. Not that

is not guilty. Satan will never be punished in lieu of the saints. His own works will condemn him. It is such a transaction as this that is brought to view in Leviticus 16: 21. Here the sins of Israel were put on the head of the scapegoat, typifying Satan. This type will meet its antitype at the close of the Judgment in heaven. Satan, as the instigator of and accomplice in sin, will then be declared guilty of all the evil he has caused the people of God to commit. No sin will be laid to his charge of which he has not been guilty and which has not really been his own from the time it was committed by man. Man's sin may be transferred, for final atonement and blotting out, to one who is not guilty. It can thus go no further. It cannot be passed on for atonement to Satan, who is already guilty of it on his own account. As his own sins require all that he has and is to pay the penalty, he has nothing left to satisfy man's account. In the final atonement of the sanctuary, man's sin is blotted out, so that it is no more. In the sight of God, it ceases to be. But Satan's guilt still remains, and the reproach of the sin will be rolled back upon Satan, who must pay the final penalty for it, because he is the instigator of sin. Thus the universe will be cleansed from sin.

THE REPROACH OF SIN TRANSFERRED

It is highly important that the difference between these two ways of transferring sin be kept clearly in mind. A misconception here will inevitably result in a denial of the atonement of Christ.

The transfer of sins to the sanctuary is from the guilty to the guiltless, and is an actual transfer. Putting the sins upon Satan's head is simply transferring the reproach of sin from them upon whom Satan has sought to place it, and putting it where it rightly belongs and has always belonged.

To say that Satan will suffer the penalty for the sins of the righteous, which have been transferred to the heavenly sanctuary, denies the efficacy of the final atonement of Christ, for it puts on another atonement to do the work that His failed to do; it makes Satan man's substitute, and puts him on an equality with or even above Christ. The broken law demands the life of the guilty sinner. In all the universe, there was but one who could, in behalf of man, satisfy its claims. Christ was that one, and He was willing to suffer that we might escape. He is now sending His last invitation to guilty man to put their sins in His care and receive Him as their Saviour. Let us make the transfer while we may.

"If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." If that servant shall say, "Where?" "Why?" in his heart, how do we know it?—The life will determine this. We reveal the things that are in our hearts, by the way we live. G. B. THOMPSON.



The sacrifice of Jesus Christ at the cross made provision for the transfer of every man's sin.

faith in Him as the Saviour. Romans 4: 6 shows us clearly that the one to whom the Lord does not impute sin is the one to whom righteousness is imputed. And faith is imputed for righteousness. So until faith comes, the sinner's sins in full number are imputed to him still. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." Acts 10: 43.

The transfer of sin so far considered occurs only between the repentant sinner and his Saviour, and is a transfer from one to whom the sin belongs to One to whom it does not belong. There is another kind of transfer of sin very different from this, but often confused with

he was not already guilty, for he was; but the reproach which he has endeavored to heap upon Christ and the saints will be made to rest wholly upon him. Here is a transfer of the shame and reproach of sin from God and His people, to whom it does not belong, but upon whom Satan has endeavored to cast it, to Satan himself, to whom it does belong. The mask will be torn off, and Satan will stand arrayed in the blackness of his real character. The accuser will then be the accused, and the people of God will be freed from his influence and the haunting memory of their sins.

In this transaction, there is no transfer of guilt from a guilty one to one who



UNCLE SAM'S DEPARTMENT

The Sociability and Morals of the Soldier

THE speed with which a great army has been gathered from the various vocations of life, and with adequate training and in first-class shape, put on the battle fronts in Europe and in Asia, is a great marvel not only of this time, but of all the ages. It is an unparalleled object lesson on the successes that may be achieved through democracy and freedom.

And not less marvelous than the mobilizing and training of this vast army has been the success of the moral standards maintained throughout. Heads of the various departments of our government, led by the President, decided with promptness and effectiveness that our soldiers and sailors should not have their minds beclouded with strong drink, nor their morals debauched by the seductions of vile women.

And this strong ground having been taken for the eliminating of these forces of evil and degradation, hitherto considered necessary adjuncts for the army, the necessity for constructive work along positively moral lines was very apparent.

The soldier has many leisure hours. He is away from home surroundings, and it is not enough to place a ban upon the evil without providing something desirable to take its place. "Overcome evil with good," is the divine injunction, and that has been the aim of our government in mobilizing and training its soldiers.

NO TRUMPET BLAST

Without fuss or parade, forces were provided and set to work with the object ahead of returning the soldier to his home and civil life as clean, as strong morally, and, in many instances, even better than he was when he entered the service of the nation in the great cause of democracy. The War Camp Community Service was organized, and several other organizations were recognized by the government, with the thought in mind of providing wholesome entertainment and care for all the soldiers, of all the various religious persuasions, as well as those who had no religious convictions at all.

As a result of this most excellent work provided by our government, it is a rare sight to see either a drunken or a disorderly soldier.

For the maintenance of this worthy work, from time to time the government has found it necessary to appeal to the nation for funds, sometimes for the Y. M. C. A., sometimes for the Y. W. C. A., and so on through the list. But the President requests that all these calls shall be united, and the funds for the

various organizations gathered in one grand campaign. The letter in which he asks the chairman of the War Camp Community Service to make this combined campaign is as follows:

FROM THE PRESIDENT

"The White House,
Washington, September 3, 1918.

"My Dear Mr. Fosdick:

"May I not call your attention to a matter which has been recently engaging my thought not a little?

"The War Department has recognized the Young Men's Christian Association, the Young Women's Christian Association, the National Catholic War Council [Knights of Columbus], the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army as accepted instrumentalities through which the men in the ranks are to be assisted in many essential matters of recreation and morale.

"It was evident from the first, and has become increasingly evident, that the services rendered by these agencies to our army and to our allies are essentially one and all of a kind and must of necessity, if well rendered, be rendered in the closest coöperation. It is my judgment, therefore, that we shall secure the best results in the matter of the support of these agencies, if these seven societies will unite their forthcoming appeals for funds, in order that the spirit of the country in this matter may be expressed without distinction of race or religious opinion in support of what is in reality a common service.

"This point of view is sustained by the necessity, which the war has forced upon us, of limiting our appeals for funds in such a way that two or three comprehensive campaigns shall take the place of a series of independent calls upon the generosity of the country.

"Will you not, therefore, as chairman of the Commission on Training Camp Activities, be good enough to request the societies in question to combine their approaching appeals for funds in a single campaign, preferably during the week of November 11, so that in their solicitation of funds as well as in their work in the field, they may act in as complete coöperation and fellowship as possible?

"In inviting these organizations to give this new evidence of their patriotic coöperation, I wish it distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes

and which, if preserved and strengthened, make possible the largest service.

"At the same time, I would be obliged if you would convey to them from me a very warm expression of the government's appreciation of the splendid service they have rendered in ministering to the troops at home and overseas in their leisure time. Through their agencies the moral and spiritual resources of the nation have been mobilized behind our forces and used in the finest way, and they are contributing directly and effectively to the winning of the war.

"It has been gratifying to find such a fine spirit of coöperation among all the leaders of the organizations I have mentioned. This spirit and the patriotism of all the members and friends of these agencies, give me confidence to believe that the united war work campaign will be crowned with abundant success.

"Cordially and sincerely yours,
"Woodrow Wilson."

Observe that in asking these various organizations to unite, the President desires that it shall be "distinctly understood that their compliance with this request will not in any sense imply the surrender on the part of any of them of its distinctive character and autonomy, because I fully recognize the fact that each of them has its own traditions, principles, and relationships which it properly prizes and which, if preserved and strengthened, make possible the largest service."

