

Signs of the Times

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Amalgamating the World's Churches

SEVERAL prominent Episcopal clergymen sailed from New York on the steamship Aquitania, on March 6, for the purpose of visiting the great church heads in Europe and Asia, to enlist their interests in world-wide plans for the amalgamation of all the Christian churches. The plan when completed, it is hoped, will bring together not only all Protestant bodies, but also the Roman, the Greek, and the Russian Catholic churches.

This plan on the part of these Episcopal clergymen is not of recent origin. Something like nine or ten years ago, at one of their general meetings, the Episcopal clergy launched a plan for bringing about a unity of faith and practice throughout the world. This plan was well under way when the war broke out. It has been kept up to some extent during the war, and now strong, vigorous action is proposed. This work on the part of the Episcopal Church is very much in the same line as that of the Federation of the Protestant churches.

The unity of Christians is most desirable and should be earnestly sought; for did not Christ say, "Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are"? John 17:11.

And again in the same prayer, the Saviour addressed His Father in these words: "Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me." Verses 20, 21.

Thus does the Master not only earnestly entreat His Father for the unity of His followers, "that they may all be one," but He also affirms the power this unity would have over the unbeliever. This unity would have the



effect, says the Master, "that the world may believe that Thou didst send Me."

One of the greatest reproaches the cause of Christ has had to bear has been the divisions and dissensions among His professed followers. Satan's constant aim and effort has been to distract and divide. The early apostles had to contend against this; for we find the apostle Paul addressing the Corinthian church in these words: "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment. For it hath been signified unto me concerning you, my brethren, by them that are of the household of Chloe, that there are contentions among you. Now this I mean, that each one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" 1 Corinthians 1:10-13.

There were "divisions"—or "schisms," as given in the margin—in the apostolic church itself. The inherent selfishness and stubborn-

ness of mankind when it refuses to yield to the regenerating power of the gospel of Christ, will often seek to establish itself in some form of religion, endeavoring to persuade men that it is a part of God's plan. But the Master works for unity. He prayed for unity, and He impressed upon His apostles that they should work and pray in the same manner.

We may know, therefore, that God plans unity for His church; but this unity is not secured in a political way. It is not secured through congresses and discussions. Numerous ecumenical councils of the church have been

called in the various centuries, for the purpose of bringing about church unity. In (Continued on page 10)

The representatives of the various nations of the world who are working for the League of Nations plan. They are here assembled in the Hotel Crillon, Paris. President Wilson is standing in the back row. Colonel House, of the American delegation, is the third from the end on the left.



The Modern Church Invites Disaster

For we are employing the same tactics as those before us who have run amuck.

By
CHESTER
E.
KELLOGG



THAT history repeats itself, is quite evident, even to the most casual reader, although few are fully awake to the real significance of the fact. Especially is this true of the great principles involved in the history of the Christian church. Of what is present history a repetition?

During the first century of our era, the gospel was proclaimed in comparative purity. The disciples preached it with the power of the Holy Spirit, and in some instances thousands were thoroughly converted by a single sermon. So intent was Paul upon imparting to others the gospel of Christ in its purity, that he declared to the Corinthian church: "I determined not to know anything among you, save Jesus Christ, and Him crucified. . . . And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Corinthians 2: 2-5, A. R. V.

So determined were the apostles in promulgating the "gospel of the kingdom," that within a single generation, it "was preached in all creation under heaven." The church of that period in its purity and power is well symbolized by the "white horse" (Revelation 6: 2) which "came forth conquering, and to conquer."

But in the last half of that age of comparative purity and power in the church, there are to be seen traces of evil influences, which in a later period appeared in ominous proportions. Paul, in his epistle to Titus (1: 10, 11), epitomizes the condition in his time, when he says, "There are many unruly men, vain talkers and deceivers, . . . who overthrow whole houses, teaching things which they

ought not, for filthy lucre's sake." And again, writing of a certain lawless power which was to arise in the future, he says, "The mystery of lawlessness doth already work: only there is one that restraineth now." 2 Thessalonians 2: 7.

Hardly had the last apostle disappeared from the ranks, when the gospel, as preached, began to lose its purity and power. This was in the period of the church fathers. It is to be observed here that these leaders in the church were not necessarily "fathers in Israel," but for the most part were teachers of philosophy who corrupted the pure doctrine which was "once for all delivered unto the saints," and who were, by the medieval church, canonized as fathers and saints. They, as Christ said of the Jews, taught "for doctrine the commandments of men." And with "the commandments of men" came in world conformity and popularity. Is it any wonder, then, that the church of that period lost the power of the Holy Spirit? For "whosoever . . . would be a friend of the world maketh himself an enemy of God." James 4: 4, A. R. V.



