

# Signs of the Times

VOLUME 46

MOUNTAIN VIEW, CALIFORNIA, FEBRUARY 18, 1919

NUMBER 7

A socialist demonstration in front of the Reichstag building after a republic had been proclaimed by Philipp Scheidemann. The statue in the foreground is that of Bismarck. From the steps of the monument, the socialist orators are vehemently denouncing militarism and the Bismarck policy of blood and iron. The inscription on the government building is literally true for perhaps the first time. It reads, "Dem Deutschen Volke," which is, "To the German People." A people's government is fast coming into its own in Germany.



© Underwood & Underwood

## Have We Relegated War to the Museum?

By JOHN ORR CORLISS

**G**REAT rejoicing was everywhere heard when the armistice between nations was signed which halted open warfare of the allies with the central European powers. The report was then gleefully sounded forth that the tedious war was ended, and the dawn of peace had come. But with this note of glad acclaim, there was sounded from the world's high places the tocsin call to provide against another possible bloody strife, such as had wearied creation for a series of sorrowful years.

In harmony with the expressed sentiment of President Wilson that a league of nations be formed, as a barrier against any return of such frightful world conditions as had been so painfully witnessed, Lord Curzon, in a speech before the British Parliament, said in endorsement of the proposition:

"It is essential that there shall be a general agreement among the nations; and to obtain a useful result, all the nations on earth must become parties to it."

The difficulty of carrying out the closing thought of the Curzon demand, has now begun to occupy the attention of both eminent statesmen, and prominent writers for the public press. With many of these, the question at issue has assumed this form: How can a league of nations to insure world peace, include such realms as are under the sway of organized Bolshevism, the admitted foe of national peace, yet assuming to dictate in all the vital issues of national government?

That the Bolsheviks are thoroughly organized for their revolutionizing propaganda, is well attested by those who are con-

versant with their principles and aims. A French business man just returned from a three months' imprisonment in Moscow says, according to a Paris dispatch of December 30, that the "Red Terror" is rapidly spreading over eastern Europe. He says further that its great success is largely due to a strong popular appeal to the unlettered classes, that its movement is to secure supremacy for the "under dog." It seems a repetition of the cry which brought on the French Revolution, that of "the rights of man" and "freedom from despots."

Its avowed purpose, he affirms, is to enforce a "communist world state, by a revised version of the law, to be founded on bloodshed, but based upon the principles of equality and perfect freedom." The movement has already overrun the Baltic provinces of Poland and eastern Germany, and these two wings are uniting in a strong crusade of anarchy. Its leader, Lenine, is not only said to be a man of much ability, but is pursuing a carefully planned course, which is producing alarming results.

In view of this situation, should a league of nations to secure a world peace discriminate against the huge masses of population east of the Rhine to the Ural Mountains, that would, in the words of Ex-president Taft, only "substitute anarchy, chaos, and plundering, murderous violence for imperial despotism"? But to include Leninist Russians or Liebknecht Germans in such a league, would be unthinkable, because a combination of that kind could not expect any confident future. Then what? Mr. Taft has intimated that the only thing to do



is to "stamp out" the poisonous infection of Russian Bolshevism, and thus prevent its spread throughout the countries of Europe.

But that means more fight; for we learn that Europe is strewn with guns, bombs, and ammunition, the leavings of a great war, as a menace to humanity, because no one is master of these instruments of destruction. One correspondent has forcibly said that "nineteenth century civilization has broken down," so that in its stead, there has come a collapse of moral energy, and a revival of primitive barbaric instincts. He concludes with the statement that "only the imagery of the Apocalypse can do justice to the present state of Europe." The sum of his observations is that the impending crisis in the Old World is not political, but spiritual.

It is this that makes the turning point of affairs in the war-stricken countries so searchingly absorbing. A prominent magazine writer, Gertrude Atherton, who has been spending some months in that region, in a review of the situation, declares that "the world is mad in spots." She deplores the fact that the twentieth century has been made to witness the spectacle of three million men gorging themselves daily in blood and rapine, and thus setting out to conquer the world with new forms of torture. But she attributes this fiendish state of mind to a fascination acquired by viewing the recent war scenes of torture, pillage, and the exercise of lawless power.

A generation ago one could hardly have been made to believe that such a savage state of society would ever obtain; yet we find it now in vogue, and are assured that the demoniacal spirit is daily gathering force. Late dispatches tell that the Russian Bolsheviks are assiduously urging German radicals to unite with their efforts, on the open promise of material help to keep them from paying an exorbitant indemnity which may be demanded by the allies in final settlement. This develops a situation that wise diplomats declare to be fraught with danger; for should Germany's extremists get control of that country's management, it then would be necessary for the allies to enforce their demands at the bayonet's point.

This unsettled condition of eastern Europe has had some influence in making the proposition for a league of nations to insure peace. Mr. Wilson said in his declaration-of-war message of April 2, 1917, that we were to fight "for a universal dominion of right by such concert of free peoples as shall bring peace and safety to all nations, and make this world itself free."

All such expressions are doubtless sincere, and made with strong expectation of reaping happy results. But a higher voice has spoken on this issue. In the inspired Volume, one can read what was long ago predicted about a general attempt to inaugurate a time of peace and safety. Writing of the days just pre-

ceding the close of the world history, the Spirit-animated apostle said that the Lord's coming would be at a time least expected by the world at large; then, as a word by which the church might be profited, he said, "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thessalonians 5:1-3.

This peace and safety cry is now the siren song of nations long troubled with wars and rumors of wars, but it is likely to prove only an *ignis fatuus* to mislead into inextricable depths of uncertainty. The prophet of God saw this time in vision, and assigned it to a place in "the last days." He says that "many nations" will say that now swords are to be beaten into plowshares, and spears into pruning hooks, and nations will not learn war any more. Micah 4:1-3.

Is not this just what the nations are now saying? The most important issue at the peace conference at Versailles is the question of a league for the promotion of world peace, if the advices from Europe can be depended on. Indeed, another inspired writer has said

that in the closing drama of world history, the nations will do the opposite of what they were intent on doing. In other words, war will be proclaimed everywhere, even among the heathen, and all classes of men will be engaged in the terrible fray. The very weakest ones will then say, "I am strong."

Every move that world leaders make for peace is highly commendable; we do not mean to decry them. But a paramount danger threatens, that the men and women of this world will be lulled by peace talk into such a feeling of security that "the day of the Lord" shall come upon them unawares. The Bible plainly says that this present evil world is to end with a gigantic war, Armageddon, and that this conflict is to come soon.

So beware lest the soul content itself with the things of this world, thinking that God's kingdom is far away, and that we shall come to that happy state after a long period of increasing peace. Eternal vigilance is the price of salvation. No peace can endure where sin endures.

## The Woman of Endor a Mountebank

BY GEORGE B. THOMPSON

MODERN spiritualism teaches that the spirits of the dead hold intercourse with those who are living, through a person called a medium. This is based on the assumption that the soul is immortal and the dead are conscious. This, however, is in plain contradiction to the teaching of the Scriptures, which declare that "the dead know not anything." Ecclesiastes 9:5.

One of the strongholds of modern spiritualism is the record in 1 Samuel 28, where Saul, king of Israel, apparently received through the witch of Endor a communication from the prophet Samuel, who was dead and buried. This is their Gibraltar; and it is a case, we admit, of real "spirit manifestation." But we want to determine *what spirit*, for "many false prophets are gone out into the world." So we will reconnoiter a bit about this supposedly impregnable fortification, and discover the agency back of this remarkable manifestation. This woman belonged to the ancient necromancers, who held pretended communication with the dead. At the present time, she would be known as a spiritualist, and called a medium.

This narrative opens with Saul sore pressed by the Philistine army, and a decisive battle impending, of the result of which he was in doubt. In his distress, he sought God for light; but because of his wicked and rebellious course, the Lord was not pleased to impart any instruction to him. Samuel, the aged prophet of Jehovah, was dead, and this means of communication was cut

off. Saul had recourse to the Urim and Thummim, the brilliant stones in the breastplate of the high priest, which shone with a light indicating the approval or disapproval of the Lord. If the Lord sanctioned the thing, a light was seen to appear on the right side; if He disapproved, a light was seen on the left side. But "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." 1 Samuel 28:6.

Being cut off from the source of light because of the stubbornness of his heart, Saul turned his face to seek help from those who, by command of God, because of their wickedness, he had banished from the land. He said to his servants, "Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her." Verse 7. Being informed that a "witch" could be consulted at Endor, he disguised himself, and went, and requested that she bring him up Samuel. The pretended Samuel came in response to her incantations, and informed Saul that the battle would go against him, and that he and his sons would be slain.

### EIGHT COUNTS AGAINST A GENUINE SAMUEL

Now the question is, Did the prophet Samuel really appear? That he did not is evident from various reasons.

1. Samuel was dead (1 Samuel 28:3), and the dead have no "portion forever in anything that is done under the sun" (Ecclesiastes 9:6). This text settles the question as to whether the dead prophet was there.

(Continued on page 12)

## THE SIGNS OF THE TIMES WEEKLY

Published weekly by the Pacific Press Publishing Association, Mountain View, California, a corporation of the Seventh-day Adventist denomination. (Entered as second-class matter September 15, 1904, at the Mountain View, California, post office, under Act of Congress of March 3, 1879.) Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, and authorized September 18, 1918.

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

SUBSCRIPTION RATES: Three months, 55 cents; six months, 90 cents; one year (50 numbers), \$1.50; with "Questions and Answers," \$2.15.





# The Prisoner of the Vatican



*Why no pope since the year 1870 has ventured outside the grounds of the Vatican in Rome*

By N. J. WALDORF

THROUGHOUT the civilized world, writers of every shade of religious and political opinion are expressing their speculative ideas as to the future relationship between the Vatican and the rest of the Christian world. Just now this subject is of intense interest, especially since so many divergent notions are abroad in reference to the future position "the prisoner in the Vatican" is to occupy in worldly politics. To the average citizen, the reason why the pope calls himself a prisoner in the Vatican is not generally known. This article aims at giving a brief but authentic history of the origin of the imprisonment of the pope in the Vatican.

## THE POPE'S TEMPORAL POWER

The temporal sovereignty of the popes, and their self-styled imprisonment, are so closely interwoven that no one can give an intelligent reason for their seclusion, without first tracing the rise and the enthronement of the pope as a temporal sovereign of the Papal States.

During the first three centuries of the Christian era, the church and the state were separate; and not until the days of Constantine was a new order of things brought about. It was he who took the first step to unite the church and the state by enforcing religious dogmas through civil laws. However, he and other emperors after him maintained their supremacy over the churches, as will be shown in the following instances.

At the second general council of Constantinople, held in the year A. D. 381, seven canons were adopted, the third of which reads as follows: "The bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constantinople is new Rome."