Representatives from the seven different organizations recognized by the government for the work of social service in the soldiers' camp life held a meeting and drew up the following "Memorandum of Agreement Between the Coöperating Organizations." The agreement as adopted on September 4 is as follows:

"It is agreed by the National War Work Council of the Young Men's Christian Associations, the War Work Council of the National Board of the Young Women's Christian Associations, the National Catholic War Council (Knights of Columbus), the Jewish Welfare Board, the War Camp Community Service, the American Library Association and the Salvation Army

"1. That there shall be a joint campaign for funds during the week beginning November 11, 1918.

"2. That by joint campaign we mean, so far as it can be brought about, a campaign undertaken through the agency of consolidated committees rather than seven separate campaigns in the same week.

"3. That each society will adopt a joint pledge card.

"4. That the committee organization now installed throughout the country for the collection of funds be disturbed as little as possible, and that the policy of addition rather than elimination be advised.

"5. That in so far as the campaign has a name it shall be called the 'United War Work Campaign' followed by the names of the seven organizations participating.

"6. That Mr. Cleveland H. Dodge be the national treasurer, and that the moneys collected in the states be paid to him for proper distribution among the societies.

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EDITORIAL



SHALL WE STAND FOR DEFINITE THINGS?

MANY leaders in the Christian world to-day are very enthusiastic over the question of federation, and are meeting with quite marked successes in their efforts. Recent reports tell of eighteen different communities in a single state where the Congregational, the Baptist, and the Methodist Church have been united in one during the past year. Some of the houses of worship and parsonages have been sold or converted to other uses, and the means thus raised have been employed to enlarge and repair the buildings required for the community or union church.

Where two or three pastors have been employed, at salaries ranging from six hundred to eight hundred dollars, a single pastor is employed, with an increased salary of twelve hundred dollars a year.

In some instances, the minister of one denomination will act as pastor for a while, and then another denomination will furnish the pastor. In other instances, some of the churches have entirely withdrawn from the field.

The appeal is made that these plans should be carried out universally, in order to secure greater efficiency, and especially so in these war-time necessities. This is a very practical and withal an essentially material age; and to the practical man of affairs, this new order of things in relation to the churches may seem like a very desirable thing. It may seem to accomplish the desired result with much less machinery and expense. But does it?

Of all men on earth, the person who believes the Bible, and through a study of the divine Book, by the operation of the divine Spirit, has a living contact with Christ, is very definite in his convictions and in the positions for which he stands. Break down these definite, positive convictions in the individual, and you have taken the very backbone and life out of the morality that goes with true Christianity.

Christ Himself stood for such definite things, and stood so unyieldingly for them, that the church of His time crucified Him, with the thought of getting Him out of the way. His immediate disciples carried the same definite convictions into all parts of the then known world; and so unyielding were they in their beliefs and faith, that rather than deviate from what the Master had taught them, they willingly suffered persecution and finally gave up their lives.

The spirit of uncompromising allegiance to God is the spirit of the Christian church in all ages. The spirit that will suffer death rather than yield a principle is the spirit of the divine Master. If our beliefs and convictions so readily accommodate themselves as to be shifted about hither and yon, is there not something wrong with our particular brand of Christianity?

The Bible warns us against holding the forms of religion while we deny its power; and is there not danger that we lose sight of the one great essential thing, and that is, a living connection with Christ, which comes through a personal study of His word, such a personal study as will invariably give us definite convictions in regard to our duty?

The church of the early centuries was so clear in its conviction as to what it should do, that it continually suffered persecution, torture, and death on the part of its individual members. Has the world changed, and are we living in a time when it is proper to make compromises, and to yield in this way and that and the other? Or should we not, as exhorted by the apostle, still "earnestly contend for the faith which was once delivered unto the saints"?

And after all, is it not better to have several of the so-called struggling little churches in a community, made up of members who have definite convictions in regard to duty, rather than to have one large, popular church made up of men and women who are willing to make concessions and yield to things that are oftentimes in opposition to their convictions and consciences? Is it not highly important that the truth be re-stated throughout the world, that Christianity is founded upon the Bible, that the Bible teaches very definite doctrinal truths, and that men should stand unflinchingly for what the sacred Word brings home to their souls and consciences?

THE CHURCH CONFRONTS A CRISIS

DR. FRANK M. NORTH, president of the Federal Council of Protestant Churches, avows that "the church now confronts the most significant crisis and the greatest opportunity of its long career."

And speaking of the relation of the church to the industrial problem, Dr. North furthermore says: "Christ's mission is not merely to reform society, but to save it. He is more than the world's Readjuster. He is its Redeemer. The changed emphasis put upon the Lord's Prayer—'Thy will be done on earth'—must not deceive us. The prayer for the coming of the kingdom, for the doing of the will of God on earth, gets its point from the fact that there is a heaven in which that will is done—where the Beatitudes are always operative, and justice never falters, and truth excludes all lies, where people hunger no more, neither thirst any more, nor say they are sick—a city that lieth foursquare. It will, we trust, not confuse the urgent cries for the larger activity of the church when we remind ourselves that the church becomes worthless for its higher purpose when it deals with conditions and forgets character, relieves misery and ignores sin, pleads for justice and undervalues forgiveness.

"Whatever comparisons may be made between the church as an organization for human betterment and associations for charity, societies for reform, fraternal orders, labor unions,



© Underwood
The crew of a French submarine at lunch in their kitchenette. By use of submarines, the allies are giving the German some of his own medicine. A novel type of warfare is this hunting of an under-sea boat by one of its own kin.

'movements' for social advantage, saloons as social clubs, there is one contrast which never may be forgotten—the church stands forever for the two-world theory of life. Its kingdom passes beyond the horizon. In dealing with human conditions, the church is bound to take the viewpoint of Christ, and from that viewpoint are ever discernible the world that now is and that which is to come. The church's doors open upon the common levels of life. They should never be closed. Its windows open toward the skies. Let their light not be darkened.

"With Christ's example before us, it is impossible to accept a class gospel or to deal with society on a class basis except as the class affords the opportunity to reach men.

"As the authority of Christ is binding upon men, not as laborers or capitalists, as wise or unlearned, as rich or poor, so comes the message of the gospel to men as men, not as classified by the exigencies of external conditions or the operation of social tendencies. The authority is final alike at the council table and at the forge; the message carries equal appeal to the man who gives to a common enterprise his muscle and to him who gives to it his mind. To present a fragmentary gospel is to ignore spiritual values. Every situation in life produces and requires peculiar obligation, but the indwelling Spirit who controls does not vary. The appeal of the gospel is based upon the inherent worth of every man in God's sight."

The foregoing is a good, clear statement of the duty that lies before the church. "Social betterment" and "community service" and other such things have their

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THE RICH MAN AND LAZARUS

AN EXEGESIS OF LUKE 16:19-31

IN the study of the passage, a decision must be made at the outset as to whether Christ was telling of an actual occurrence, or giving a truth through the mediumship of a parable. It will be noticed that from the fifteenth chapter on, Christ was giving a series of parables that contained specific truths which would neutralize specific sins and theories of the people addressed. The parables of the ninety and nine, the lost piece of silver, the prodigal son, and the unrighteous steward immediately precede the passage under consideration; and the parable of the importunate widow and that of the Pharisee and the publican are subsequent. So it would not be in the least incongruous to regard this as a parable also.