It was this truth in its vigor, the product, as it were, of the sixteenth century reformation, that our forefathers brought to the New England coast.

Having lost the only power that can convert men and draw them to, spiritual things, the church turned to the things of flesh in order to entice the populace into the churches. A very good illustration of this method of religious propagation is cited by the historian Mosheim, in commenting upon the work of Gregory

Thaumaturgus, bishop of Neo Cæsarea, A. D. 240-270.

"When he [Gregory] perceived that the ignorant and simple multitude persisted in their idolatry on account of the sensitive pleasures and delights it afforded, he allowed them, in celebrating the memory of the holy martyrs, to indulge themselves and give a loose rein to pleasure, (i. e., as the thing itself, and both what precedes and what follows, place beyond all controversy, he allowed them at the sepulchers of the martyrs on their feast days, to dance, to use sports, to indulge conviviality, and to do all things that the worshipers of idols were accustomed to do in their temples on their festival days,) hoping that in process of time they would spontaneously come over to a more becoming and a more correct manner of life."—Murdock's translation, century 2, part 2, chapter 4, paragraph 2, note 5.

SUNDAY THEATERS CLOSED

It is said that on Gregory's arrival, there were but seventeen Christians in Neo Cæsarea, but at his death, there were only seventeen pagans remaining. Could it well be otherwise? The church lowered its standards in order to make converts, and the doors were opened so wide that the distinction between Christianity and the pagan world was almost wholly obliterated.

But there came a time when even license and amusements could not attract the multitude to the church. It was then that the church, in the persons of her bishops, sought and obtained the arm

of the state. "There had in fact arisen in the church . . . a false theocratical theory," says Neander, "originating, not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments." This "theocratical theory" found its first im-

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THE SIGNS OF THE TIMES WEEKLY

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Japan refused admission to Xavier.

The Beginnings of Christianity in India, Japan, and China

By

KAY M. ADAMS

WHEN one visits the Orient, and sees the many missions scattered about in various countries, the question oftentimes arises, "Who were the first to bring the gospel to the heathen, and what was the attitude toward the pioneer missionaries?" The answers to this question are illuminating, and cast much light upon the present problems of missions.

The Roman Catholics were the first to teach Christianity in the East, to any great extent. When the Portuguese navigators touched the coasts of India, the friars followed, and established churches. At first, but little was done for the natives; but during the reign of John III of Portugal, that king conceived the idea of making India Catholic. He had heard of the society of Jesuits, which had just been formed in Rome for the especial purpose of converting the heathen; so he sent to Ignatius Loyola, the first general of the society, for missionaries whom he could send to India. Only two were granted him, Rodriguez and Xavier.

Those men captivated the good will of the king, and he desired them to remain in Portugal as his companions and advisors; but Xavier had a great desire to work among the inhabitants of India. He left his companion, and in 1541, set out for India. Great authority was given him both by the pope and by King John III. He received the office of *Nuntius Apostolicus*, meaning representative of the pope. He also had authority from the king to command all the secular power of governors and the aid of the army in the Indian provinces.

A KNOWLEDGE OF THE LORD'S PRAYER SUFFICIENT

The voyage to India was finished after thirteen months. Xavier first attempted, to preach to the people in Portuguese, hoping that the gift of tongues would be given him by the Holy Spirit, as it was given to the apostles; but in this he was disappointed, as the people could not understand him. So he set about learning Hindustani, and in a short time, had learned the Ten Commandments, the apostolic creed, and some other religious formulas, in that language. He then would go about the streets ringing a bell, until a large crowd of people followed him, when he would stop and re-

peat before them what he had learned. Afterwards, he would produce a crucifix, and call upon the people to kiss it, after he had done so.

When these followers had learned to repeat the Lord's Prayer, they were pronounced ready for baptism, and received that rite. Then their temples were pulled down by the Portuguese soldiers, and the temple property was appropriated to support a Jesuitical school in Goa. Before long, Xavier sent to Rome for some assistants, who were readily granted him. These assistants were soon scattered about India, and were hard at work "converting" and baptizing the heathen.

As these baptized Indians did not know anything about the Bible, but were only acquainted with the creed, the Lord's Prayer, etc., their knowledge of Christianity was scant. The Brahman priests could easily turn them back to their former ways. But this was speedily stopped by the Jesuits. The soldiery was called to intimidate the Brahmans and the new converts, and the fear of iron and fire was put into the souls of those who would turn away from their new-found faith, and of those who would turn them away. One of Xavier's assistants was so forward in his persecutions that the Brahmans called in a tribe of warlike Indians whom the Jesuits had no power over, and he and all the Portuguese soldiers that were with him were massacred.