The church at that time had no temporal power. It was subject to the state; and to enforce the authority of the council, the emperor's approbation was needed. Accordingly the bishops addressed a letter to the emperor, asking for the imperial sanction. This the emperor Theodosius gave on July 30, 381 A. D. See Hefele, "History of Church Councils," volume 2, pages 357, 369. Thus by an imperial decree, the preëminence of Rome was established. Another emperor, Valentinian III, issued a law in the year 445, in which he said: "The primacy of the apostolic seat hav-

ing been established by the merit of the apostle Peter, by the dignity of the city of Rome, and by the authority of a holy synod, no pretended power shall arrogate to itself anything against the authority of that seat. For peace can be universally preserved only when the whole church acknowledges its ruler." See Neander's "Church History," volume 3, page 246.

The next emperor who bestowed great favors upon the bishops of Rome was Justinian, who in turn reaffirmed the laws, canons, and decrees issued by councils and emperors from the time of Constantine. This emperor became the deliverer of the papacy from the Arian yoke; for from the year 486 to 538, the barbarians held sway in Rome, and no bishop of Rome could be elected without the approval of their kings. Belisarius, the general of Justinian, defeated the Ostrogoths in the year 538, thus liberating the Roman Catholic priesthood from Arian control forever. This year marks the beginning of the spiritual supremacy of the papacy as a system of religion; and according to prophecy, its duration would be for 1260 years, or to the year 1798, when the pope was taken prisoner, his spiritual supremacy thus being cut off for the time being.

## SPIRITUAL SUPREMACY FIRST RECOGNIZED

A clear distinction must be drawn between spiritual supremacy and temporal sovereignty. Upon this point, we are emphatic and decisive. There is not a shadow of evidence that Justinian bestowed temporal power upon the pope. In harmony with his predecessors, he recognized the bishop of Rome as the head and corrector of heretics; but he preserved the right to himself to be the head and corrector of popes. The codes of Justinian, which were published between the years 528 and 535, contain the rules for the church. The learned Dean Milman has this to say about him: "Justinian is a kind of caliph of Christianity, at once in the authoritative tone and in the subjects which he comprehends under his decrees he is a pope and an emperor. . . . His laws are divine, and those divine laws all metropolitans, bishops, and clergy are bound to obey, and if commanded, to publish. The hierarchy is regulated by his ordinance. He enacts

the superiority of metropolitans over the bishop, of the bishops over the abbot, of the abbot over the monk." (Cod. ii, 3, 44. Milman's "Latin Christianity," volume 2, book 3, pages 4, 35.)

Some of Justinian's successors favored the popes, others opposed them; and the popes did not begin to enjoy temporal sovereignty until the reign of Pepin, the Frankish king who, after he had conquered Astolphus, the Lombard king, gave to Pope Stephen II the exarchate of Ravenna, composed of the tract of land that lies between the Apennines and the sea, from Forlì in the north as far as Jesi Sinigaglia in the south. This took place in the year 754. Of this the well-known Catholic historian Dr. Duchesne, director of the Ecole Française at Rome, says: "From our own point of view, as well as that of the Franks, the right was unquestionable, being founded upon the basis of conquest. . . . They were thus the legitimate property of the Frankish king, who presented them to the pope, or rather to St. Peter, for this patron saint was considered capable of owning and governing them by means of his church and his successors." See "The Beginnings of the Temporal Sovereignty of the Popes," page 37.

Hitherto the popes had been the subjects and obedient vassals to the emperors; now the emperors in turn became the obedient servants and protectors of the popes. In the year 960, Otho I, king of Germany, took the oath of fidelity to Pope John XII in Italy, in which he uses these words: "I, King Otho, do make to the lord John, sovereign pontiff, promise on oath, by the Father and the Son and the Holy Ghost, and by this wood of the life-giving cross, . . . I shall not make in Rome any decree or law without thy counsel; . . . and whoever is appointed by me over the kingdom of Italy, must swear to be thy ally in defending the land of St. Peter according to the best of his power. So help me God and these holy Gospels."

This oath was taken by Otho's successors sometimes under similar circumstances. Henry II took it to Benedict VIII in 1014. Of this oath of fidelity, the Catholic historian M. Gosselin, once director of the Seminary of St. Sulpis, Paris, says: "The most ancient document that contains this oath is the Sacramentary of St. Gregory, used in Rome and





France in the ninth century." See "The Power of the Pope During the Middle Ages," volume 2, pages 167, 168.

The papal champion Cardinal Herengeröther says concerning the power of the pope, "As head of the church universal he was held in the highest veneration, and from the latter half of the eighth century he had been a sovereign in Italy."—"Church and State," volume 1, page 273.

From the time that the pope received the gift of the exarchate of Ravenna, 754, which was enlarged by Charlemagne, who was crowned by the pope on Christmas day in the year 800, the power of the pope grew rapidly until we reach the time of Innocent III, who occupied the chair of St. Peter when the temporal sovereignty of the popes was at its highest power. From that time, with varying vicissitudes caused by wars and revolutions, the popes were kings of the Papal States right up to the year 1870.

King Victor Emmanuel had long desired to add the Papal States to the kingdom of Italy, thus making one monarchy of the peninsula; but the presence of French troops in Rome caused him to wait for a more favorable opportunity. We shall let the Catholic Church historian Dr. Alzog describe the most memorable event in the history of the popes:

#### LOSS OF TEMPORAL POWER

"The day of the promulgation of the decree of the infallibility of the pope, July 18, coincided with the day on which France declared war against Prussia. The war was one of extraordinary magnitude, dreadful catastrophes, and alarming consequences, including the capture and dethronement of Emperor Napoleon the third, the destruction of the French army, and the temporary paralysis of France. The design of seizing Rome had been long matured, and Victor Emmanuel, who had been up to this moment restrained by the power of France, now proceeded to carry the design into execution. After a short but gallant struggle, the small pontifical army was defeated on the twentieth of September, 1870, and Rome taken forcible possession of by the troops of the kingdom of Italy. No European power came to the aid of the pope; none offered him protection; and from that day to this he has been a prisoner within the walls and grounds of the Vatican."—Alzog's "Universal Church History," volume 4, page 247.

"The destruction of the pope's temporal rule passed almost unnoticed, overshadowed by the portentous struggle in France. A new Parliament including deputies from the Papal States voted their incorporation with Italy, December 29th, and the removal of the seat of government to Rome was fixed for the following June."—Dyer's "History of Modern Europe," volume 5, page 540.

#### THE RIGHT OF CONQUEST

We have thus traced, in a few brief paragraphs, the rise and fall of the temporal sovereignty of the popes; and we find that the reason for the pope's imprisonment in the Vatican is that King Victor Emmanuel took away his temporal kingdom.

Let us analyze this position for a moment. Dr. Duchesne, who was so highly commended by Pope Leo XIII for his veracity and profound learning in church

history, and who is the leading modern papal historian, lays down the maxim that King Pepin had the right to give away the exarchate of Ravenna because that right was based upon conquest, thus making "might is right"; for, says he: "Astolphus had conquered the imperial provinces, and they belonged to him in the same way as Liguria, Friuli, and the duchies of Spoleto and Beneventum. But Pepin had conquered Astolphus and could impose upon him what condition he chose, one of these conditions being the surren-

der of the provinces in question. They were thus the *legitimate property* of the Frankish king who presented them to the pope." See page 37.

Then, since the papal maxim is, that by right of conquest, all acquired property becomes legitimized, by what law of reasoning can the pope consider himself a prisoner, when the king of Italy used the papal maxim, "Might is right," and conquered the Papal States by force, thus making them his legitimate property?

## JUDGMENT IS COME

*"Fear God, and give glory to Him; for the hour of His Judgment is come."*

BY A. R. BELL

HERE is a message to men which cannot possibly be given them until the judgment work of God is begun. Here is a truth which cannot be given save in the very phraseology of the text, and that, too, by men who can declare the hour; and which could not be given, and be the truth, at any other time than when the court of God convenes. In other words, the individual who delivers that message must, in the very nature of the case, be able to declare the hour of God's Judgment; and not only this, but he must show that the Judgment is

and the only work to be done at that time was the work of atonement wrought by the High Priest, the cleansing of the sanctuary (see Leviticus 16:15-22, also Leviticus 23:27-30, and previous articles), which work could be done in the antitype, as well as in the type, only on the tenth day of the seventh month, Jewish time.

#### HEAVENLY SANCTUARY DEDICATED AT ASCENSION

Going back to Daniel 9:24, we find the last feature of the prophecy of the seventy weeks to be the anointing of the "most holy" (A. R. V., margin, "a holy place"). This is not the anointing of Jesus as the Messiah. That anointing was at the Jordan in A. D. 27. This anointing is the anointing of the heavenly sanctuary and its High Priest, the story of which is told in the type in Exodus 40, when the sanctuary erected under Moses' direction, together with Aaron and his sons, was anointed with holy oil preparatory to the abiding of the Lord therein and the beginning of the service of the priesthood.

The work of our great High Priest, Jesus Christ, began in heaven, after His ascension, when the anointing of the sanctuary was accomplished; and His work in the holy place or first apartment of the heavenly sanctuary continued on down through the centuries to 1844. To the door of this heavenly sanctuary we come by faith, as men and women came to the door of the earthly sanctuary. Our substitute is the Sacrifice that was provided on Calvary. The only remedy for sin is the precious blood of that Sacrifice. We confess our sins, the offering is accepted, the sin is pardoned; but the blood, now the symbol of sin, but of sin confessed and forgiven, is carried into the sanctuary, there to await the work of the great Day of Atonement or cleansing of the heavenly sanctuary.

On the tenth day of the seventh month, this cleansing was accomplished in the earthly sanctuary. The antitype being true to the type, the beginning of that work in the heavenly sanctuary was reached in the year A. D. 1844; for the angel had said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14. In

(Continued on page 12)



"I saw another angel fly in the midst of heaven, . . . saying with a loud voice, Fear God, and give glory to Him; for the hour of His Judgment is come."

come. It is a message tremendous in its import,—present truth for a specific time.

In our last study, we were brought down in the prophecy of Daniel 8:14 from B. C. 457 to A. D. 1844, at which time—the end of the 2300 days—said the angel, "shall the sanctuary be cleansed."

In the year A. D. 1844, we reached the time to which the angel pointed Daniel. The only sanctuary was the heavenly, the only high priest was Jesus Christ,





# Creation Without a Creator

*"It is a mean thing for a philosopher to crib causation with hair-breadths, put it out at compound interest through all time, and then deny the debt."*

By LUCAS ALBERT REED



A CERTAIN kind of science in our day has repudiated all the miracles of the Bible. It declares that there is no such thing as the supernatural. Since miracles and the supernatural do not exist, according to its dictum, God never intervenes in behalf of His creatures.

One of these gifted ones says:

"The idea that the Almighty is going to come down to look after me and care for me, when there is such a great multitude, is preposterous. One man in the midst of such vast throngs, it is absurd to expect that the Creator will look after a single individual."

Before we answer this assault upon the idea of a special providence, let us get at the root of the matter.

How came we here in the first place? If we just happened to be, by some sort of fortuitous concurrence of atoms, then by some possible fortuitous concurrence of events, we may grope or stumble our way through. But if we are created beings, it is evident that He who created so many can care for them. The ability to bring into existence what was not before, must involve the ability to continue the existence of what now is. The first act is the greater, and manifestly includes the second.