Some say this cannot be a parable, for Jesus said, "There was a *certain* rich man." In introducing some of the parables above mentioned, He said: "A *certain* man had two sons." Chapter 15: 11. "There was a *certain* rich man, who had a steward." Chapter 16: 1. "There was in a city a judge, . . . and there was a widow in that city." Chapter 18: 2, 3. So the mere fact that Christ denominated individuals in Luke 16:19-31 is not proof that this is a historical narrative.

MERELY A PERSONIFICATION

Again, it is affirmed that Christ would not have made men speak as men from *hades*, if they had not been there and had not spoken; or otherwise expressed, He would not have used a fiction to express a truth. To show the fallacy of such reasoning, it is only necessary to cite other portions of Scripture where the figure of personification is used as it is used here. In Judges 9: 7 ff., the forest trees are made to sit in executive session to choose for themselves a king. The passage is a bold figure so expressed that it might convey to the Shechemites the folly of electing Abimelech king. Again, in 2 Kings 14: 9 are the words, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife." This verse is not to teach that matrimony exists among plants, but expresses the contempt of Israel's king for the suggestion of the king of Judah.

As to Christ's teaching error: The only essential point in any figure of speech is the truth conveyed by that figure. In the very nature of the case, not every detail can accurately fit, for at best a metaphor is an adaptation. On the occasion in point, the Saviour used an *argumentum ad hominem*—an argument that appeals to the judgment of the one addressed, because made from his viewpoint. Christ's audience on this occasion was composed of "publicans and sinners," "Pharisees and the scribes." These Israelites had at one time known the truth of God as expressed in the Old Testament; but through sojourn and captivity among heathen peoples, they had departed from revealed truth, and had in great measure adopted the beliefs of the people with whom they had asso-

ciated. The Egyptians, the Babylonians, and the Persians had the idea that the dead went to a subterranean sphere, where some were tormented and others were made joyous. That the Hebrews had adopted a like notion there is no doubt, for Josephus writes thus:

JOSEPHUS WRITES ON HADES

"Hades is a place in the world not regularly finished, a subterranean region wherein the light of this world does not shine; from which circumstance, that in this region the light does not shine, it cannot be but there must be in it per-



This pictures Dante's conception of the torture of the sinner and his appeal to the unpunished for help. Josephus, the Jewish writer, chronicled the current Jewish idea of *hades*; and it is very similar to Dante's. Jesus, in this parable, drew His lesson of truth on their background of belief, so that it might be the more emphatic and impressive.

petual darkness. This region is allotted as a place of custody for souls. . . . There is one descent into this region. . . . The just are guided to the right hand, and are led with hymns sung by the angels appointed over that place unto a region of light, in which the just have dwelt from the beginning of the world. . . . This place we call the Bosom of Abraham.

"But as to the unjust, they are dragged by force to the left hand by the angels allotted for punishment, no longer going with a good will, but as prisoners driven by violence. . . . Now, those angels that are set over these souls, drag them into the neighborhood of hell itself; who, when they are hard by it, continually hear the noise of it, and do not stand clear of the hot vapor itself; . . . and not only so, but where they see the place of the fathers and of the just, even hereby are they punished; for a chaos deep and large is fixed between them; insomuch that a just man that hath compassion upon them cannot be admitted, nor can one that is unjust, if he were bold enough to attempt it, pass over it."

Josephus is a Jewish historian of the first century A. D., and expresses the beliefs current among the apostatized Jews of Christ's day. The tenet of faith above expressed is almost identical with that of heathenism of that time; and after reading it, one can very easily see that Christ couched His lesson in their language and belief so that the belief which He was trying to correct might appear the more fallacious to them. By disproving their cherished ideas upon their own ground, He conclusively defeated them, and left them without argument.

A LESSON WHOLLY UPON WEALTH AND POSITION

Another consideration of great importance is the lesson that Christ intended to teach. Almost without exception, commentators are agreed that He was endeavoring to counteract the prevalent conception that a man in good circumstances, wealthy and influential, was favored of God in this world and in the world to come; while the poor afflicted man had a curse resting upon him which would cling to him for eternity. That same error Job met in his long argument with his so-called "comforters." And indeed, the same idea is to be found in the dark portions of the earth to-day.

In the fourteenth verse, we are told that "the Pharisees, who were lovers of money, heard all these things; and they scoffed at Him." In condemning their money lust, Jesus said, "That which is exalted among men is an abomination in the sight of God." Verse 15. Then He went on to teach the principle that position and emolument are not a promise of an easy after-life, and contrariwise, that sickness and poverty augur not a life of affliction to come; and in order to impress more forcefully that eternal truth, He staged His scene upon their conception of the nether world.

Now there are three things here stated which would militate against the popular

idea of heaven and hell, and against the usual interpretation of this passage.

ARE HEAVEN AND HELL NEIGHBORS?

First: If we are to accept this as a literal description of the abode of the righteous and the wicked, then heaven and hell are in juxtaposition, at least so close together that it is possible to talk from one to the other, and to see across. This is in flagrant opposition to expressly stated truth; for the Bible in many places tells us that when the world is once purified and cleansed of sin, no trace of sin or sinners will remain to mar the beauty and joyousness of God's universe. After this present evil world is passed away, the righteous will abide in the earth made new, whose city is the new Jerusalem. John, in the twenty-first chapter of Revelation, speaks thus of the new earth and its inhabitants: "I saw the holy city, New Jerusalem, coming down out of heaven from God. . . . And He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away." And the prophet Nahum wrote, "Affliction shall not rise up the second time."

So, after the judgment that God will visit upon the wicked at the end of this world, none of the wicked will remain; "for, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch." Malachi 4:1. God says that during eternity, there will be neither pain nor mourning; and if the scene presented in Luke 16 continued forever, there certainly would be both pain and mourning. The Lord will not adulterate the joy of the saved by having their tormented friends and relatives calling across "the gulf," or the walls of the new Jerusalem, for water and comfort. In that case, heaven would be hell. No, "death and hades" (hell) are to be cast into the lake of fire and destroyed forever. Revelation 20:14.

Second: If we accept this passage as being all doctrinal truth, then the angels carry men to their destination immediately after death. But 1 Thessalonians 4:16, 17 and Matthew 24:30, 31 teach us that the angels are the reapers in the resurrection day, and the resurrection day is at the time of Christ's second coming. These latter assertions we know to be unmistakably true, so the former cannot be.

MOSES AND THE PROPHETS ARE APPEL- LATE COURT

Third: If hell, or hades, is as hot as popularly taught, water would turn to steam, or evaporate, so that one drop could not alleviate suffering. To avoid this, some theologians say that this is mental suffering, not physical. Then why should he wish water on his tongue if he suffered in mind only?

In answer to the rich man's entreaty that the beggar be sent to the five brothers, Christ causes Abraham to say, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." This is equivalent to saying that Moses and the prophets are the court of last appeal. To them,



The Law and Character of God

A COMPARISON

THAT the law of God is a transcript of His character, and that His character is expressed in His law, is evident from the following comparison:

THE CHARACTER OF GOD

God is "just." Romans 3:26.

"God is true." John 3:33.

God "is pure." 1 John 3:3.

"God is light." 1 John 1:5.

"God is faithful." 1 Corinthians 1:9.

"The Lord is good." Nahum 1:7.

God is "spiritual." 1 Corinthians 10:1-4.

God "is holy." Isaiah 6:3; 1 Peter 1:15.

God is "the truth." John 14:6.

God is "the life." John 14:6.

God is "our righteousness." Jeremiah 23:6, R. V.