The change of the Indians from Hinduism to Romanism was very slight; for did not the Roman Catholics have priests, images, incense, and processions, as did the Hindus? When the Indians found that all that was necessary to save them from the bayonets of the soldiers and from torture was to learn a few unintelligible words, and have a few drops of water sprinkled over them, and make the sign of the cross, what was easier than to submit!

JAPAN NOT IMPRESSED WITH XAVIER

It was not long before the Jesuits were firmly established in India, and Xavier sought for new worlds to conquer. He went to Malakka, and visited many of the East Indian Islands. He had found a Japanese called Anger, who told him of the Japanese empire; and he was filled with a desire to preach the gospel there. Accompanied by Anger, he was soon on his way to Japan. That country was then divided into several kingdoms quite



An East Indian fakir. India cared little for Xavier's kind of religion.

independent from each other. Anger was acquainted with the ruler of Hsuma, and so the adventurers wended their way there. The tolerant ruler granted Xavier and Anger permission to preach the new religion; but the Japanese would have little to do with the foreigner, so Xavier determined that he would have to dress like the Japanese priests, who were called *bonzes*. The *bonzes* thereupon began to object, and told the king that if Xavier were permitted to continue his course, a revolution would be the result. Upon this threat, the ruler withdrew his tolerance, and Xavier quit the kingdom. Xavier heard that there were several Portuguese ships in the harbor of Ferando, the capital of a neighboring province; so he went there, thinking that possibly an opening could be found in that place. He was more successful in this city, but thought that his success would be better assured if he could convert the emperor of all Japan. He failed in this venture, however, and sought another direction for his activities.

PIOUS, BUT WRONG IN METHOD

He made his way toward Bungo, another Japanese kingdom. Here were several Portuguese trading ships. It was decided to impress the ruler of this kingdom with Xavier's importance; hence on his arrival a salute was fired from the guns on the ships. The ruler, on asking what the commotion was about, was informed that the salute was in honor of a great Portuguese *bonze* that had just arrived. The king desired to see this *bonze*; so a gorgeous parade of the Portuguese sailors and officers was arranged, with Xavier as the principal man. A conference of Japanese *bonzes* was called, and an animated discussion took place. Of course, each side claimed the victory; but the people remained loyal to the native priests, and such a commotion was aroused that the Portuguese, fearing a revolution, persuaded Xavier to withdraw.

Xavier now determined to proselyte China, and attack Buddhism at its stronghold. He was informed that no one could enter the empire of China except in an ambassadorial party; there-

fore Xavier must needs return to India to have an ambassador appointed to China, and thus be able to join the party with his assistants. This was accomplished; but when they stopped at Halakka, the governor of that place, who was jealous of Pereira, the ambassador, refused to allow the party to proceed. Xavier excommunicated the obstreperous governor; but this only made matters worse, for he arrested the whole fleet. Xavier managed to escape with a few companions in a small bark, and in it made his way towards China. He landed on a small island near Canton, and hoped to steal his way into China unnoticed; but while on this island, Xavier was stricken with a fever, and died in twelve days, without having accomplished his desire.

Xavier was indeed a remarkable man, and was a mighty religious factor in the Orient. His zeal and untiring energy are a pattern for all. When he and his associates first visited the heathen nations, the natives were willing to give the strange teachers a favorable hearing; but by their haste, and methods of compulsion, they turned this favorable attitude into one of hostility.

Although Xavier had died, the desire to enter China was not given up. In the very year that Xavier died, 1552, a boy was born in Europe who was destined to take up the work where Xavier had dropped it. This lad proved to be a genius in mathematics. He came under the care of the Jesuits, and was educated in their schools, especially along mathematical lines, as the Jesuits had learned that the Chinese were partial to the exact sciences.

Mathias Ricci—for this was his name—was sent to Goa after he had finished his mathematical education and had learned to make mathematical instruments and clocks. At Goa, he studied the Chinese language, and became so adept that he was mistaken for a Chinese. In 1583, he departed for China in the dress of a Chinese priest, and settled in a small village. His skill and ability in mathematics soon attracted the attention of officials.

After a few years, having perfected himself in the knowledge of Chinese language, manners, and customs, he set out for Nanking. Here he had the good fortune to cure the son of a mandarin, and was invited to go to Peking, the capital of the empire. This was just what Mathias Ricci wanted. His mathematical knowledge soon amazed every one. He constructed a self-striking clock, and this wonder excited so much

comment that he was called before the emperor. He exhibited his clock and some other mechanical curiosities. From this time, he was one of the emperor's favorites. Other clocks and watches were called for, and these were obtained from Portuguese traders, and Jesuit fathers were introduced into the kingdom to help care for them.