## CAN SOMETHING COME FROM NOTHING?

You see, it all depends upon our viewpoint regarding the creation of the world. Did it merely happen, without Originator or Designer? Are all the marks of beneficence in the world, all the marks of wisdom and purpose, simply parts of a big hoax? Or has a profound wisdom and goodness designed and originated it?

If nature is but an accident, then all of life must be of the same character, always accidental, a blind moving on, the result of material forces, with no superintending or guiding Personality anywhere; in which case there can be no miracles, nor even any purposeful events. The greatest attainments of men and nations are without any logical sequence or purpose. The high, fine, glowing life of the Christ, His teachings and His work, are another accident. According to such a supposition, man, with sentient, rational, moral powers, which he possesses by a mere accident, is standing alone in a dumb, senseless, unintelligent, immoral universe.

Such as this is a preposterous and horrible conclusion for thinking beings to come to. It is totally contrary to the facts of nature and existence, and, we may add, unintelligent and unthinkable.

Something cannot come from nothing. Personality such as you and I possess cannot come from mere dumb atoms. Let those atoms whirl with all the whirling power of the most fabulous nebulae ever pictured by the wildest imagination, yet no one can show the steps by which personality can come from fire mist. Between dead atoms and the lowest mind

among men there stands an unfathomable abyss that not even the imagination can bridge.

There is no continuity, but only an abrupt break, between that which has no thought, and this other which thinks and aspires and is inspired with those lofty sentiments which so often kindle the human heart.

## THERE MUST BE AN ANTECEDENT

There is but one really scientific way of thinking about the origin of this world, and that is, to accept the principle that for all that has come out of the creation, at least as much was put in. The effect has an adequate cause. We say again, Something cannot come from nothing. And nothing cannot produce all things nor anything.

Now we are here, you and I. How did we come here?

In answering the question, let us attempt to trace back, with the evolution-

ists, the line of ascent. We go back with them to the apes, and from the apes to the polliwogs, and at last we come to protoplasm. But this is not far enough. We ask for the origin of this protoplasm. The evolutionists acknowledge that life does not now come from that which is non-living. They agree that life now comes only from antecedent life. But plainly, they must give up their evolution if they admit that the present law of life held then. And they are unreasonable enough as scientists, so consistent as evolutionists, that when we get back to the protoplasm, or the first appearance of life, they tell us they believe that back there life came from no-life "under forms of great simplicity." The words are those of Thomas Huxley. "Forms of great simplicity," indeed! The simplicity of that first protoplasm must have been great, but it is as nothing compared with the simplicity that can put forth such fancies as something scientific.

According to them, life is to come from no-life. In other words, the effect is to be enormously greater than the cause. And the difference between the two represents just so much that has no cause at all. Evolutionists have, then, no real cause for the first life, even as they have no cause for talking such unscientific nonsense; for is it not apparent that, by just so much as the effect is larger than the cause, by just that much it is causeless? Hence they want us to believe that the first life came without cause; and though we may go through the form of the words, the thing itself is absolutely unthinkable. The mind can grasp no continuity or sequence between no-life and life. They are connected only by an unthinkable chasm. Only a mighty break stands between them.

Evolution starts out to tell us how the world could be created without a Creator, or by using the Creator as little as possible. It begs of us, however, at the very start, "Grant us some tiny granule of power or potentiality to start things." They are willing that this power be so small that it is hardly worth begrudging; but it must have at least a tiny tendency to increase. Its smallness, and the slowness of growth, they will compensate for by using millions upon millions of ages to let it grow up.

And so the tiny thing with the tiny tendency to increase, after a while, we find, is not tiny at all, but as gigantically big as the unmeasured universe. Now it is evident that they have fooled us. They have not shown how the universe originated; they have simply asked that we give them the universe to begin with, only it was so infantile that we did not know what we were giving away. Plainly there is a fraud somewhere. We ask for an explanation of the oak, and they hand us an acorn. Well, of course, if they have the whole thing at the first,



The evolutionists' idea of life is that it must start from something. They say, "Grant us some tiny granule of power or potentiality to start things." But they must have the life kernel with which to begin. Then, as shown in this diagram, it is supposed of itself to grow through millions of ages, until it reaches the present stage of life.



they ought to have it at the last, unless they let it get away from them.

Yes, the evolutionists ask us to grant them a power approaching the infinite, for it works on untired for millions upon millions of ages. And they further want this potentiality to be little short of the divine, for it is at last to speak like a prophet, sing like an angel, and shine like a God.

#### DOES MOLTEN FIRE PRODUCE LIFE?

For we are perfectly certain that a germ holding within its tiny self all the potentialities of this universe is more mysterious and more marvelous than the universe itself. And the smaller it is to begin with, the greater, we maintain, is the wonder of it. Well may we say, in the words of another:

"It is a mean thing for a philosopher to crib causation with hair-breadths, put it out at compound interest through all time, and then deny the debt."

When the evolutionists start this universe for us, they tell us that it was a whirling nebula of matter hotter than the sun, hotter than the hot breath of a blast furnace. Evidently there was no life there. Now aside from a Creator, there is no way of assigning an origin for life to come into the midst of this hot blast of a fire mist.

And if they accept the idea of a Creator, but still insist that evolution is the real process of creation, then they have rejected the special creation of the Bible, for innumerable special creations of the evolutionary process. They must have a special creation when life first appears. Then they must have another when the first thought originates, and still another for the moral sense. But let us remind everybody interested, that evolution is the invention of men who did not concern themselves with any thought of God as a Creator, except to deny Him or to ignore Him. It is agnostic and atheistic, no matter how it may be dressed up or glossed over. It was at the first, and it still is ninety-nine times out of a hundred, an attempt to show how the world was built without a Creator, through the means of merely mechanical forces and material things. But it cannot explain origins. And one prominent agnostic evolutionist frankly confesses this.

"It [evolution] does not solve—does not pretend to solve—the ultimate mystery of the universe. It leaves in fact that mystery untouched. For granting the nebula and its potential life, the question whence they came would still remain to baffle and bewilder us. At bottom, the [evolutionary] hypothesis does nothing more than transport the conception of life's origin to an indefinitely distant past."—Tyndall, "Fragments of Science," page 133.

And another has said:

"We can have no direct knowledge of the manner in which they were produced."—Nicholson's "Ancient Life History," page 5.

#### ONE VERSE CLEARS ALL

Thus they acknowledge that they have failed at their task of finding a beginning for the universe.

So we go back to the old Book to learn the truth of these things. The very first verse explains it all. That verse is the one plummet that sounds the abysmal

depths of all the eternal profundities. "In the beginning God created the heaven and the earth."

We have questioned the oracles of evolution as to the whence and the where, the origin and the destiny; but they are dumb. We cannot read, by their dim, smoky light, the riddle of the universe. Their sky is of midnight darkness, unlighted by one single star of hope. To the queries of life and destiny, they bring no answer from the cold stars above or the silent graves beneath.

In place of heaven, they offer a precipice.

In place of God, they offer us a baboon, or dead atoms, or mechanical forces.

They offer us a blind life where we are to live at a guess.

And they comfort us with inevitable death, and that death a dumb despair.

After all the criticisms, arguments, speculations, theories, and conjectures, are in and safely cared for, "I take again my old Bible, and I say to it: Just as thou art, I love thee, thou who dost weep all our tears and shout aloud with our joys! It is sweet to read thee after the fashion of the ignorant, so great thou art in thine anonymity and thy eternity! . . . I love in thee all those who have drunk at thy sources, reposed in thy shade, and laid their heads upon thee for the last sleep."

## Are Nations Saved in Toto?

*What the church needs to-day is not a union with the state, but a union with God.*

BY CHARLES S. LONGACRE

During the year 1918, the "Third World Christian Citizenship Conference" was held in Pittsburgh, Pennsylvania. This conference is held under the auspices of the National Reform Association of America, and its object is to promote the enactment of religious laws by the law-making bodies of our nation. The conference gave a great impetus to this movement. Mr. Longacre will discuss the principles and aims of this association in a series of three articles, of which this is the first.

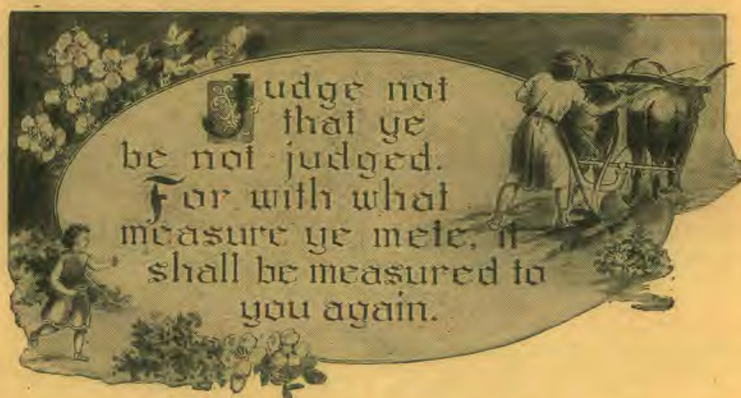
EDITORS.

THE object of the National Reform Association is to make Christ king of this world by civil legislation. He reigns through His representatives, and the National Reformers claim to be His true representatives. In other words, the National Reform Association wants the church and the state to reign together,

ment, which restrains Congress from prohibiting the free exercise of any false religion. . . . Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

#### THE OLD FALLACY

We desire to remind the National Reformers that their experiment to enforce the true religion and prohibit the false, is not a new design. The United States Senate Report on Sunday laws, communicated to the Senate January 19,



with the precepts of the church exalted as supreme over the laws of the state. Their avowed purpose is "to secure such an amendment to the constitution of the United States as will declare the nation's allegiance to Jesus Christ, and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land." (Article 2 of National Reform constitution.)

The *Christian Statesman*, in giving the reasons why such an amendment to the constitution was desired on the part of the National Reform Association, said: "We need it to correct our most unfortunate attitude under the first amend-

1829, sets this matter before us in unmistakable terms, as follows: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions. Extensive religious combinations to effect a political object are always dangerous."

Any religious movement which aims to overthrow the federal guarantees of re-

(Continued on page 14)



# Was Lazarus in Heaven Four Days?

*Lazarus, the friend of Jesus, died, and was buried; but after four days, Jesus resurrected him. The question is, Where was he during those days that he was dead?*

By W. C. HANKINS

**L**AZARUS, the friend of Jesus, was ill. We are not told the nature of the illness, nor anything further concerning it, except that it proved fatal. His sisters, seeing that the sickness was serious, hastened to send messengers to the Saviour, to tell Him of it; and then they waited in suspense. There was no doubt in their minds that the Saviour could heal their brother if He were only there; but would the messengers reach Him in time?

Doubtless there was great excitement among the friends gathered at Lazarus' bedside, and they looked forward with great expectation to the arrival of Jesus. Some who had seen the wonderful cures performed by Him, confidently affirmed that He would touch the sick man and he would immediately be well again. Others doubted. Some thought His cures were not genuine, and that the people who were supposed to be cured were bribed to deceive the people.