God "is perfect." Matthew 5:48; Hebrews 2:10; 5:9.

God "abideth ever." John 8:35; Hebrews 13:8.

THE CHARACTER OF HIS LAW

His law is "just." Romans 7:12.

His law is "true." Nehemiah 9:13.

His law "is pure." Psalm 19:7, 8.

His "law is light." Proverbs 6:23.

His law is "faithful." Psalm 119:86.

His law "is good." Romans 7:12, 16.

His law "is spiritual." Romans 7:14.

His "law is holy." Exodus 20:8; Romans 7:12.

His "law is the truth." Psalm 119:142, 151.

His law "is life." John 12:50; Matthew 19:17.

His law is "righteousness." Psalm 119:172.

His law "is perfect." Psalm 19:7; James 1:25.

His law stands "forever." Psalm 111:8; Luke 16:17.

From this short comparison, we may readily see that "while God remain God, His moral law will be binding upon all who would have any part in His life. God's moral law is eternal; it is an expression of His very being. As such it can no more be abrogated than can God Himself," says the *Sunday School Times* of January 3, 1914.

ARTHUR L. MANOUS.

then, let us appeal this question of the soul's immortality and its future state.

First let us note that the word corresponding to *hades*, the New Testament word for hell, is *sheol* in the Old Testament, or "Moses and the prophets." Both mean simply the grave; for 1 Corinthians 15:55 says, "O Death, where is thy sting? O Grave [Greek, *hades*], where is thy victory?" Christ said to the Father, "Thou wilt not leave My soul in hell" (Greek, *hades*; Hebrew, *sheol*). Psalm 16:10; Acts 2:27. Christ was in *hades*, the grave, for a part of three days; but never was He in such a place as theologians call hell.

Remembering that hell is *hades*, and *hades* is *sheol*, and they both are the grave, let us examine "Moses and the prophets," using the original word *sheol* wherever it occurs in the Hebrew.

JOB, SOLOMON, DAVID, AND ISAIAH RENDER DECISION

Job wanted to go to *sheol*. "Oh that Thou wouldest hide me in *sheol*! . . . All the days of my appointed time will I wait, till my change come." "If I wait, *sheol* is mine house: I have made my bed in the darkness. . . . They shall go

down to the bars of *sheol*, when our rest together is in the dust." Job 14:13, 14; 17:13, 16. Then hell, the grave, is a place of waiting in the dust, and is dark.

Solomon says that there is absolutely no knowledge in *sheol*. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in *sheol*, whither thou goest." Ecclesiastes 9:10. So hell is a place of unconsciousness and inactivity, and not a region where the mind is keen to the exquisite tortures endured, and the body is writhing in excruciations.

David testifies, "In death there is no remembrance of Thee: in *sheol* who shall give Thee thanks?"

Proving that Abraham could not have been in heaven knowing the sufferings and joy of sinners and saints, Isaiah writes, "Doubtless Thou [God] art our father, though Abraham be ignorant of us, and Israel [Jacob] acknowledge us not." Isaiah 63:16. Surely if there were ever three men who deserved to be immediately transported to heaven at death, it was Abraham, Jacob, and David. Yet in the foregoing text, Abraham and Jacob are represented as being unconscious; and Peter testifies of David: "Let me freely speak unto you of the patriarch David, that he is both dead and buried. . . . For David is not ascended into the heavens." Acts 2:29, 34. All three of these men were quietly resting in the grave at the time when Christ was upon earth.

Hell, the grave, is the abode of both the righteous and the wicked during the time that elapses between death and the resurrection. The righteous come from there at that time (1 Corinthians 15:51-55), and the wicked are called from there at the resurrection to damnation (Revelation 20:13).

A PRINCIPLE OF ARGUMENTATION AND BIBLE STUDY

As we have said before, the champions of an eternally burning hell use Luke 16:19-31 as their text of first and last resort, regardless of the fact that it is a parable, an adaption of erroneous public opinion.

In comment upon the practice of using such material as corroboration for Biblical truth, Adam Clarke, the respected and godly Methodist commentator, says: "Let it be remembered that by the consent of all (except the basely interested), no metaphor is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation, we need the most pointed and express evidence on which to establish the faith of our souls." Trench expresses the thought more pointedly: "The parables may not be made first sources of doctrine. . . . This rule, however, has been often forgotten; and controversialists, looking for arguments with which to sustain some weak position, one for which they can find no other support in Scripture, often invent for themselves supports in these."

The simple truth which the Bible teaches on the question of man's nature and future is consistent and beautiful. It everywhere says that man is mortal; that at death, all go into the grave, there to remain unconsciously sleeping until the resurrection, when the sinful are totally destroyed, and the sinless are saved with an everlasting salvation. A. L. B.

The Bible's Predominant Theme

(Continued from page 4)

the certainty of final resurrection from the earthy grave at the second coming of Him who alone has "the keys of hell and of death." (1 Corinthians 15: 16-31 and Revelation 1: 18.)

TRANSFIGURATION, A MINIATURE ADVENT

On the mount of transfiguration, in that wonderful miniature vision of the glory of the second coming, was granted to Peter, James, and John the privilege of seeing "the Son of man coming in His kingdom." (Matthew 16: 28 to 17: 9 inclusive.) In that vision, as will be the case at the second coming, Jesus' "face did shine as the sun, and His raiment was white as the light." There appeared "Moses and Elias talking with Him." Elijah, who was translated without seeing death (2 Kings 2: 11), represents those living saints who will be translated at the Lord's coming, without ever seeing death. Moses, who was resurrected (Jude 9), represents those saints who will be resurrected from the grave.

Jesus charged the three disciples, saying, "Tell the vision to no man, until the Son of man be risen again from the dead." It was the resurrection of Christ that made certain the final resurrection; and as certainly as He has gone to heaven, just so certainly will He personally return to finish the eternal purpose of His "Father's business." Of the three disciples who witnessed the transfiguration vision of the second coming, only Peter writes of it, but in these words: "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty, . . . when we were with Him in the holy mount." 2 Peter 1: 16, 18.

Paul speaks of the second coming of Christ as "that blessed hope." Titus 2: 11-14. He did not expect to be with Christ at death, as some have erroneously gathered from his letter to the Philippians; but in chapter 3: 20, 21 of that same epistle, he said, "We look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." And he expressed his own earnest desire to "attain unto the resurrection of the dead." Verse 11. This was Job's hope (Job 19: 25, 26), and David's (Psalm 17: 15), and Daniel's (Daniel 12: 13), and Peter's (1 Peter 5: 4), and John's (1 John 2: 28 with 3: 3), and that of all holy men of Bible times (Hebrews 11: 13, 39, 40).

The return of the Lord will be an eternal boon to all obedient believers (Isaiah 25: 9; Matthew 25: 21; Revelation 22: 14); but to the pleasure-loving, popular crowd, who have turned a deaf ear to the good news of His coming as carried by gospellers to earth's remotest bounds, will He suddenly appear as a thief in the night. (1 Thessalonians 5: 1-4; Matthew 24: 37-39.)

GOD, MEN, DEVILS TESTIFY

What stronger evidence could possibly be produced, than the world already has before it, that Jesus is personally to return? Notice the array of witnesses. Jesus Himself said, "I will come again."

John 14: 3. In due time, the Father "shall send Jesus Christ." Acts 3: 19-21. Angels declared, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. Even the devils themselves know that He is coming, and dread the event. (Matthew 8: 29; Romans 16: 20; Revelation 12: 12.)