A Jesuit college was soon opened in China, where young men were trained by the Jesuits in mathematics and science. Before long, permission was gained to erect a church by the side of the college; and in a short time, other churches and colleges made their appearance throughout the empire. By the time Mathias Ricci, and his protector, Emperor Van Lie, died, the Jesuits were firmly established in China. But all the while that they were working in this country, they were very careful not to put religion too markedly forward, as they knew that if this were done, their power would be demolished.

PROTESTANTISM INVITED BECAUSE OF ITS FREEDOM

Naturally one asks the question, If the Jesuits were so strongly entrenched in the Orient two and three hundred years before Protestant missionaries came, why is it that now the Protestant communicants are as numerous as the Catholic in these countries? Ought not the Orient to be, in the natural order of things, strongly Roman Catholic? From outward appearances, one might think so, especially as the Catholic ceremonies and customs are almost identical with those of many heathen religions. But the experience of the Asiatic peoples with the persecutions of the Jesuits, and with their intrigues against rulers and governments, caused them to turn from Christianity and its exponents. The numerous adherents of Catholicism melted away like snow before an August sun, when the power of the sword was withdrawn, and the Catholic emissaries had to flee for their lives. Those who had learned the few words of religion that had been taught them, did not understand their import, and had nothing on which to base their faith.

When Paul went about preaching, strong, faithful churches sprang up almost in his very footsteps. The believers could give a reason for their hope, and they were able to teach the truth to their countrymen. How was it with Xavier? He had a zeal, but not according to

Converts to the gospel from China to-day must overcome their prejudices born of the early attempts to bring Christianity to them with force of arms of foreign soldiers.

knowledge. By his vehemence, and with the aid of secular power, he was able to raise up a seemingly magnificent church; but when its leaders withdrew, it fell like the house built upon sand.

One of the most earnest, faithful Catholic missionaries of the nineteenth century, in a book published by him, said he thought that it was impossible for the higher classes in India to be converted to Christianity. What caused him to make that statement?—It was the fact that the first exponents of Christianity left such a trail of blood and intrigue across India, that to this day, the natives have not forgotten. A burnt child dreads the fire.

In Japan, the doors were more tightly closed against Christianity in the first part of the nineteenth century than in the sixteenth. In China, the chief fury in the Boxer uprising was directed against Roman Catholics. The East is heathen to-day because its first taste of Christianity was a bitter one, and those who are now working for the salvation of the dwellers in darkness are still retarded by the barriers of prejudice that were raised three centuries ago.

The Office of Prayer

PRAYER broadens the one who prays. He seeks to answer his petition, and unconsciously takes the needy into his care. When the heart makes room for others, prayer is answered. We may not express it in the best way; but if we pray with a willingness to give as we ask God to give, the answer will come.

Prayer commits us to right action; only the basest of creatures will ask a favor and then mistreat the giver. How we loathe the one guilty of such an action! When we come to God and ask favors of Him, we place ourselves in an attitude of obedience; and therein is one of the chief virtues of prayer. Simply stating our relation to God helps us to make that relation more intimately true. As we thus pray—"pray without ceasing"—God will do His part, give without ceasing.

MAX HILL.

EVERY day is a new day, and brings its new duties, trials, privileges, and obligations. New circumstances may arise, new problems confront, and new tasks develop. If we shrink from the new and untried, we can recall the promises, "They that wait upon the Lord shall renew their strength," and, "As thy days, so shall thy strength be." He who makes the day and puts us into it, knows how to make us fit it.

L. A. HANSEN.



God's Way of Justifying

Justification is the moment's act of faith; sanctification is the work of a lifetime.

By

LUCAS
ALBERT
REED



THE gospel is God's power "unto salvation" to every one who has faith, because the gospel reveals God's method of justification from faith to faith. So Paul defines it in Romans 1: 16, 17.

It is true that most versions of the seventeenth verse read, "the righteousness of God," instead of "God's justification." The word in Romans 1: 17 translated "righteousness" (*dikaioσune*) is found thirty-four times in the book of Romans; and if we include the verb *dikaioo* (justify), which occurs fifteen times in the book, we have the idea of justification or justifying expressed fifty-one times in that epistle alone.

Plainly enough, then, it is an important part of the theme of this book; and if we would understand the wonderful message of Paul, we must be certain as to the meaning of this word he uses so frequently.