Those who had seen the healing of the man who had been born blind, warmly declared that that was no fraud; for they had known the man for years, and there was no doubt that he had been blind from birth. So the controversy raged; for the doings of this new prophet were the theme of conversation wherever men assembled throughout Judea.

Lazarus steadily grew worse. His sisters spent many weary hours watching for the Saviour to come. Why didn't He come? Surely the messengers had found Him ere this! And He would hasten to cure the friend whom He loved! If He would heal an unknown leper, and a blind beggar, why wouldn't He hasten to cure His friend?

## WAS HE AFRAID OF THE CASE?

But the Saviour didn't come. Lazarus died. The messengers returned to say that they had delivered the message; but the one for whom they waited still delayed. This was the chance for the scoffers and unbelievers. "Of course He wouldn't come." "A genuine sickness, with people there to witness His inability to heal a really serious case, was quite sufficient to keep Him away." Those who believed in Him had little to say. Why hadn't He come? He had received the news; why hadn't He saved His friend? Even from a distance, why hadn't He exerted His marvelous powers, as in the case of the centurion's servant? So they questioned in their hearts as they sadly followed the body of their friend and brother to the grave.

Four days passed after the death of Lazarus. Many friends were with the sisters to comfort them. Some one quietly told Martha that Jesus had come, and she slipped away and went to meet Him. Her first words concerned her brother, and showed her unbroken faith in the Saviour: "Lord, if Thou hadst been here, my brother had not died. But I know, that even now, whatsoever Thou wilt ask of God, God will give it Thee."

According to much of the present-day theology, Jesus should have told Martha that her brother was not really dead, but that his soul had gone up to heaven, from which place he was even then looking down upon his sisters, and that perhaps his spirit was at that moment standing beside them. He should have pointed out that Lazarus had gone on to a much better state of existence, and that his sickness and death were a merciful deliverance from this life of sorrow, and an entrance into the bliss of heaven. He should have told her that her brother had an immortal soul that could not be destroyed under any circumstances, and by virtue of having this immortal soul, he was now in the place of eternal bliss.

Did Jesus say anything about all this?—No. "Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die." John 11:23-26.

What a clear statement of the fact of eternal life, and how well it agrees with

thority to execute judgment also, because He is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:25-29.

Not a hint, in any of these words, that man goes to heaven at death, is there? True, the wise man speaks, in Ecclesiastes 12:7, about the dust returning to the earth as it was, "and the spirit shall return unto God who gave it." But he says this concerning all mankind. The good and the bad alike receive their spirit, or breath of life, from God; and on their death, this life principle returns to its source.

Paul, speaking of man's dependence on God, said, "In Him we live, and move, and have our being." Acts 17:28. Good and bad alike receive their life from God; and when they die, the spirit, or life principle, goes back to its source. But no one would say, from that, that good and bad alike all go to heaven when they die.

No; there are too many statements in God's word that show that when a man dies, he is wholly unconscious until the resurrection. Read Ecclesiastes 9:5, 6, 10; Psalm 146:3, 4. It is in the resurrection that apostle and prophet alike based their hopes of eternal life. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:16-18, 22, 23.

## COULD HE NOT HAVE SAVED HIM?

When Martha had finished talking with the Saviour, she went to Mary, and called her secretly, saying, "The Master is come, and calleth for thee." "As soon as she heard that, she arose quickly, and came unto Him. Now Jesus was not yet come into the town, but was in that place where Martha met Him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there. Then when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. When Jesus therefore saw her weeping, and the Jews also weeping which came with her, He groaned in the spirit, and was troubled,



"Even the pen of a 'ready writer' could not express the joy of those sisters in recovering their beloved brother."

the other statements of Holy Writ! Listen again to the Saviour's words on this subject: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him au-



and said, Where have ye laid him? They said unto Him, Lord, come and see. Jesus wept. Then said the Jews, Behold how He loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" John 11: 28-37.

Picture the scene to yourself,—the two sisters weeping for their brother; their Jewish friends gathered around them weeping in sympathy; Jesus, knowing His power to save, yet weeping for the sorrow of these loved friends. Was there ever another picture that brought the love and sympathy of the Saviour home so forcibly to the heart? Certainly no one in that little gathering looked upon death as a friend. It was an enemy that had come into their midst; and so it is recognized in the Scriptures. "The last enemy that shall be destroyed is death." 1 Corinthians 15: 26.

"LAZARUS, COME FORTH"

All are familiar with what followed,—how the Saviour commanded the stone to be removed; how Martha protested, because the body already was putrefied; how Jesus insisted that the stone be removed, and then after a short prayer, "He cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

Even the pen of a "ready writer" could not express the joy of those sisters in recovering their beloved brother. Paul tells us to comfort one another with the hope of the resurrection and the coming of the Saviour (1 Thessalonians 4: 13-18), and truly it is a great comfort; but nothing can compare with having our loved ones alive, and well, and with us. And, thanks be to God, the day is coming when death will be "swallowed up in victory," and the people of God will receive eternal life. Sickness and death will be no more. Sorrow and crying will be forever banished, and we shall live and reign with Christ forever.

But, oh, that I might impress this thought upon every reader: *It is in Christ alone that we have hope of eternal life.* "This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5: 11, 12.

#### A SATANIC DECEPTION

Satan is seeking to lull the world to sleep by telling them they have immortal souls. He first preached that doctrine to Eve when he said to her, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And from that day to this, he has sought to get man to believe that he is like God—immortal.

In spite of the plain statements in the Bible that God "only hath immortality" (1 Timothy 6: 16), and that immortality is something to seek for, and will be conferred at the time of the resurrection (Romans 2: 7; 1 Corinthians 15: 53, 54), yet most Christians, and practically all heathen, believe that man has an immortal soul.

All Christians are agreed that heathenism is devil worship, and that the doc-

(Continued on page 15)

## BENIGHTED WITH RELIGION

By R. W. PARMELE

I HAVE just finished my second trip by mule through Central America, and am convinced that nowhere in this world is there a more needy or more responsive people, or a people more worthy of missionary endeavor.

This is a mission field very near North America geographically, but it has been sadly neglected. Every one interested in Christian missions is glad for what has been accomplished in Oriental lands; but we should also include in our definition of the term "foreign missions," our "next door neighbors" living just across an imaginary line to the south of the United States.

In heathen lands, the missionary must meet ancestral worship. Here we meet

delity and agnosticism. Some, wishing freedom from the yoke of the Catholic Church, but still desiring the solace of the hope of a life to come, and help from celestial beings, have turned to spiritualism. The majority, however, still cling to the forms of the Roman Catholic religion. But apparently most of them are not satisfied, and so are ready to be taught the better way.

The accompanying picture is of a company in Tegucigalpa, the capital of Honduras, waiting for baptism. The brother with the Bible in his hand is a native worker, who was the instrument of their conversion. Thirteen were baptized and a church of seventeen members was organized upon the occasion of our visit.



"A company in Tegucigalpa, the capital of Honduras, waiting for baptism. The brother with the Bible in his hand is a native worker, who was the instrument of their conversion."



the custom of worshiping those who have lived in years gone by, and who are supposed to have been saints.

Images must be destroyed by gospel truth in heathen lands. Here images of the supposed saints are as truly adored, and are found conspicuously displayed in the majority of homes.

In heathen lands, prayers are sometimes written, and fastened to tree tops, or put in other conspicuous places, to attract the attention of the gods. Here, in some of the churches, a box is placed to receive from the faithful the letters they have written to "San José," the earthly father of Christ.

Child-widow entanglements trouble the missionaries in India. Here the perplexity is to get the people to marry who have already been living together, and perhaps have grown children to witness the ceremony. If we are to judge by the published statistics of birth, more people are living as husband and wife without the marriage ceremony than with it.

But these are an interesting and responsive people. Their very needy condition appeals mightily to one associated with them. They realize their need, and long for something better. For years, they have been ruled by the priests, and taught to trust for peace and pardon to the empty forms of the predominant church.

In recent years, most of these little republics have broken with Rome. With this break, some of the people gave up religion in every form, going into infi-

We have a school in operation at Si-guatepeque for the training of native workers. It has just entered upon its career as a workers' training school, but we are expecting that through it, many native workers will be trained, and that this scene will be repeated many times.

#### Change of Heart Possible

In Matthew 13: 3-23, four different kinds of soil are mentioned, the wayside ground, the stony ground, the thorny ground, and the good ground. All men are represented by these four soils. It matters not what soil represents you, you can change it for that which you will.

If you have the hard ground of the wayside, you can, at the command of the Lord, "break up" the hardness of the soil. Hosea 10: 12. If you are represented by the stony ground, you can "gather out the stones." Isaiah 62: 10. You can cast yourself upon the Lord, and He will "take away the stony heart." Ezekiel 36: 26. If you are represented by the thorny ground, burdened with the cares of this world, you can cast "all your care upon Him; for He careth for you." 1 Peter 5: 7.

With His help, you may choose the good ground, and it will represent you. You may but yield the thirtyfold, or the sixtyfold; you may not be the one to reach the hundredfold. But the Lord will say to you, "Well done, good and faithful servant." And you will be satisfied.

CLARENCE SANTEE.





# EDITORIAL



## COULD NOT PIERCE THAT ARMOR

SATAN met Jesus in the wilderness to tempt Him, and, if possible, to cause Him to sin. Well did the archenemy know that if he should be successful in causing the Master to make one wrong step, the whole plan of salvation would be destroyed.

The story of this wilderness temptation is told in a few verses in the fourth chapter of Matthew. Please observe that Satan opened the conversation with the word "if." This little word insinuates doubt. The cunning deceiver would have the Master learn to doubt His own mission.

But the Lord's answer is prompt and decided. He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 4.

Being unsuccessful in this first temptation, Satan comes again, as recorded in the sixth verse, with the word "if." But again the Master promptly meets him with the word, "It is written again, Thou shalt not tempt the Lord thy God." Verse 7.

As recorded in verses 8 and 9, Satan offers the Master all the glory of this world, with all of its kingdoms and its powers; but prompt and decisive come the words of the Lord, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Verse 10.

Observe that the Lord in each instance meets the temptation of the enemy with the word from the written Book. Observe furthermore that both of the Lord's quotations from Scripture are found in the writings of Moses.

The Lord was successful in meeting the enemy's temptation; for toward the close of His earthly ministry, the Master could say, "The prince of this world cometh, and hath nothing in Me." John 14: 30.

Satan, the usurper, who claimed to be prince of this world, and who had told the Lord, at the beginning of His ministry, that all its kingdoms belonged to him, was utterly defeated. He had nothing whatever in the Master; and let it be remembered and emphasized that the simple yet infinitely powerful armor of the divine Word itself was the effectual armor through which the Lord gained this mighty victory.

In the light of this personal experience of the Master, in the light of this divine and supremely successful example, how appropriate and how soul strengthening are the words of the psalmist, "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119: 11.

The Saviour has thus given us a most striking example of the effectual power of the Word in meeting temptation. He has shown us of His regard for the writings of Moses by quoting so largely from the books which Moses wrote through the inspiration of the Almighty. If we would be fortified against the temptations of sin, the mind must be stored with the sacred Scriptures; and in the defenses of the divinely inspired words of Jehovah, the weakest soul may safely trust, against the strongest temptations the enemy can bring to bear against it.