Yes, even twentieth century slackers, who have mocked the messengers of the Most High, and have refused to believe the heavenly commission, will, as lost souls, send up the loud wail clear around the earth, "The great day of His wrath is come; and who shall be able to stand?" Revelation 6: 17.

While Paul represents this sin-cursed earth as "groaning for her latter day" (Romans 8: 22), the sweet singer of Israel pictures all nature as fairly in ecstasy at the thought of the second coming of Christ, who will eventually restore the world-wide Eden. (Psalm 96: 11-13; 98: 4-9.) When inanimate trees are pictured by inspiration as clapping their hands because "He cometh to judge the earth," is it not high time that judgment-bound mortals awake out of sleep, and prepare to meet their Creator? Those who feel after God now, will be gathered by holy angels at the second coming. Our attitude toward the written Word now, will determine our attitude toward the impersonated Word then. And so it is written: "Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock." Matthew 7: 24, 25.

The Sociability and Morals of the Soldier

(Continued from page 8)

"7. That all funds collected be distributed on a pro rata basis among the seven societies participating in the campaign; that is, the funds received shall be divided among the participating organizations in such proportion as the total budget of each organization bears to the sum total of the combined budgets. The budget estimates and percentages are as follows:

National War Work Council of the Young Men's Christian Associations	\$100,000,000 . . 58.65%
War Work Council of the National Board of the Young Women's Christian Associations	15,000,000 . . 8.80%
National Catholic War Council (Knights of Columbus)	30,000,000 . . 17.60%
Jewish Welfare Board	3,500,000 . . 2.05%
War Camp Community Service	15,000,000 . . 8.80%
American Library Association	3,500,000 . . 2.05%
Salvation Army	3,500,000 . . 2.05%

"8. That specified or restricted subscriptions shall not be asked for, but if given, shall be credited to the particular association, such amount to be a part of the total and not an addition to it.

"9. That the advertising which each organization has planned for itself proceed as planned, but that some advertising be advised in the name of the United War Work Campaign.

"10. That the expenses incurred in joint work in connection with the drive be paid on a pro rata basis.

"11. That Mr. George W. Perkins and Dr. John R. Mott for the Young Men's

Christian Association; Mrs. Henry P. Davison for the Young Women's Christian Association; Mr. John G. Agar and Mr. James J. Phelan for the National Catholic War Council (Knights of Columbus); Mr. Mortimer L. Schiff for the Jewish Welfare Board; Honorable Myron T. Herrick for the War Camp Community Service; Mr. Frank A. Vanderlip for the American Library Association; Mr. George Gordon Battle for the Salvation Army; and Mr. John D. Rockefeller, Jr., chairman of the Great Union Drive for New York City, and Mr. Cleveland H. Dodge as treasurer ex officio, act together under the chairmanship of Mr. Raymond B. Fosdick of the Commission on Training Camp Activities of the War Department, or their alternates, in settling any questions between the seven organizations participating in this agreement or in handling any arrangements which have to be dealt with jointly, and, at the invitation of the secretary of war, to discuss and adjust matters relating to the work of the several organizations which might involve duplication in the expenditure of money and effort at home and abroad."

It will be observed that the plan calls for the raising of \$170,500,000 "during the week beginning November 11, 1918." The country has just been grappling with the proposition of raising six billion in the form of government bonds. By comparison, this \$170,500,000 ought to seem quite small. And now that we are in the habit of doing big things, we should subscribe cheerfully and generously more than is called for.

The work that has been done in our camps speaks for itself, and it is worthy of our heartiest support. There may be some who would not like every detail of the plan as it has been arranged; but this is not the time for the discussion of plans. It is the day for the raising of funds for the worthy object in the mind of our government as it struggles to keep our men morally strong and clean. Every individual should have the ambition to have a part in it.

If there are individuals who would have conscientious scruples against donating to any of the organizations specified, it will be observed that No. 8 in the foregoing plans provides that we may designate just where our fund shall be used. Let no individual fail to act his part in caring for these needs of our soldiers.

The Church Confronts a Crisis

(Continued from page 9)

proper place. Indeed, if they are rightly carried on, they may be a very important part of the work of the church. Christ Himself went about doing good, so the record states, and He healed and helped many who did not accept His gospel.

But we come far short of the mark when we stop with the "social betterment" service. That helps men for this life only. We must reach on through this temporal service, which is so good and so helpful in itself, to that still greater service of touching men's hearts and winning them for the life that has no end. We must not only know about Christ as a historical character, but we must know the experience of His vitalizing presence within us.



THE MARKED BIBLE

PART THE FOURTEENTH

BY
CHARLES L.
TAYLOR

MR. ANDERSON had no sooner reached his stateroom than a messenger boy called with a note, and said that he had been asked to wait for a written reply.

The note was from Mrs. Slocum, one of the ladies from San Francisco, who had been so impressed by the pastor's prayer during the service of the Tuesday previous. It read as follows:

"My Dear Mr. Anderson:

"For several days there has been developing an increasing desire on the part of many of the passengers to hear from you concerning the question of the Sabbath. The matter seems to us of such importance that we feel to press you once more into service. Will you address us to-morrow (Sunday) in the parlor, of course choosing such phase of the subject as you may deem best? Kindly reply by messenger.

"Signed (Mrs.) Frances Slocum."

In justice to Mr. Anderson, it must be said he was not one who sought opportunity to minister propaganda, nor did he believe in that most unfortunate practice termed proselyting. His was a mission of true soul winning. But one purpose actuated him; namely, to preach Christ and Him crucified. He believed thoroughly, however, in the necessity of teaching doctrines; for without them, there would be no guide to conduct, no track over which the believer could successfully direct his train of life to the kingdom of God.

The invitation extended, revealed to him real heart hunger, or, changing the figure, soil that was ready for the sowing of the seed. He therefore penned a short note of acceptance, and began to give thought to what he should say.

Little did he know that God had ordained the service to be one of the most momentous in his life.

THE hour came, and the parlor was filled. Mr. Spaulding and Mr. and Mrs. Gregory sat in the front, their faces really beaming with anticipation. Judge Kershaw occupied a commanding position, while near by were Mr. Severance, and Harold Wilson, with his Bible in his hand. Of course, Mrs. Slocum and her friends were where they could see and hear all; and strangely enough, Mr. Conan's face was seen in the audience.

How different was the atmosphere of this service from that of a few days before! Within so brief a space of time, the grace of God had wrought mightily on hearts, yet working through the humblest of agencies. To-day there was freedom in the lives of both ministers and people, which had never before been known, because never before had they yielded to the truth, which makes and keeps free. John 8:32, 36.

To the utter astonishment of a large number present, Captain Mann opened the meeting by prayer,—a prayer such as that parlor had never heard before, and perhaps would not hear again.

"O God in heaven," he began with trembling tone, "we indeed thank Thee at this hour that Thou hast called us to Thy side. We thank Thee for Thy goodness which has followed us all through our lives. We thank Thee for our beautiful mothers, who, while we were children, sought under Thy direction to cause our feet to walk the paths of righteousness, who taught us to pray, who taught us to love and obey Thy commandments. And surely Thou art better than mothers, for Thou madest them and gavest them us. So we can and do trust Thee. We want to-day to have Thee take us and hold us in Thy great, strong arms. We are tired of the world and its folly. Take us therefore, Saviour,



and give us rest, as Thou hast promised. We yield to Thy Spirit. And teach us. Guide us into the very fullness of truth. Thou art guiding, and we are following. However unwilling we may have been, we are not unwilling to-day. And Blessed One, search through this company, and help, greatly help all who are longing for perfect victory. There are some here who are learning new things, and maybe hard to receive; but help them learn. Bring us fully out of the darkness of all erroneous belief, and give us courage to do the right no matter what the cost, that one day, at the journey's end, we may see our mothers again, and see Thee in glory. Grant it all because of Thy promise and because of our great

need. Through the merits of Jesus, Thy Son, and our Saviour, we ask it. Amen."