The Greek word for which "justification" is the exact English equivalent, expresses in Paul's writings either, first, the divine act of justifying the sinner—that is, of acquitting him of his guilt; or, secondly, the result and state of justification, or acquittance of guilt. Both senses are frequently used; and in Romans 4: 5, both words appear: "To him that has faith on God, who justifies the ungodly man, his faith is reckoned to justification."

This word "justification" should not be translated "righteousness," because righteousness means approved moral character, or holiness, while this word means exculpation from guilt, or right standing before the law.

It is certainly one of the remarkable infelicities of the present English translations of the Bible, followed by commentators and theological writers, that although the Greek verb *dikaioo* (justify), occurring fifteen times in this epistle and twelve times in Paul's other epistles, is always translated correctly, yet at the same time, and often in the same sentence, as Romans 4: 5, the noun *dikaioσune* (justification) is never, out of sixty instances, translated by the correct word. It is always translated "righteousness"—a purely ethical term—instead of by the word "justification," or

an equivalent forensic term, as "pardon," "forgiveness," or "acquittal."

Paul's Greek vocabulary was sufficiently large and discriminated in meaning to express his doctrinal concepts definitely and distinctly. There is no need to misunderstand his meaning. He used the words "just," "justification," "justify," always as forensic terms, expressing the relation of men to the law of rewards and penalties. He used the words "holy," "holiness," or "sanctification" and "sanctify," as ethical terms, expressing character, moral condition. He never confounded the words of the two groups or used them interchangeably.

THE PARAMOUNT MESSAGE OF ROMANS

We can easily see what is the main thought of the book of Romans, by the fact that the forensic words "justification" and "justify" are used fifty-one times in the book, while the ethical words "sanctification" or "holiness" and "sanctify" are used but twelve times. Paul follows the forensic line of thought, man's standing before the law; and the ethical points of the character eventually attained are incidental, few, and brief, and might be omitted without disturbing the argument.

Indeed, we see a distinction between justification and sanctification made in Romans 6: 19: "For just as you yielded your members slaves to the uncleanness and to the iniquity with a view to the iniquity, so now yield your members slaves to justification with a view to sanctification." That is to say, paraphrasing the verse, "As you once, under your old service to sin, gave yourselves over, slaves to uncleanness, with a view to the practice of iniquity, so now, under your new service, give your members over, slaves to justification, with a view to sanctification." In other words, if you continue to yield to God's justification by abstaining from sin, its purpose is that you will thus become set apart to God's holy use and purpose, you will become sanctified.

Holiness, or sanctification, requires time; but justification takes place instantly the moment we have faith in Christ. As another has said: "Sinful men can become righteous only as they have faith in God, and maintain a vital connection with Him. Then true godliness will elevate the thoughts and ennoble the life. Then the external forms of religion accord with the Christian's internal purity."—"Desire of Ages," page 310.

It is true that faith in God's Word does bring to us at once justification. This is because the right doing of Christ is imputed to us. And we thus have His righteousness. But "if the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. 'Blessed are they which do hunger and

thirst after righteousness; for they shall be filled.'"—"Desire of Ages," page 302.

Justification is the moment's act of faith; sanctification is the work of a lifetime. When we receive Christ by faith, we receive His justifying righteousness. We also receive His spirit of obedience, or His power of obedience, and now not only can we yield ourselves to the demands of the law, but it is our pleasure to do so. Thus continuing from day to day to live this life of faith, we shall eventually attain excellence of character. We shall be sanctified. But at no time can we claim this, nor will we desire to do so. God will some day, if we are faithful, proclaim His good work finished in us. He will know, but we cannot know. And so as the apostle says, we must make ourselves slaves to justification with a view to sanctification, for this is God's purpose.

Some have argued that since justification comes to the man who exercises faith, because God imputes it to him—counts it so, perhaps we may say—therefore no matter how long that man may continue in the life of faith, it will only be an imputed righteousness that he will have; but this is contrary to the teachings of the Word.

He who continues to behold as in a glass the glory of the Lord is changed into the same image. He is to be transformed by the renewing of his mind. "Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil and to impress His own character upon His church."

The work accomplished through the sacrifice of Christ has been very beautifully and clearly stated by another. We quote: "The law requires righteousness, —a righteous life, a perfect character; and this man has not to give. He cannot meet the claims of God's holy law. But Christ, coming to the earth as man, lived a holy life, and developed a perfect character. These He offers as a free gift to all who will receive them. His life stands for the life of men. Thus they have remission of sins that are past, through the forbearance of God. More than this, Christ imbues men with the attributes of God. He builds up the human character after the similitude of the divine character, a goodly fabric of spiritual strength and beauty. Thus the very righteousness of the law is fulfilled in the believer in Christ."—"Desire of Ages," page 762.