## WHY THE EVIL COMES

By the great supreme Ruler, the nations of earth are addressed in these words: "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it." Jeremiah 6: 19.

The text informs us that God will bring evil—or judgments, as we might differently express it—upon the people of the earth; but notice that this evil which comes upon the nations is "the fruit of their thought." It comes "because they have not hearkened" to God's words, and furthermore because they have "rejected" the divine law.

Through many centuries of the past, as well as in the present, certain religious teachers have industriously circulated the notion that the common person may not be able to understand God's word. Hence the average individual thinks that he must have the help of some teacher, or some commentary, or some other human agency, if he would know what the Book of God teaches.

Then how easy it is for the person, instead of knowing the Bible for himself, to have only a superficial knowledge of the Book through what some erring mortal has told him about it!

Ask yourself diligently, Do you know the Bible, or do you merely know about the Bible? Have you studied the Bible itself faithfully, and stored its living words in your mind, so that God through His Spirit may teach you? Unless you are studying the Bible in this way, no matter how much you know about the Book, you do not know the Book itself, and you do not have its saving power. Study the Bible; ask God Himself to guide you in understanding it. That is the great need of this hour. The evil coming upon this world is all because men are not regarding God's law.



© Western Newspaper Union

Leaders of the recent strike of the harbor workers of New York which tied up food and transportation. The difficulties brought about by the strikers were so great that direct official appeal was made to President Wilson, even though he was in Paris at the Peace Conference.

## CHIEF CAUSES OF INSANITY

DR. LOWENTHAL, of Chicago, is well known among physicians as a special student and an expert in nervous diseases. He has recently been spending some time on the Pacific coast, studying the influenza epidemic, and the possible bearing that the nervous system may have on the disease.

In the course of a lecture in San Jose, California, the doctor said: "Insanity is increasing. In Illinois, there are ten insane asylums, and the patients have trebled in five years. Insanity is a direct result of nervous instability."

The doctor furthermore affirmed that "insanity is due to three main causes—alcohol, syphilis, and heredity." And still later in his lecture, he declared that the sex question is "at the bottom of the whole matter of insanity."

The last statement is probably extreme and would need modification; but the logical conclusion, from this celebrated physician's statements, would be that the sex question is one of the greatest moral problems of the age; for it, more than anything else, lies at the foundation of the great increase of insanity.

According to the Bible, sexual sins caused the overthrow of the ancient city of Sodom; and according to the teaching of Christ, the days of Lot, as he sojourned in the doomed city of Sodom, are to be repeated in all their vile iniquities just before the second coming of Christ. This is but one of the predictions made by the inspired Book concerning our times. But no one of these predictions is wanting in accurate fulfillment. And is not the thoughtful individual, as he looks forth upon the conditions of our time, deeply impressed, through the Spirit of God, that the end of all things is at hand? The sins that caused the overthrow of old Sodom are rapidly ripening the whole earth for its harvest of destruction at the second coming of Christ.



# Was Christ a Sabbath Breaker?

BY CARLYLE B. HAYNES

**I**N a syndicated article widely published in the papers of America, commenting upon the International Sunday School lesson for Sunday, February 3, 1918, Mr. William T. Ellis, a world-wide traveler and noted religious writer, speaking of the relation Christ maintained toward the observance of the Sabbath, says, "We are startled to find that Jesus always appears in connection with the Sabbath in the rôle of a Sabbath breaker."

This statement expresses an opinion which is widely held to-day among teachers of the Bible who should know better. In reality, the making of such a statement accuses Christ of being a sinner, for we are told in 1 John 3:4 that "sin is the transgression of the law." One part of the law which to transgress is sin, commands the observance of the seventh day of the week. If Christ broke this commandment, as Mr. Ellis charges, Christ was a sinner.

## NOT A SINNER AND SAVIOUR

As a sinner, Christ could not be a Saviour. If He yielded to the power of sin Himself, He cannot provide power to those who believe in Him to save them from sin. As a matter of fact, then, this accusation, which is coming to be so prevalent, that Christ was a Sabbath breaker, and hence a sinner, is really an effort on the part of the great enemy of the gospel to destroy faith in the power of Jesus Christ to save men from sin.

The time has fully come when this falsehood regarding the relation of Christ to the Sabbath should be met by the straight testimony of the word of God, and driven from the Christian church. Christ was not a Sabbath breaker. He never once violated any principle, or even the letter, of the Ten Commandment law, but was a faithful observer of all the Ten Commandments. He did violate man-made laws regarding the Sabbath which were brought into existence by Jewish rabbis. He did not adhere to man's idea of Sabbath keeping. But this is far from being a Sabbath breaker. The truth of this question can be made very plain by a study of the conditions that prevailed during the time of Christ's earthly life.

The reasons for the existence of laws regarding Sabbath observance among the Jews at the time of Christ which were not the laws of God, but the laws of men, lie far back in the history of the Jewish people. These laws were made as a result of certain experiences which had come to the Jewish nation.

## CAUSE OF THEIR CAPTIVITY

As long as the Jews remained loyal to God and faithfully observed His commandments, the Lord maintained the independence of the nation. On the other hand, whenever the nation departed from its loyalty and disobeyed the Ten Commandments, they went into captivity. That they went into captivity because they rejected the commandments, and especially the Sabbath commandment,

may be seen clearly by reading Jeremiah 17:21-27. Here the promise of continued prosperity and the very existence of Jerusalem is made on condition of Sabbath observance by the people; and the warning is given that continued violation of the Sabbath would result in the destruction of their city. Surely it is not too much to say, in view of this clear passage of Scripture, that the national independence of the Hebrew people clearly depended upon their observance of the Sabbath.

Notwithstanding this solemn warning against Sabbath desecration, the Jews continued to violate the Sabbath, and as a result, the Babylonians came against them and destroyed their city, in fulfillment of the prophecy spoken by Jeremiah. 2 Chronicles 36:19-21.

After a captivity lasting for seventy years, the Jews returned and rebuilt the city of Jerusalem. At that time, a public confession was made of the sins of the nation. This is recorded in the nineteenth chapter of Nehemiah, and reveals that the knowledge had at last penetrated into the inner consciousness

**I**T is worthy of special attention that the first recorded plot against the life of Christ was made on account of the Sabbath "blue laws" that had been brought into existence and maintained by the religious leaders of that time.

of the people, that their national independence depended upon their observance of the law of God, and especially the Sabbath commandment.

Having recited all their past mistakes and experiences in relation to the law and its nonobservance (Nehemiah 9:16-38), they then gave expression to their determination never again to go into captivity because of disobedience to the law. And to secure and maintain their future independence, they took the steps which are recorded in Nehemiah 9:38 and Nehemiah 10:1-31.

The "sure covenant" and "the oath" into which the nation entered at the time of their deliverance from captivity, was "to observe and do all the commandments of the Lord our Lord; . . . and if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath, or on the holy day." Nehemiah 10:29, 31.

## HAD LEARNED THEIR LESSON

This makes evident the fact that the Israelites had learned a much needed lesson from their captivity,—learned it so fully that they determined once for all that if their national existence depended on obedience to God's law and



The "blue laws" of the Jewish leaders made it a crime to pluck the grain of the field on the Sabbath day, even when walking through it.

God's Sabbath, they would so safeguard the Sabbath that it could never again be broken; hence they "entered into a curse, and into an oath" to keep the Sabbath. Thus they hoped to preserve and maintain forever their freedom and their standing as God's peculiar people.

Then from one extreme, they went to the other. From extreme laxness in Sabbath keeping, they began to multiply Sabbath restrictions by the score. They built around the Sabbath hundreds of man-made laws, in the hope of so protecting it from desecration, that the nation could never be taken into captivity again. They lost sight entirely of the great spiritual significance of Sabbath observance, and looked only to the performance of the outward ceremonies.

Thus through the centuries from the return from Babylonian captivity to the birth of Christ, their rabbis multiplied Sabbath laws. When Christ was born, the observance of the Sabbath was a wearisome burden instead of being what God intended it to be—a joy and a delight. The true object of Sabbath keeping was hidden under a mass of human tradition which in the minds of the people had entirely taken the place of the law of God.

When Christ, the Author of the Sabbath, came, He swept away these traditions, and by His example, taught the people true Sabbath keeping. In doing this, however, He came into direct conflict with these man-made Sabbath restrictions, and with the Jewish leaders, and laid Himself open to the charge of being an enemy of the state; for His Sabbath keeping was considered Sabbath breaking by the Jewish rulers.

## ISSUES THEN AND NOW

The issue in Christ's time was much the same as it is to-day. Man's idea of Sabbath keeping had taken the place of God's idea; and man's idea had been incorporated into the law of the nation to such an extent that in conforming to God's idea of Sabbath keeping, one would not be conforming at the same time to man's idea of Sabbath keeping, and thus in doing God's will, would be found in conflict with human laws, and liable to the accusation of being an enemy of the state. That is, obedience to God had become disobedience to men; observance



of God's law had become violation of civil and ecclesiastical law; loyalty to God's government had become treason to human government. Christ's relation to the Sabbath has been seriously misunderstood, and the charge which Mr. Ellis brings against Him is not an uncommon one to-day.

Christ did not break the Sabbath. He kept the Sabbath faithfully throughout His life. Luke 4:16, 31; John 15:10. What He did break was the infinite number of "blue laws," or Sabbath restrictions, which had been made by the rabbis. He kept the Sabbath; but His Sabbath keeping was regarded as Sabbath breaking by the fanatical, bigoted religious leaders of that time, and upon this very point of the Sabbath they first attempted to destroy Him. This will be clearly seen from the following passage: "He entered again into the synagogue; and there was a man there which had a withered hand. And they watched Him, whether He would heal him on the Sabbath day; *that they might accuse Him.* And He saith unto the man which had the withered hand, Stand forth. And He saith unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when He had looked round about on them with anger, being grieved for the hardness of their hearts, He saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. And the Pharisees went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him." Mark 3:1-6.

#### CHARGING CHRIST WITH SABBATH BREAKING

Speaking of this same incident, Luke says, "The scribes and Pharisees watched Him, whether He would heal on the Sabbath day; that they might find an accusation against Him." Luke 6:7.

The point on which they hoped to find an accusation against Him, is revealed in the controversy they had just had with Him, as recorded in Mark 2:23, 24, and Luke 6:1, 2. They had asked Him the question, "Why do ye *that which is not lawful* to do on the Sabbath days?" The whole issue was one of law. Now, it was not at all a violation of God's law to heal the sick on the Sabbath, but it was a violation of their man-made traditions; and to them, the violation of these traditions was the breaking of the Sabbath just as much as the violation of God's law.

In justifying His course in healing the man with the withered hand, Christ inquired, "Is it lawful on the Sabbath days to do good, or to do evil? to save life, or to destroy it?" Luke 6:9. There was no answer to this, and Christ performed the miracle of healing. Thus they found the accusation against Him that they were seeking, and "went forth, and straightway took counsel with the Herodians against Him, how they might destroy Him."