There were frequent amens; and as the captain arose from his knees—for he had knelt to pray—more than one handkerchief was used to dry eyes that had been moistened by tender memories of early days.

MR. ANDERSON arose and was about to speak; but ere he could do so, Mrs. Slocum spoke.

"Pastor," she said, "are you willing to use the marked Bible on this occasion? Somehow the prayer has caused me to regard this meeting as a kind of mothers' meeting, and this Bible is surely a mother's Bible. This is only a bit of sentiment, it is true; yet it will prove a blessing to some."

Harold Wilson gladly brought forward the Bible, and placed it on the speaker's stand. Thus a mother's voice continued to speak, a mother's prayer to be answered. How truly do one's works follow when God is permitted to have His way in the life!

"My friends," said Mr. Anderson, "as you probably know, I am speaking to-day by request. There are those who are eager to know more fully of the truth of the gospel as revealed in the Sabbath of the Lord; and to help such, I will briefly set before you a few principles not before noticed. I can do no better, I think, than to answer a question that was handed in by some one last Tuesday. The question reads, 'What do you understand by the mark of the beast in Revelation 13:17?'

"Without doubt, I must be brief; so you will gladly allow me the privilege of omitting the usual sermon style of phraseology, and treating you as a class of students, who may interrupt with questions as you desire.

"I will first call your attention to the fact that 'the beast' of Revelation 12, 13, and 17 is earthly power, earthly government, under the influence of Satan and controlled by the church, standing in opposition to God. It is, so far as Revelation 13 is concerned, the power of earthly government swayed by the papal church, and which for 'forty and two months' of prophetic time (1260 literal years, reaching from 538 A.D. to 1798 A.D.) spoke 'great things and blasphemies,' and to whom 'it was given' 'to make war with the saints, and to overcome them.' See verses 5-7. It was that terrible system known as 'the man of sin,' 'the son of perdition,' which took its place in the church of God, secured control of the Roman empire, put tradition into the place of the Bible, and actually changed God's law, substituting Sunday for the Sabbath. See 2 Thessalonians 2:3, 4; Daniel 7:25; and other scriptures. All these things are matters of history, and may be read by all.

"You will see at a glance, therefore, that 'the mark of the beast' must be something intimately associated with the papacy, in its work of opposing God's truth and people; for Revelation 14:9-11 distinctly states that to receive this mark puts one into direct warfare against God, and makes him a subject of wrath. The mark, then, is a terribly serious proposition; and surely inspiration must make plain to us what it is.

"So far as the mere word is concerned, 'mark' is equivalent to 'seal' or

'sign.' The words are used interchangeably. For instance, in Ezekiel 9: 4, God tells the heavenly messenger to 'set a mark upon the foreheads' of the men who honor Him; while in Revelation 7: 3 we find these same people 'sealed . . . in their foreheads.' In Romans 4: 11, the words 'sign' and 'seal' stand as equivalents: 'He received the sign of circumcision, a seal of the righteousness of the faith which he had.' It would be perfectly proper, therefore, to speak of the mark of God; for one would be well understood as meaning the seal of God, or, if you please, the sign of God.

"To put the matter as it really is, the beast has its mark, its sign, its seal; and opposed are God's mark, God's sign, God's seal. To have the mark, or sign, or seal of the beast is to die; to have the mark, or sign, or seal of God is to live, and to live forever.

"**B**UT now we come to the really interesting part of the matter. These terms—'mark,' 'sign,' 'seal'—are used in the word of God with special reference to law, or legal documents. Jezebel 'wrote letters in Ahab's name, and sealed them with his seal.' 1 Kings 21: 8. The decree of Haman for the destruction of the Jews in the days of Esther was 'in the name of King Ahasuerus,' and 'sealed with the king's ring.' Esther 3: 12. This was the thought of the signet ring—the name ring—of the ancient times. The king's name was in the ring; and the impress of the ring was to stamp the king's name. In this way, documents were sealed, and thus became law. We need only to remember this to see the point we are after: God's seal, or sign, is something connected with His law. It is the signet portion, that in which His name is found, and therefore that which gives it the force of true law.

"I need not remind you that three essential features are to be found in every law seal: first, the name of the official; second, his designated office; and third, the territory over which his authority extends. Thus our President, Mr. Wilson, in signing any bill or other document, must sign, 'Woodrow Wilson, President of the United States.' It is not enough that he sign only his name, for in reality there are now many Woodrow Wilsons. Nor is it sufficient that he give only his name and office; for a Woodrow Wilson might be president of a transit company or a literary club. No; it takes all three: 1. 'Woodrow Wilson' (name); 2. 'President' (office); and 3. 'United States of America' (territory).

"Let me now inquire if this principle is really recognized in God's law,—the Ten Commandments.

"The first and the last five of the commandments do not mention Jehovah's name, so we will pass them. The second, the third, and the fifth give only His name. But the fourth, the Sabbath command, brings to view His name, His office, His realm. 'The seventh day is the Sabbath of the Lord thy God'—here is His name. 'In six days the Lord made heaven and earth, the sea, and all that in them is'—here He gives His office as Creator, and the extent of His authority as heaven and earth. Jehovah, Creator of the universe,—this is His official seal.

The fourth commandment is the official, divine seal of the divine law, and without it that law would be invalid. Do you all see the point?"

There was no question. The fact was self-evident.

"It is to the fact that God is Creator of all things, that He Himself constantly points as reason why we should obey. See Genesis 1: 1; Exodus 20: 8-11; Jeremiah 10: 10-12; Psalm 96: 5; 33: 6-9; and other texts. And if any of you are going abroad as missionaries to the heathen, remember that only the truth of the fourth commandment, coupled with a conscientious observance of it, will truly convince them of the supremacy of our God."

"**K**INDLY explain that a little further," said Mr. Spaulding.

"Well, while the heathen believes in the greatness of his god or gods, he does not worship them as having creative power. Thus when you come to him with an authoritative word that Jehovah is the Creator, that He therefore made all the things which the heathen has worshiped, he sees that even the gods themselves must bow to Jehovah's commands. The Sabbath command thus becomes the signal for him to transfer his allegiance, and your obedience aids him to understand that God still lives, and re-creates those who yield to Him."

"That is fine, brother, fine," said Mr. Spaulding. "We missionaries may well take the lesson to heart."

And now Mr. Conan spoke. "Mr. Anderson," he said, "what about the mark of the beast? You are not touching that point."

"I think, Mr. Conan," said the minister, "I will let you answer your own question. If the Sabbath commandment is the seal of God (and it is), and if the mark, or seal, of the beast stands in opposition to it, then, logically, what must we conclude as to the character of the mark?"

"Why, logically, I should say it also is a Sabbath of some kind—that is, Sabbath opposing Sabbath," was Mr. Conan's reply.