MERE LAW KEEPING NO JUSTIFIER

"Because from works of law will no flesh be justified before Him; for through law comes recognition of sin." Romans 3: 20.

"Law is here, as always when without the article, the eternal, universal, moral law, written in the conscience of all men alike. The proposition of the text is universal. The statement applies to the Jews as well as to the gentiles. By works of law are meant works done in obedience to law as constituting a meritorious

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The Corner Stone of New Testament Doctrine

The truth of the resurrection is all-important, but the day of its occurrence is of no consequence.

BY STEMPLE WHITE

SOME years ago I heard a clergyman declare with great emphasis, that until the resurrection of Jesus Himself, the world had never received a hint of a resurrection from the grave. Yet all the while, His own Bible recorded the resurrection of Lazarus, of the daughter of Jairus, and of that young man who at the time of his resurrection was being carried to his burial, each of whom were resurrected by the Life-giver in anticipation of Jesus' resurrection.

In the Old Testament is recorded the resurrection of the Shunamite woman's son, the widow's son whom Elijah raised, and the man who was buried in Elisha's sepulcher; and in Ezekiel 37, we read about the most wonderful vision prophecy to be found in the whole Book, of the first general resurrection. We must remember that Jesus was not only the Lamb slain, by promise and type, from the foundation of the world, but He was, by divine promise, *resurrected* as well. He was the first fruits of all who slept. (1 Corinthians 15: 20-23.)

The word "resurrection" is not mentioned in the Old Testament, but it is found forty times in the New Testament. It is one of the most prominent themes of the New Testament; and because of its importance, together with the conditions in apostolic times following the resurrection and ascension of our Lord, the question of the resurrection very naturally took precedence over all other questions.

The devil well knew that if Jesus could be tempted to sin, there would be no resurrection. Even after the Lamb of God had been laid away in the tomb, Satan would hold Him there by force; so he mustered the combined forces of an apostate clergy and the iron monarchy of Rome to seal the tomb and guard it. One angel sent from the courts above liberated the Sinless One (Matthew 27: 62 to 28: 2); and others also were resurrected at the same time, who faithfully witnessed for the Master (Matthew 27: 50-53). In spite of all this array of evidence, the chief priests and elders gave large sums of money for the purpose of promulgating a falsehood about the resurrection. (Matthew 28: 11-13.)

The birth of Jesus, His ministry, death, resurrection, ascension, work as High Priest in the heavenly sanctuary, the second coming, and His eternal reign on the earth renewed, as King—each successive link in this divine chain is all-important. The resurrection of Jesus made certain the final resurrection of all accountable beings. That is Paul's great argument in 1 Corinthians 15: 12-23, the great resurrection chapter of the

New Testament. Final resurrection of the saints will take place at the personal return of Jesus. 1 Thessalonians 1: 10; 4: 16-18.) Before educated Athenians, Paul emphasized the truth that the resurrection of Jesus made the day of final judgment certain. (Acts 17: 31.) The power of individual new birth also was made possible and certain to the believer by the resurrection of Jesus. (Philippians 3: 7-10; 1 Corinthians 15: 16, 17.) This was as true for Abel as for Paul; for the Lamb of God was not only slain, by promise and type, from the foundation of the world, but *resurrected* as well. The resurrection of Him who "was in all points tempted like as we are" was also absolutely necessary if fallen man should have a mediator in the heavenly sanctuary. (Hebrews 4: 14-16; 1 Timothy 2: 5, 6; Hebrews 8: 1, 2; 9: 24.)

The power and reality of divine healing also was dependent upon the resur-



Not only that Christ died, but that He was raised again. He was both the resurrection and the life.

rection of Him who alone can truly heal. When we keep this simple truth in mind, it will not appear strange that so-called Christian Science, in its religio-medical masquerade, not only denies the personal death and resurrection of Jesus, but absolutely repudiates the whole truth of vicarious atonement. Peter and John did



not tell that poor cripple at the gate Beautiful, that his ailment was "mortal error," and to say, "I am not sick." Oh, no! Peter said: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Acts 3: 6.

No wonder the people marveled; for the man, suddenly and miraculously healed, walked into the temple, leaping and praising God. And, too, Peter had no more gold after the real miracle than he had before. As to how the healing was done, Peter publicly declared: "The Prince of life, whom God hath raised from the dead; whereof we are witnesses. And His name through faith in His name hath made this man strong." Acts 3: 15, 16. Thus the resurrection of Jesus not only makes final resurrection certain, but it is directly and inevitably connected with the priestly work of Jesus, the Judgment, the personal return of the Life-giver, the power of new birth and daily new life, and real divine healing.