It is worthy of special attention that this first recorded plot against the life of Christ was made on account of the Sabbath "blue laws" that had been brought into existence and maintained by the religious leaders of that time.

Again and again, Christ came into conflict with the Jewish leaders on this question of the Sabbath, and meanwhile His following among the people was rapidly increasing. His followers were inclined to do as He did with reference to the Sabbath. To the Jewish rulers, there appeared to be danger that a great part of the nation would become Sabbath breakers, though in reality Christ was practicing and teaching true Sabbath keeping.

#### OX AS COMPARED WITH WOMAN

There were times when Christ boldly defended His course, and the people rejoiced when the haughty rulers were defeated. Such an occasion was the following: "He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on

ought to work: in them therefore come and be healed, and not on the Sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day? And when He had said these things, all His adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him." Luke 13:10-17.

Another account of conflict with the rulers on the Sabbath question is given in John 5:1-16. Let the reader turn and read this passage, noticing especially the last verse, "Therefore did the Jews persecute Jesus, and sought to slay Him, *because He had done these things on the Sabbath day.*" To them, it appeared as if the existence of the whole nation were at stake, and they believed that they would be justified in killing Christ in order to save the nation. There

was danger, in their estimation, that the whole nation would become a nation of Sabbath breakers; and this, they were convinced from their past history, would result in their national destruction. Therefore the Jews "sought to slay Him."

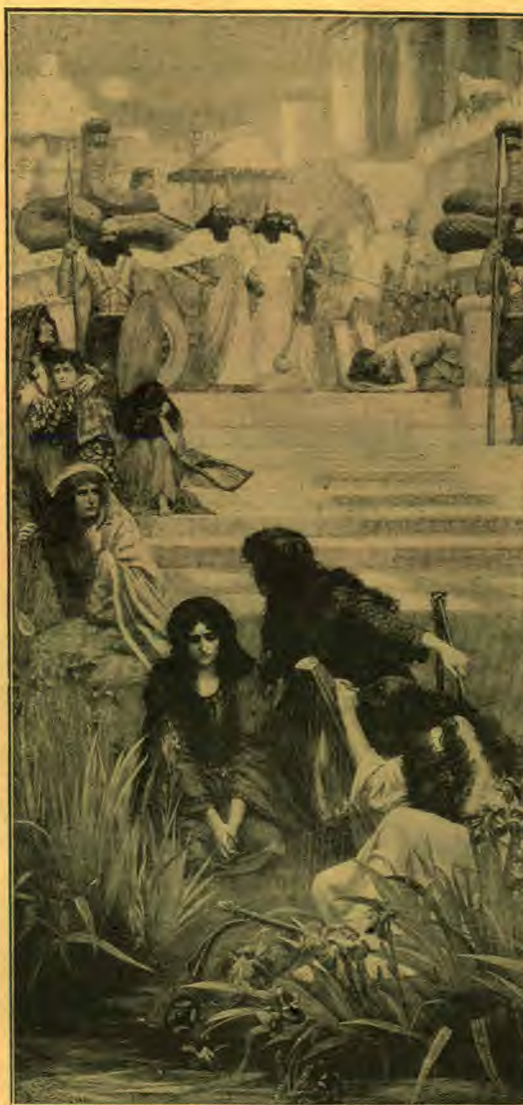
#### CRUCIFIED FOR HIS LOYALTY

Another interesting account of conflict between Christ and the Pharisees concerning the Sabbath is contained in John 9:1-38.

The resurrection of Lazarus vastly increased the followers of Christ. John 11:45. This increase, in the opinion of the rulers, enormously increased the danger that the entire nation would become permeated with the spirit of Sabbath breaking, and thus made imminent the destruction of the nation. They were impelled, in the face of this threatening crisis, to take hasty action. So we have the record: "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this Man doeth many miracles. If we let Him thus alone, all men will believe on Him: and the Romans shall come and take away both our place and nation." John 11:47, 48.

Their argument was, Unless we in some way stop the work of this Man, all the nation will believe on Him, and, doing as He does, will become Sabbath breakers, the result of which will be that the Romans will "come and take away both our place and nation."

What they determined upon to save the nation is also recorded: "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus



"Whenever the nation departed from its loyalty and disobeyed the Ten Commandments, they went into captivity."

her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men



should die for that nation." John 11: 49-51.

Then it is recorded that "from that day forth they took counsel together for to put Him to death." John 11: 53.

And put Him to death they did. And it does not seem too much to assert, on the basis of the facts of this chapter, that one of the reasons why Christ was crucified was that He faithfully and loyally observed God's idea instead of man's idea of Sabbath keeping. Because He did this, He was despised, persecuted, rejected, spit upon, and condemned, a murderer and robber being chosen in His place, and finally was crucified rather than yield His loyalty to God.

With that fact in mind, surely no one can claim that Sabbath keeping is not important, or say that it is nonessential. If Christ, the Author of the Sabbath, esteemed it of enough importance to die for, then certainly we should keep it.

God's people to-day will be called upon to make the same choice their Master made, the choice between God's idea and man's idea of Sabbath keeping. And if they make the choice Christ made, and remain loyal to God's idea of Sabbath keeping, they may expect to be persecuted and despised just as their Master was.

But let them ever remember that "the servant is not greater than his lord; neither he that is sent greater than he that sent him;" and "if ye know these things, happy are ye if ye do them." John 13: 16, 17.

## The Woman of Endor a Mountebank

(Continued from page 2)

2. The Lord had departed from Saul, and "answered him not." It is evident, therefore, that had Samuel been living, the Lord would not have communicated with Saul through him; and even though Samuel were conscious in death, it is preposterous to think that the Most High God would send the soul of His beloved prophet to communicate at the behest of this depraved soothsayer, who He said should be cut off out of the land. Leviticus 20: 6.

3. Saul requested that Samuel be brought "up." And the medium said, "An old man cometh up." 1 Samuel 28: 14. "Up" from where? Do immortal souls live in the ground, and look like old men with mantles on? We do not think that redeemed souls will look old and infirm, and go around wearing the same kind of clothing they wore when living. The only difference between this *séance* and those held now is that then the spirits were brought "up," and now they are brought "down" from somewhere.

4. Samuel was buried at Ramah. 1 Samuel 28: 3. Ramah was about sixty miles from Endor. How could Samuel come "up" in the house of the witch sixty miles away? Was there some subterranean passage by which he could come to the cave of this old witch?

5. This pretended Samuel asked, "Why hast thou disquieted me, to bring me up?" Again we ask, Do immortal souls come "up," and complain because they have been disturbed?

6. Saul did not himself see anything. He inquired of the witch what she saw;

and he "perceived," from her description, that she had seen the dead prophet. The woman doubtless had not known Samuel when he was living, and hence supposed that the apparition was the person for whom Saul had inquired.

7. This apparition informed Saul that he and his sons would be *with him* on the morrow. 1 Samuel 28: 19. If this was Samuel's immortal soul from heaven, then if Saul went to dwell with him on the morrow, he must have gone to heaven. This is a conclusion too awful to be considered.

8. In 1 Chronicles 10: 13, we read, "So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it." The visit to the witch of Endor was the crowning act in Saul's apostasy. It is preposterous to think that the holy God was a party in that wicked transaction by sending the soul of His sleeping prophet to converse with one whom, because of iniquity, He had rejected. The bare mention of such a thing seems almost profane.

Satan did in that ancient *séance* what he does to-day in the *séance* of modern spiritualism. He himself, or one of his angels, was "transformed into an angel of light" (2 Corinthians 11: 14), and appeared *personating* the prophet of the Lord; and Saul, whom the Lord had rejected, held a face to face interview with an imp from the bottomless pit. The sleeping saint of God was not there. A familiar spirit personated Samuel, appearing as he appeared when living, and delivered to the distressed king a message void of all comfort or hope.

This instance affords no proof of the consciousness of the dead, and stands as an awful warning against the ungodly practice of going to mediums, or those having "familiar spirits," for light. And those who seek the dead for light or comfort do just this.

## Judgment Is Come

(Continued from page 4)

the year 1844, Jewish time, the tenth day of the seventh month fell on October 22. This work of cleansing the sanctuary has been seen in the type as a work of judgment, a type of the great judgment work to be entered into by Jesus Christ, our great High Priest. It is plain, therefore, that the judgment work in heaven began October 22, 1844.

### THE PROPHECY CLEARLY FULFILLED

And now, as to the scripture beginning this article. In the year 1844, through the preaching of that message, there began a work that has almost accomplished what the prophet reveals, "the everlasting gospel" preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Revelation 14: 6), the special phase of that gospel declaring to men that the hour of God's Judgment "*is come*."

Just as when, in the fullness of time, the living messenger with the message of prophecy preached to men at the time of the first advent, "Prepare ye the way of the Lord," even so, when the clock of God struck the hour for the work to be accomplished preparatory to Christ's second advent, men arose under the inspira-

tion of Heaven, declaring as far as the gospel then had reached, "Fear God, and give glory to Him; for the hour of His Judgment is come."

Light from heaven shone upon the page of Holy Writ, and the humble student of God's word saw in the prophecy of Daniel the unfolding of truth concerning the great question of the sanctuary, in both the type and the anti-type. Men were able to see the reality of the ministry of our great High Priest in the sanctuary of heaven, as set forth in the book of Hebrews (chapters 6-10), and to grasp the significance of the hour reached October 22, 1844. They saw the work of atonement and the Day of Atonement as a work and a day having their special place in the great plan of redemption, and their specific time, and that the atonement was not finished on the cross.

They saw the great antitypical Day of Atonement begin at the close of the 2300 days, in A. D. 1844. They see that it is court week in heaven, and they are putting forth every energy of their being to meet the tremendous responsibility resting upon them as the people of the prophecy, and are proclaiming to-day to the very ends of the earth the message quoted above.

They see in the work of atonement now going on in the most holy place in the heavenly sanctuary, the final blotting out of the sins of God's people, to be followed by the close of probationary time, and the coming in glory of our Lord and Saviour Jesus Christ.

### COMMANDMENT KEEPING A REQUISITE

Under the proclamation of this Judgment message, a people are developed who fill the specifications of the scripture, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12. Waiting develops patience. They are waiting for the coming of their Lord, and they "keep the commandments of God." Why should a Christian people be distinguished as keeping the commandments of God? It would seem that by the very language of this scripture, the people of the message of Revelation 14 are set apart and distinct from every other people professing to serve God.

The study of the work of judgment now going forward in the court of heaven has led them to see that, as in the courts of men, so at the bar of God, law is the standard of judgment. They see new force in the testimony of Scripture which declares that "as many as have sinned in the law shall be judged by the law . . . in the day when God shall judge the secrets of men by Jesus Christ." Romans 2: 12, 16. They see tremendous import in the words, "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12. They see that God's great rule of right, His holy law, is the test of character at the judgment bar; and in an intelligent study of that law, they have found their life, to be out of harmony with it on the point of the Sabbath commandment.