"Exactly so," said Mr. Anderson. "And that is a historical fact, as I showed you yesterday. The beast, the papacy, a combination of church and state, in the fourth century of our era, succeeded in substituting tradition for the word of God, and wickedly attacking the truth of the fourth commandment, substituted Sunday for the Sabbath. Eusebius, a bishop of that period, openly claimed that 'all things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day.' And not very long ago, one of the leading Catholic papers of the United States made the statement that 'the Catholic Church of its own infallible authority created Sunday as a holy day to take the place of the Sabbath of the old law.' 'We observe Sunday instead of Saturday,' says a catechism that I saw yesterday, 'because the Catholic Church, in the council of Laodicea (A. D. 336), transferred the solemnity from Saturday to Sunday.'

"Now, as God points to His Sabbath seal as evidence of His authority, so the Church of Rome points to her Sunday mark as evidence of her authority. She proves her right to command feasts and

holy days 'by the very act' (this from a catechism) 'of changing the Sabbath into Sunday.' Thus her 'mark' is set in boastful opposition to God's 'seal.'

"**S**UMMING all up, we have this: A wicked power has violated God's law by tearing out its seal, and putting Sunday in its place. Then it comes to men and demands of them that they accept the change it has made, enforcing its claims by law wherever and whenever it has sufficient influence to do so. All the Sunday laws of our own and other lands have this wretched principle behind them. And lest some of you do not know, I may say here that both the prophecies of God's word and the plans of the present Roman Church show that ere long all nations will pass laws making Sunday observance universal, and finally compelling men to keep it or die. Read Revelation 13 complete.

"At this time, therefore, God is calling upon us to turn again to His law and keep it wholly. He pleads with us to restore the Sabbath to its place. See Isaiah 8: 16. He counsels us to tread it underfoot no longer. Isaiah 58: 13. He commands His messengers to stay the tide of human conflict until we have received its truth into our lives. Revelation 7: 1-3. He sends to the whole world a great gospel message inviting men to worship Him only—Him who created all things. Revelation 14: 6, 7. And finally He shows us that many will refuse to receive the Sunday mark, but, taking God fully into their lives, will keep all His commandments (Revelation 14: 12), and, sealed with His seal, stand at last upon Mount Zion, in the kingdom of glory. Revelation 14: 1. On the other hand, those who reject God's message, who swing off with the world to please that power which opposes God, and thus partake of the spirit and character of the world, will drink the wine of His wrath (Revelation 14: 9-11), and suffer the awfulness of those plagues which will then depopulate the earth. Revelation 16.

"Do you wonder, my friends, that I am interested in this matter? Is it worth your while to study it? Will any here to-day even think of treating the question lightly? Which will it be with you, Rome or God, Sunday or Sabbath, the beast or Christ, the mark or the seal?"

Mr. Spaulding almost leaped to his feet.

"Brother Anderson," he said very earnestly, "may I be permitted a few words?"

As he faced the people, it was evident that he had something to say which was to mark a new era in his own life, and which would profoundly affect the life of many others.

Every eye was fastened upon him, and hearts beat fast while waiting for his first word.

(To be continued)

"SECTARIANISM is dead," boasts the churchman. Good—if brought about by all religionists' accepting the plain teachings of the word of God. But I fear that the death of denominationalism has come as a corollary to the death of spirituality in the churches. VARNER J. JOHNS.

Man's Invisible Helpers and Protectors

(Continued from page 6)

come and destroyed by the enemy of our souls, is the guardianship of heavenly angels. This is plainly taught by David: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34: 7.

A most striking illustration of the protection and deliverance afforded by this angelic hedge is given us in the following account. Elisha, the prophet of God, was in danger. The army of the king of Syria had been sent against him to Dothan, and had entirely surrounded the city.

"Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 14-17.

The angels of God are very powerful. We are told that they "excel in strength." "Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Psalm 103: 20.

An example of the strength of the angels is given in the writings of Isaiah, where we read: "The angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [these] were all dead corpses." Isaiah 37: 36.

Here one angel put to death in one night 185,000 men. Surely the child of God need have no fear so long as he is under the guardianship of these heavenly helpers. And how carefully every Christian should walk before God, that these angels may never be grieved away from us!

ALL ANGELS TO COME WITH CHRIST

When Jesus comes the second time, all His angels will come with Him. What a demonstration of power and glory that will be! "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25: 31.

The purpose for which the angels accompany Christ when He comes the second time is to gather together His people from all parts of the earth, to take them with Christ. "He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 31.

Thus from the beginning of the world to the end, God guards His people by the ministrations of angels. In all ages, they have been sent on missions of mercy to the children of God. To Abraham they

came with promises of future blessing; to Lot in wicked Sodom they came with help and rescue; to Elijah they came with food when he was about to perish from hunger and weariness in the desert; to Elisha they came with horses and chariots of fire, and with complete deliverance from his foes when he was shut in by his enemies; to Daniel they came with safety and salvation in the den of lions; to Peter they came with release when he was shut up in Herod's prison; to Paul and his companions they came with rescue from the storm at sea; and they sent Peter with a message of salvation to Cornelius, whose mind they had previously opened to receive the good tidings.

How comforting it is to the people of God, surrounded as they are by the forces of evil, exposed to the deceptive power and unsleeping malice of the prince of darkness, taking their long journey through the enemy's country, to have this blessed assurance of the untiring and unceasing guardianship of holy angels! And such assurance is not given without need. These promises of grace and protection make more certain the reality of the mighty agencies of evil which we must meet—agencies devilish, innumerable, determined, malignant, of whose power and malice we cannot safely be ignorant or unheeding.

STRONG AND SUPERIOR ALLIES

But with such strong and superior allies by our side, we need not fear, if all our dependence is placed in God. We need not hesitate to do His commandments, to follow Him in whatever ways He may lead, to bear any trial or test, when we know that help from God is always at hand. Did God rescue Lot from the fiery doom of Sodom? Be assured that He will rescue you from similar peril. Did God send protection to Elisha when he was hemmed in by foes? Let your confidence be strong that the same protection will be yours when you are in similar need. Did God feed Elijah when he would otherwise have perished from hunger? So, if you do God's commandments, is He pledged to supply all your need in Christ Jesus. Did God send songs in the night and ultimate deliverance to the prisoners in the Philippian jail? So, too, shall we sing the praises of God, and find deliverance and salvation, when our enemies seek to work their will with us.

No matter what the future may hold for the faithful servant of God, he need not fear. In every time of need, the angels of God will minister to us; and "if God be for us, who can be against us?"

Wanted—By graduate nurse, work in treatment rooms. Can give references. Please state salary and other particulars in first letter. Address Howard M. Nott, Bruce, Wisconsin.

Wanted at once at the Long Beach Sanitarium, Long Beach, California. Nurses for general and bathroom duty, bell boys, waitresses, cooks, chambermaids. If you desire to do institutional work of any kind write us. Those not physically able to do a full day's work need not apply. W. Ray Simpson, Mgr.

On account of the recent heavy rains destroying the prune and raisin crops, and also other fruit being scarce, it will be impossible for me to supply my customers this year. A. E. Crist, Chico, Calif.

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

Preventives of Influenza

(Continued from page 2)

9. Don't let the waste products of digestion accumulate—drink a glass or two of water on getting up.

10. Don't use a napkin, towel, spoon, fork, glass, or cup which has been used by another person and not washed.

11. Avoid tight clothes, tight shoes, tight gloves—seek to make nature your ally, not your prisoner.

12. When the air is pure, breathe all of it you can—breathe deeply.

All these suggestions are important, some more so than others. The hands are undoubtedly the chief medium through which germs are communicated from person to person. Through the use of the handkerchief, the hands become infected. Through the friendly handshake, the infection may be communicated from one to another. The door knob, the hanging strap in the street car, and in fact many things we touch during the day in mingling with the crowd, may aid in spreading the germs of disease. Eating with unwashed hands, or moistening the fingers in turning the leaves of books, may convey the germs to a place where they will multiply and then gain entrance into the body.