The early church recognized the importance of this subject. We hear Jesus saying to the weeping Martha, "I am the resurrection, and the life." John 11: 25. We hear Him saying to others, "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5: 28, 29. A special apostle was divinely chosen in Judas' place to witness "of His resurrection." Acts 1: 22. On Pentecost, we hear the Spirit-filled Peter delivering a prophetic discourse, and making a mighty appeal, emphasizing what David said of the resurrection of the Messiah (Acts 2: 30-32), and also making plain the fact that David was not among the number who were resurrected after Jesus arose (Acts 2: 29, 34 with Matthew 27: 50-53). While some declared the resurrection to be past (2 Timothy 2: 18), and others mockingly denied that there would ever be one (Acts 23: 8; 17: 32), the disciples everywhere boldly preached the resurrection with power (Acts 4: 1-4, 29-31).

It was over this very question that Paul was arraigned before the civil magistrates; and often Paul's defense of

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Have We Changed Antichrists?

Is antichrist a long established system, or an individual of future manifestation?

By CARLYLE B. HAYNES

FROM the time of the beginning of the Protestant system, Protestants have believed that the prophecies regarding antichrist have been fulfilled in the papal system. This was the belief of the Reformers of the sixteenth century; and those who have been raised in the Protestant faith since, or who have become Protestants, have seen no reason to change this article of belief.

Recently, however, there has arisen within the Protestant bodies a movement that entirely repudiates this doctrine of the antichrist which has been an integral part of Protestantism for centuries.

The Prophetic Bible Conference movement, which, as has been pointed out in this series of articles, is supported by many of the Protestant leaders of America, has adopted and is propagating, an entirely new conception of the antichrist, a conception which not only has had no place in the Protestant system heretofore, but is entirely unknown to the Scriptures.

BELIEVE LEAGUE OF NATIONS WILL MANIFEST ANTICHRIST

Instead of believing that the prophecies concerning antichrist are fulfilled in the Roman system, the Prophetic Bible Conference movement points to the future for the appearance of antichrist. It teaches that antichrist has not yet come, but is soon to appear; that when he does appear, he will wield that persecuting power for a period of three and one half years; and that this will be the great time of tribulation spoken of in the prophecies. It teaches that antichrist is not a system, but an individual.

As Dr. William L. Pettingill, dean of the Philadelphia School of the Bible, in the New York Prophetic Bible Conference, worded it, this movement teaches that "there is coming in this world a great federation of religion, and when that thing is headed up, we shall have something which will manifest the greatest possible enmity against the church of Jesus Christ."

The order of events which will culminate in the appearance of the antichrist was given at the New York Conference by Dr. R. A. Torrey, the noted evangelist, in the following words: "Hopes of permanent peace through a league of nations are delusive. Such a league will come, and may bring about a temporary peace, which will ultimately result in a more terrible war than ever, followed by political chaos out of which shall emerge a more astute Napoleon than ever—who shall be antichrist."

THE BIBLE TEACHING OF ANTICHRIST

The teaching of the Bible regarding antichrist is summed up in the following passages, which we do not have space here to quote, but to which it is hoped the reader will turn and study: 2 Thessalonians 2: 3, 4, 7; Daniel 7: 25; Daniel 8: 12; Acts 20: 28-30; Revelation 13: 1-10; Revelation 17: 1-6.

A close study of these passages of Scripture makes plain that their fulfillment involves the appearance on earth, not only of an antichristian system, a system which would be opposed to Christ, but also a system which in every detail would be a complete counterfeit of the whole work and gospel of Christ, and that this substitution would present itself before the world claiming to be the true church and to proclaim the true gospel of Christ, while at the same time it would be only and altogether in every part and detail a substitution for, and a



As predicted in the Word of God under the emblem of a woman clothed in scarlet and having dominion over the kings of the earth.

counterfeit of, that church and that gospel. Note such expressions in the passages cited as "the son of perdition," "that man of sin," "the mystery of iniquity," and "mystery, Babylon the great."

While this system is the "man of sin" and "the son of perdition," it claims for itself the worship which belongs to God alone, and it actually puts itself in the place of God, "so that he as God," sits "in the temple of God, showing himself that he is God."