This has caused them to inquire further, and they have found no Bible warrant whatever for setting aside the Sabbath of Jehovah, the seventh day of the week, and putting in its place the



first day of the week. But they have found that the Sunday institution is of pagan origin, and not of New Testament origin. They have found that this pagan Sunday was "adopted and sanctified by the papal apostasy," and that in the noonday of her power, the papacy tore from the heart of God's Ten Commandment law His holy Sabbath, setting up Sunday in its place. They have seen popery in the light of prophecy. And they have seen Protestantism in the light of prophecy, ceasing to protest. They have seen this Sunday institution, the mark of papal apostasy, given the rank of a divine institution by Protestantism, and defended as though it were from heaven.

The men and women who have been called under the proclamation of the message of Revelation 14, have seen all this, and more, and have turned their backs upon the whole rebellion, and are found walking obedient to every divine requirement, the seventh-day Sabbath included. And the God of heaven, whose notice nothing slips, declares, "Here is

the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

They keep "the faith of Jesus." Faith comes by hearing God speak in His word. They hear God speak. With them, as with Jesus, His word is law; and the very invitation of the Holy Spirit to accept the message becomes, upon their acceptance of it, a veritable call to action, and every fiber of their being bends to the task of bringing to men worldwide the truths that have become so precious to them.

This is the work that is accomplished under the unfolding of the great sanctuary question, and which, in the antitypical Day of Atonement that we have been studying in the foregoing articles, is fitting men to stand in the Judgment, and preparing them for that glad experience of which John speaks, saying, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3: 2.

were ready either for the family or for their guests until the word of God was within reach at any moment. Now she quickly turned to the twenty-fourth chapter of Matthew, and began reading at the twenty-ninth verse:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now 'those days' of tribulation unmistakably refer to the papal persecution of the Dark Ages. And just as soon as this persecution ceased, 'immediately,' according to the prophecy, the sun and the moon were darkened—which came to pass, as all students of history will allow. The next event mentioned by our Saviour is 'the sign of the Son of man in heaven.'"

"But really, Aunt Ella, there are many people—truly good people, too—who actually laugh at the idea of Christ's coming in our day," and Edyth turned a questioning look at her friend.

"But, my dear girl, listen to this verse from God's word, which, it seems to me, exactly describes these very people. Surely I cannot but pity them. They are fulfilling the divine prediction exactly; but they know it not. I will read:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" So you see that this very thing is one of the unmistakable signs of His coming. Paul, in writing to Timothy, declares that in the last days, the times will be 'perilous.' Does it not seem that we have reached that time as never before? He says also that 'men shall be lovers of their own selves, covetous, boasters, proud, blasphemers,' 'false accusers,' 'traitors,' and 'lovers of pleasures more than lovers of God.'"

"It's all true, auntie. I can see a vast difference, myself, between the times of to-day, and those even of one year ago. Really, the Bible is a wonderful book. I only wish I understood it better."

"If the whole world understood it, and believed and practiced it, what a different world it would be indeed," replied Aunt Ella, "and what a preparation there would be, not for war, but for the end of all things earthly! How different this life would seem to every one! With what different emotions would each pursue the necessary vocations of life!"

"It seems that almost any question I ask, Aunt Ella, you find an answer for in the Bible. I wonder, now, if you might not be able to find some Bible answer to the question asked in that little song I was singing when you came in:

"Where, where will be the birds that sing,  
A hundred years to come?"

Mrs. Lovering replied by turning to the twenty-fifth and twenty-sixth verses of the fourth chapter of Jeremiah:

"I beheld, and, lo, there was no man, and all the birds of the heavens were fled.' You see, dear, your question is easily answered. Now let me read the next verse, and we will see to what time this refers: 'I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger.' All this occurs at the coming of Christ. When the righteous have been

## A HUNDRED YEARS TO COME

BY MRS. L. D. AVERY-STUTTLE

"WHERE, where will be the birds that sing,  
A hundred years to come?  
The flowers that now in beauty spring,  
A hundred years to come?  
Oh, other men our streets shall fill,  
And other men our lands shall till,  
And other birds shall sing as gay,  
And bright the sunbeam as to-day—  
A hundred years to come."

THE young girl sitting by the window sang on, as if occupied by her own thoughts—thoughts which seemed to be suggested by the words she was singing. Underneath the window out of which she gazed idly, the passing throng surged steadily, and jostled one another wearily and heedlessly.

Over and over again she sang the song; and with each repetition, the sweet face grew more serious. "A hundred years—a hundred years to come! When this old earth has spun around the sun a hundred times more, where will I be? And all these people coming and going—where will they be?" The girl sighed.

"What is troubling my dear young guest, I wonder?" and the door leading from Mrs. Lovering's room opened softly.

"Oh, I'm just dreaming, Aunt Ella—please may I call you aunt? I've noticed that almost every one does." And Edyth Graham laid her head on the motherly shoulder.

"Surely you may call me aunt, if you like; but—well, well, here are traces of tears in the blue eyes. I hope you are enjoying your visit, my dear; but I think you are troubled about something. Will you tell me about it? Maybe I could help you."

"I dare say you can; you always do. I was just thinking. In a hundred years, Aunt Ella, will everything and everybody be going on just the same as they do now? We shall be dead and gone, of course, long before that. But I don't want to die; yet it seems so absolutely inevitable, that it almost makes me shudder."

"Well, well, Edyth, I cannot wonder that I found you looking rather sad at so doleful a prospect. But, my dear, I

consider it quite possible that you and I may never die. Indeed, I hope—"

"Why, Aunt Ella! How can such a thing be?"

MRS. LOVERING opened the little red morocco Bible that lay on the center table. Every room in Mrs. Lovering's hospitable home was supplied with a Bible. She did not think that the rooms



© F. E. Belden  
The falling of the stars was one of the signs of the approaching end of time.



gathered by the angels, and the first resurrection has taken place, and the wicked who have survived the horrors of the seven last plagues have all been stricken dead by the brightness of His coming, then, dark, desolate, and dreary, this old earth will become the prison house of Satan for a thousand years. This you will read in Revelation 20:2, 3. And at that time will be fulfilled the prophetic utterance of Jeremiah 4:23, which says, 'I beheld the earth, and, lo, it was without form, and void; and the Leavens, and they had no light.'

"Why, Aunt Ella, it doesn't look as if everything were going to be calm and serene from now on, as so many say."

"Your deduction is quite reasonable, Edyth. Let me read to you this scripture, which I am sure will make this point plain;" and Aunt Ella turned to Isaiah 24:20:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage."

Again she opened the Book at Isaiah 13:13, 14, and read:

"Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of His fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up."

"These scriptures seem very plain. And finally the wicked will be resurrected, and punished by death in 'the lake of fire,' the mighty creative power of God will be exercised in fashioning the world anew, and the 'new heaven' and the 'new earth' that John saw in holy vision will be a reality. Then, the prophet Isaiah says, 'the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.'"

"You have made it very plain, Aunt Ella, and I thank you; and I ask you to pray for me, that I may be led into all truth, and be ready to meet the Master at His coming."

Catholic Encyclopedia" denies that the Scriptures had taught the divinity of Christ. But Peter that day proved by the Scriptures that Jesus was "both Lord and Christ." And multitudes were convicted of the truth as the word of God was preached.

The apostle Paul had preached the divine Saviour of sinners for many years when he testified that he had been teaching "nothing but what the prophets and Moses did say should come." Acts 26:22. The great apostle to the gentiles, then, knew nothing of a Saviour whose divinity was not taught in the Scriptures. The gospel that Paul preached was "according to the Scriptures"; and any suggestion that these Scriptures did not teach "the divinity of Christ, the redeeming value of His passion, or of His coming to judge the world," would have been to him "another gospel," as indeed it is.

## Are Nations Saved in Toto?

(Continued from page 6)

ligious freedom and the bulwarks that separate the church and the state, is a dangerous organization. The demand to enforce religious institutions by the authority and power of the civil magistrate harks back to the Dark Ages. It seems strange that supposedly Christian organizations of modern times should still clamor for an enforcement of religion by civil statutes.

One of the speakers at this convention said that the United States was to become the great leader of all nations in reform legislation. Said he, "If only our nation could take what this National Reform Association has been preaching for all these years—the law of the Christ as the law of its national being—it has the opportunity after this war, and within one generation of the fleeting life

# Is Jesus the Christ of the Scriptures?

BY WILLIAM A. SPICER

THIS is a question raised by the argument of "The Catholic Encyclopedia" against the supremacy of the Holy Scripture. Under the word "Protestantism," the encyclopedia says:

"The supremacy of the Bible as source of faith is unhistorical, illogical, fatal to the virtue of faith, and destructive of unity. It is unhistorical. No one denies the fact that Christ and the apostles founded the church by preaching and exacting faith in their doctrines. No book told as yet of the divinity of Christ, the redeeming value of His passion, or of His coming to judge the world; these and all similar revelations had to be believed on the word of the apostles, who were, as their powers showed, messengers from God. And those who received their word did so solely on authority."—Volume 12, page 496.

This teaching not only takes away the authority of Scripture, but it would rob us of the Christ and Saviour of the Scriptures. Did Christ and His apostles preach a Saviour of whose divinity the Scriptures bore no witness, the redeeming value of whose sacrifice was unknown to Holy Writ?—No; a thousand times, no! for the only hope of the world is the Saviour of the prophets, the Christ of the Holy Scripture.

## JESUS RELIED UPON SCRIPTURE

Jesus said of the Scriptures, "These are they which bear witness of Me." John 5:39. He testified to those who set church authority and tradition above Scripture:

"If ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Verses 46, 47.

In one of the parables, He taught the lesson:

"If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Luke 16:31.

No witness could be borne stronger than that of fulfilling Scripture.

After Jesus had risen from the dead, He walked with two of the disciples on the way to Emmaus, their eyes being held that they should not know Him. As they mourned, He said:

"O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory? And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Luke 24:25-27.

With eyes held that they might not recognize His person, they saw the Christ of the Scriptures. That was the Saviour they were to preach to men. Hence, as Jesus met with the eleven, He said again:

"These are My words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. . . . Ye are witnesses of these things." Luke 24:44-48.

The apostles bore their witness by the preaching of the Word. On the Day of Pentecost, as power from on high came upon the apostles, Peter stood up before the multitude. Did he begin to talk about the ecclesiastical "powers" of the apostles, or to exact faith in their doctrines?—Not he; his voice was lifted up, crying, "This is that which hath been spoken through the prophet." He preached the Word. He showed that prophecy was fulfilling, and that Jesus was the divine Holy One of the prophetic Scripture. "The



"The apostles bore their witness by the preaching of the Word. On the day of Pentecost, as power from on high came upon the apostles, Peter stood up before the multitude."



of man, to establish an example which all the war-wearied nations of the world would be glad to follow."

If our nation should incorporate into civil law and enforce upon every citizen "what this National Reform Association has been preaching for all these years," we should have a revival of conditions that would compare favorably with the palmiest days of the Inquisition. In recent years, the *Christian Statesman* advocated that those who did not agree with them should be banished "to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own." (May 21, 1888.)

#### INDIVIDUAL, NOT NATIONAL, SALVATION

Another speaker said, "I cannot be a Christian until the world is Christian." This certainly is not Christian doctrine. Christ said: "Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. . . . I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." Again we read, "He is able also to save them to the uttermost that come unto God by Him."