RELIGIOUS WITH TOOTHBRUSH AND GARGLE

Hands should be frequently washed during the day, and especially before partaking of food. A clean mouth is next in importance. In the mouth, germs find everything favorable for growth, and naturally multiply rapidly. There are moisture and warmth. The only thing lacking is organic matter to encourage their development. Food lodging between the teeth, grease or butter adhering to the tongue and the gums, or other food particles finding lodgment in crevices in the throat, all favor the growth of germs. So long as we subsist upon foods that favor the growth of germs, it is essential to make use religiously of the toothbrush and some good tooth powder or paste. By the upward and downward movement, food particles are easily removed from between the teeth. The roof of the mouth and the tongue and the gums should be gently brushed. Then by gargling of the throat, the mouth and the throat may be kept fairly clean.

The important thing during an epidemic of disease, no matter what the disease may be, is to keep the vital resistance of the tissues at par. Germs of disease cannot injure healthy tissue. There can be no growth of seed without soil. We can make the tissue soil unfavorable for the growth of germs. In fact, it is possible to build up the barriers of defense so that immunity may be had in the midst of epidemics.

This takes in the matter of diet, exercise, air, and rest. When epidemics occur, fear may so lower the bodily resistance as to encourage the growth of germs that gain entrance to the tissue. Many are stricken down because of fear. When we are conscious of having done all we can do, it is our privilege to depend upon God for protection, and claim the promise: "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 10, 11.

Shall Freedom Stand?

AT this writing, it would not seem a very hazardous to predict that the year 1919 will find the nations of this earth grappling with the great problem of reconstruction, and seeking to build again what the war has broken down; and if ever our government has needed our loyal support, it will need it then. And if ever men have needed a firm anchorage to basic principles, they will need it during the months that lie just before us.

The spirit of freedom and equality has made America great. The work of American engineers in carrying through some of the staggering projects of construction occasioned by this war, the work of masterly organizers in mobilizing and training millions of men for both army and navy, the mobilizing of farmers, of factory hands, and of every unit in the nation, and the combined effectiveness of all these agencies, have been the great pride of this nation and the marvel of the Old World. Rulers in Europe ridiculed the idea that America could do anything in the war, because they supposed that decade after decade of training would be required to produce conquering armies.

But there were two mighty forces at work: the one force in Europe, that of despotism, of centralization of power, the few doing the thinking and the directing for the masses; on the other hand, in this nation, there was the most unbounded freedom. Men have been allowed to think, to speak, and to act as they have seen fit. And as a consequence, this nation has presented a grouping of free men that has been able, in less than two years, to organize the forces and to strike the deciding blow that was needed to aid exhausted and bleeding England and France to send the despotic powers of militarism crashing to the ground.

Will this striking object lesson in these hours of reconstruction that lie just ahead be heeded by the men of America in both church and state? Or will our mighty nation, through the insinuating voices of the tempter, be lured away from the foundations upon which we have built our greatness?

The influences of despotism, both civil and religious, that would break down the defenses of democracy, have always worked insidiously and quietly; and when men are indifferent or afraid, the forces that would deprive them of their liberties gather the strength to bind them in chains of slavery worse than death.

The great aim of this nation in its supreme struggle, as was so admirably set forth by the President, has been to make the world safe for democracy. Men on the battle field have been animated by these principles, and have died that freedom might endure. And in the supreme period of reconstruction, we must exhort one another to be true to principle, to be unselfish, to be strong, and if need be, to yield up life itself rather than surrender the freedom, both civil and religious, that has made America great.

These principles of freedom are heaven-born. It is Satan himself who would seek to enslave the minds of men, so that he may bind upon them the

shackles of soul and body slavery. Heaven wishes men to be free to think, to act, and to work out their own salvation in harmony with their conscientious convictions. Our nation has heroically battled to make the world safe for democracy, and heroically each one must stand for the great principles of freedom, —freedom not merely for himself, but for every individual around him as well.



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The two most prominent woman war workers in the United States, Evangeline Booth, of the Salvation Army (left), and Mrs. Henry P. Davison, of the Young Women's Christian Association (right). These two organizations are doing incalculable good for the soldiers and war workers, and should be supported to the limit. Their two organizations are two of the seven that launch a drive for \$170,500,000 in the week of November 11-18. It is to be regretted that they are affiliated with purely sectarian societies, but they deserve none the less support.

Know What We Are Giving For

UNSCRUPULOUS people with a show of charity and a pretense of patriotism, in various parts of the nation, and particularly in some of our large cities, are given to collecting funds in various ways for different charitable enterprises. In investigations recently conducted by the district attorney's office in New York City, it has been ascertained that as high as sixty thousand dollars has been realized by a single group of these enterprising collectors, and they reported forty-seven thousand used up in making the collections, while only thirteen thousand went to the purpose intended. In these times when so much money is needed, and when every dollar should be made to go as far as possible, we cannot afford to be deceived by any such trickery.

On the other hand, we cannot afford to allow our fountains of liberality to be dried up because there are some sharpers doing these wrong deeds. The government has appointed and is supervising certain responsible agencies for the collection of funds for the relief of suffer-

ers, and to carry on the benevolent work that needs to be done in these times. And then all our various churches are carrying on a like work. There are therefore sufficient responsible agencies through which we may help in these times of distress and need.

Good actors can come to us with plausible and heartbreaking stories, to make us feel that we are neither patriotic nor kind unless we help them; but the enterprise that is worthy of our support can readily show the credentials that will convince us of the honesty, the responsibility, and the capability of its agents.

"The Drug Fiends"

THE New York *World* reports that government officials are laying plans to combat the drug habit. It is affirmed by some that this habit is increasing because of the elimination of alcohol. These individuals declare that when the government investigations are completed, they will disclose the drug habit greatly increased in the "dry" territory.

According to Mr. Rainey, who has been working for the government on this drug problem, there are 1,500,000 addicts in the United States, 200,000 of whom are in New York City alone. The same authority also states that there were 80,000 drug addicts in the first draft, and because the drug habit is weakening so seriously the man power of the nation, the government feels constrained to lay hold of it in earnest.

In studying the influence that prohibition has on the drug habit, it will be well to inquire where these drug addicts are recruited from. If most of them are found in dry territory, are they among those who formerly have had the habit of drinking, or are temperance people, because the country has gone dry, resorting to the use of drugs? The question would be too absurd to be worth the asking, except as it may open the eyes of the people to the great fact that the whisky habit lays the foundation for the drug habit and every other evil thing that the forces of darkness have been able to invent.

The drug habit may indeed follow in the wake of the drink habit, but it comes as a direct result of cultivating the taste for spirituous liquors; and instead of the prevalence of drug devotees being an argument against prohibition, it is one of the mightiest arguments in its favor.

ONE of our greatest dangers lies in following the logic of some position or theory to its ultimate conclusion. Theories, however good they may be in the main, may get us into trouble if we follow them too far. It is better to fill the mind full of the great teachings of Christ and His apostles and prophets, and let these words be a guide to us at all times, regardless of the logic of any theory that may present itself.

A COMMITTEE has in hand the raising of a fund of one billion dollars "to finance the reconstruction of the Jewry of the world." It is affirmed that fully one half the Jews outside of America have suffered so seriously during the period of the war that they will need some measure of assistance to make them again self-supporting.