These National Reformers seem to be obsessed with the idea that the individual cannot be saved until the whole nation makes a legal acknowledgment of its belief in the one God and Lord Jesus Christ. But what is gained by making such a legal acknowledgment? Did not Satan do this much? James says: "Thou believest that there is one God; thou doest well: the devils also believe and tremble."

Such a formal acknowledgment on the part of the devils was no guarantee of their salvation. A legal acknowledgment of the Christian religion by a government does not make its citizens Christians. It does not change the heart, save the unsaved, impart a single virtue, or gain prestige with the King of righteousness. We are saved as individuals through our own faith, and not collectively as nations through the decrees of human councils.

One of the National Reformers said: "The National Reform Association does not aim at the individual, but at the nation. Its specific purpose is to bring the whole people, not as so many individuals, but as one organized body, being a living, active, moral person, to confess the Lord Jesus Christ as King."

But such was not the object of the great commission given by Christ to His disciples. Christ did not begin His work by singling out nations, but by working personally with individuals, calling them one by one. Jesus did not say to His disciples, "Tarry ye in Jerusalem until ye be endued with power from below," but, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." He did not say, "Ye shall receive power, after that the state unites with you and incorporates all My laws and doctrines into civil statutes, and enforces them through the power of the civil magistrate." No. But He said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me."

Christ is still the Head of the church militant, and all the life and power that is required to finish His work on earth

comes from Him. He never formed an alliance with Cæsar or with the world. Cæsar and his mighty government were arrayed against Christ and His church. Yet that little poverty-stricken church went forth, under the leadership and blessing of Christ, winning individual souls. She feared no foe, and conquered all before her. The mighty barriers of opposition were broken down by the power of the Holy Spirit.

What the church needs to-day is not a union with the state, but a union with God. The church needs the same power of the Holy Spirit as the primitive church possessed. It is only when the church has lost this power, when her strength to wield "the sword of the Spirit" has been paralyzed by sin and worldliness, when her political fornications have divorced her from Christ, that she clamors for "confederacy," appeals to the state for aid, and seeks to lay hold of the sword of Cæsar to accomplish the work that can be done only through the power of the Holy Spirit. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zechariah 4: 6.

### Was Lazarus in Heaven Four Days?

(Continued from page 8)

trines of heathenism emanated from "the father of lies" for the express purpose of ensnaring the souls of men. Of like import are the scriptures which tell us that "the things which the gentiles [heathen] sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink of the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." 1 Corinthians 10: 20, 21.

But perhaps many are not aware of the fact that the doctrine of the immortality of the soul is the chief corner stone on which every heathen religion is built, and is the doctrine which stands most solidly in the way of a heathen's accepting the gospel of Jesus Christ.

#### SOULS MAY DIE

The Bible is very explicit in its statements concerning the soul, to show that the soul as well as the body is subject to death—mortal. In Ezekiel 18: 4 we read: "Behold, all souls are Mine; as the soul of the father, so also the soul of the son is Mine: the soul that sinneth, it shall die." Isn't that a plain statement? With that also agree the words of the Saviour, when He said: "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell." Matthew 10: 28.

Christ died to redeem us, soul and body. If His body alone had died, while the soul remained alive, the redemption would have been incomplete. But the Scriptures plainly show that Christ made a complete offering, and that He offered His soul to die for ours. In Isaiah 53: 10, 12 we read: "It pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand." "Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath

poured out His soul unto death: and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." In accord with this also are the words of Peter at Pentecost, where he declared concerning Christ, "His soul was not left in hell [the grave], neither His flesh did see corruption." Acts 2: 31. The statement that "His soul was not left in hell [the grave]," shows that it was in the grave for a time, and was resurrected along with the body.

#### DEATH AS A SLEEP

Jesus said concerning Lazarus, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." "Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14. How many times the Bible speaks of death as a sleep! This article must necessarily be too short to cite them all, but any one can look up the different places in the concordance. And so it is, a sleep, dreamless, unconscious, until the resurrection. Whether it be for six thousand years or only a short time, it will be but a moment of time to the sleeper.

No doubt the doctrine of inherent immortality is more pleasing to the carnal heart. It is very satisfying to the man living in sin to believe that he cannot die; but if we are to preach Christ as He is revealed in the word of God, we must preach Him as the source of life. "In Him is life." He is "the true vine," and the branches that retain their connection with Him will live. Without Him there is no hope of life, either in heaven or in torment. The man without Christ will not have eternal life in torment; he will perish. See John 3: 16. The fires of the last day will devour sin and sinners, and purify the earth. And from the molten mass, God will create new heavens and a new earth, wherein dwelleth righteousness. 2 Peter 3: 10-13. Sin will be no more, and Christ will reign as king over His redeemed people throughout eternity.

In this day and age, when many ministers of the gospel are preaching Christ as a good man and a pattern for men to follow, but denying His divinity and miraculous power, and when even missionaries to the heathen depend on having immortal souls and living a moral life for their hopes of a future life, surely it is time that all believers, of whatever church affiliation, should arise to proclaim Christ as the Son of God, Creator, living Word, and source of all life, both temporal and eternal; for "neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

Do not try to shine. Christ is the light of the world. He is our light. Let your light shine.  
D. H. KRESS.

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. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.



## The Best Year in Our History

ON January 27, the Pacific Press Publishing Association held the most interesting and encouraging annual meeting in all its history. The increase of our business during 1918 over that of 1917 was greater than the entire output of the institution only a few years ago. And notwithstanding the many drawbacks and hindrances incident to the war, our association showed by far the greatest gain made in any year of its existence, and the prospects for this year 1919 are the brightest we have ever had.

The Board of Management for the coming year is substantially the same as last year, and is as follows: C. H. Jones, H. H. Hall, H. G. Childs, James Cochran, M. C. Wilcox, B. M. Shull, and G. W. Wells. The Board organized by electing C. H. Jones president and general manager, H. H. Hall vice president, H. G. Childs secretary and treasurer. Some of the principal points of general interest in the workings of the institution for the past year will appear in a later issue.

## Marvelous Moral Victory

AT exactly 11:20 A. M. on January 29, Franklin L. Cook, acting secretary of state, signed the proclamation that intrenches prohibition in the constitution of the United States. This prohibitory amendment becomes effective January 16, 1920.

This ranks among the greatest of the achievements of the ages. Our temperance forces throughout the nation, and particularly the Anti-Saloon League, which was such a strong factor in uniting these forces, are to be congratulated on this victory.

But we must not rest easy. The great victory that has been gained must be watchfully held, for there are many degenerating forces that are never resigned to the peaceful operation of law.

## Better than Meat

THE *Wall Street Journal* says, "The shortage in meat, milk, and fats is still greater than in wheat, and will last far beyond next harvest." And if the people quite generally were led to realize that the whole grain of the wheat is a perfect food, and that whole wheat products, as well as the products of corn and other grains, when taken with nuts and the various vegetables, sustain life much better than does a meat diet, there would not be so much nervousness over the shortage of animal flesh. If more of us would take pains to learn the true science as well as the satisfaction and healthfulness of a vegetarian diet, we could by that very means render the greatest possible service in relieving the food situation.

## Will There Be Unpulled Roots?

IN the following sentences, the *Portland News* voices a sentiment that is very prevalent in these times. It says: "This peace must be a lasting peace. There must be no roots of bitterness left unpulled to fester future strifes."

History affords many instances where humanity has resolved that there shall be "no future strifes." But the divine

Book says upon the subject: "Now the works of the flesh are manifest, which are these: fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like; of which I forewarn you, even as I did forewarn you, that they who practice such things shall not inherit the kingdom of God." Galatians 5:19-21.

"Enmities, strife, jealousies, wraths, factions, divisions, . . . and such like" are the natural traits, or works, "of the



© Com. on Pub. Inf.

An echo of the war. American wounded assisted from the ambulance on the way to the hospital. Thousands of these wounded lads are being brought back to their homes, many of them receiving additional treatment in this country.

flesh." And unregenerated hearts will always be found engaging in strifes and wars. The prophet Isaiah affirms that "there is no peace, saith my God, to the wicked." Isaiah 57:21.

It is Jesus Christ who is the Prince of peace. Satan, the prince of this world, is the prince of strife, who works through the baser passions and lusts of men. Through Christ, the Prince of peace, we have "the fruit of the Spirit," which is "love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law." Galatians 5:22, 23.

Wise legislation and strong government are helpful in controlling the passions and strifes of men; but the "root of bitterness" which "fester future strife" must be taken from the hearts of all men through the gospel before wars shall cease.

This much desired condition cannot be realized until that day foretold by the prophet, when Christ shall come in the clouds of heaven to destroy all sin and unrepentant sinners by the brightness of His coming. At that time, He will immortalize those who have prepared for that great day through the provisions of the gospel. From that time forward, there will never be again any "root of bitterness" in all of God's fair universe, and consequently there will never be any more war.

But we will be doomed to continual disappointment if we are looking for complete and enduring peace before that time. God's word, united with all the experiences of history, is making clear that any other position is unsound.

## Liquor Men Unwittingly Serve

IN a very conspicuous way, a sheet published by the liquor interests states the following without word or comment:

"American Anti-Tobacco League says:

"One million four hundred and fifty thousand acres of good, productive land will this year be wasted in growing tobacco unless you prevent it.

"The land could supply every grain need of our nation and its allies. The labor could supply every labor shortage in America.

"Tobacco lessens mental efficiency by over ten per cent.

"It causes deafness, blindness, cancer, tuberculosis, insanity, apoplexy, dyspepsia, hardening of the arteries, and heart disease.

"It impoverishes men.

"It lowers the working power of the human muscle by a large percentage.

"It causes a large percentage of our destructive fires.

"Infants in cradles have been killed by the tobacco smoke of their fathers.

"Congress has voted to prohibit three per cento beer. Why not prohibit tobacco?"

The foregoing facts presented by the Anti-Tobacco League will set many an honest person to thinking; and we are very grateful to the liquor men for giving them such a widespread and conspicuous publication without any attempt to combat what is said.

Of course, it is readily conceded that they are seeking in this way to discredit prohibition. But science and experience have united to prove all these charges against tobacco; and can conscientious people, to say nothing of a profession of Christianity, be content to sit still without raising a warning voice against an evil that is making such tremendous inroads upon the human family? The effects of the use of tobacco must be exposed in every place and at every opportunity. Millions of those who are using tobacco condemn tobacco. Let us labor to the end of keeping the rising generation from forming the bad habit of the use of tobacco, and also let us labor to get those to quit its use who have already become its devotees.

It was recently announced in the Chamber of Deputies in Paris, that France had lost in officers and men killed up to November 1 of 1918 an aggregate of 1,071,200. These figures seem at least to be semiofficial. When the official records of all of the nations involved are made up, the facts will be found appalling. The theory of five years ago would not admit the possibility of such unprecedented slaughter. The world today, however, is revising its theories concerning war and peace. Would it not be well to stick close to the Guidebook and reverently study its pages, so that we may not be misled by untenable theories?