NOT AN INDIVIDUAL, BUT A SYSTEM

That these prophetic utterances foretold the appearance of a system rather than a single individual will be evident from the reasoning of Mortimer O'Sullivan, D. D., in his book "Of the Apostasy Predicted by St. Paul," pages 366, 367, published in 1842. He says:

"It is very customary in Scripture to speak of nations, and classes, and systems, as existing in the persons of individuals who represent them. The chosen people are addressed and spoken of under the person of Israel or Jacob. The bond-

woman and the free 'are the two covenants.' The word of the Lord spoken to Moses (Exodus 4: 22, 23) is a remarkable instance of this form of expression: 'And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born.' St. John, who is thought to have written on the man of sin under the name antichrist, makes it evident that the prediction 'of one single person' might have its fulfillment in a multitude: 'And as ye have heard that antichrist shall come, even now are there many antichrists.' 'This is the spirit of antichrist,' etc., etc., expressions which indeed might be applicable to a principle no less than to an individual of a community. Thus it appears that Scripture does not seem to favor the opinion that 'that man of sin' must necessarily signify one and only one 'single individual.'"

BELIEF OF THE FOUNDERS

That the Protestant Reformers believed and taught differently from the teachers of the Prophetic Bible Conference will be evident from a few quotations. Article 31 of the Confession of Faith adopted in 1603 in a Synod held at Gap, under Henry IV of France, declares:

"Since the bishop of Rome has erected a monarchy in Christendom, claiming for himself dominion over all churches and pastors, exalting himself to be called God, wishing to be adored, boasting to have all power in heaven and upon earth, to dispose of all ecclesiastical matters, to decide upon articles of faith, to authorize and interpret at his pleasure the Scriptures, to make a traffic of souls, to disregard vows and oaths, to appoint new divine services, and in respect to the civil government, to trample underfoot the lawful authority of magistrates, by taking away, giving, and exchanging kingdoms, we believe and maintain that it is the very antichrist and the son of perdition, predicted in the Word of God under the emblem of a harlot clothed in scarlet, seated upon the seven hills of the great city, which has dominion over the kings of the earth; and we expect that the Lord will consume it with the spirit of His mouth, and finally destroy it with the brightness of His coming, as He has promised and already begun to do."

The new International Standard Bible Encyclopædia, volume 1, article "antichrist," page 156, says: "In immediately post-Reformation times, . . . Protestants identified the papacy and the Roman Church with these [the antichrist and beast of Revelation] and with the Pauline man of sin."

In a Catholic work entitled "Catholic Doctrine as Defined by the Council of Trent" (1545-1563), pages 103, 104, A. Nampon, S. J., says: "At the time the fathers of Trent assembled, there was

a bitter and obstinate war declared against the authority, the institutions, the sacraments, the dogmas, the moral teaching, the discipline of the church, in the name of Scripture. The innovators found in our sacred books [the Scriptures] that the pope was antichrist, and the Church of Rome the harlot of Babylon, and her traditions 'old wives' fables,' and the priesthood the common property of all Christians, and faith alone sufficient for salvation," etc.

Dr. Augustus Neander, in his "History of the Christian Religion and Church," section 2, division 1, paragraph 2, says of the Reformer Wycliffe: "He spoke and wrote against the worldly spirit of the papacy, and its hurtful influence. He was wont to call the pope antichrist, 'the proud, worldly priest of Rome.'"

THE TEACHING OF THE REFORMERS

H. Gratton Guinness, D. D., in his book "History Unveiling Prophecy," page 125, says: "The pope of Rome was resisted and condemned [by the Reformers] as 'the man of sin,' 'the antichrist,' 'the standard bearer,' and, as Calvin calls him, 'an abominable apostasy.'"

Mr. Guinness, in the same book, has a note on page 126 reading as follows: "The view that the Church of Rome is the 'Babylon' of the Apocalypse, and the succession of the popes the predicted 'man of sin,' or antichrist, seated in the Christian church, was universally held by the Reformers in the sixteenth century. See the works of Luther, Knox, Tyndale, Latimer, Hooper, Ridley, Cranmer, Jewel, Coverdale, Foxe, Fulke, Grindal, Bale, Bradford, Beacon, Bullinger, Rogers, Sandys, Norden, Nowell, Hutchinson, Whittaker, Whitgift, Melancthon, Zwingli, Calvin, etc. One of the fullest statements of the view will be found in Jewel's eloquent and able 'Commentary on Thessalonians,' and abundant references to it in Foxe's 'Acts and Monuments of the Martyrs'; a view embodied in the confessions of faith of the Reformed Churches."

And on page 132 of the same book, Mr. Guinness says: "It is noteworthy that while the Church of England, in her thirty-nine articles drawn up at an earlier date, in 1562—articles strongly anti-Romish in character—refrains from identifying the pope with the predicted 'man of sin,' the Confession of the Westminster Assembly of Divines in 1647 (a confession ratified and established by act of Parliament in 1649), does so identify him; as witness the following article: 'There is no other head of the church but the Lord Jesus Christ. Nor can the pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.' Thus also the articles of the Church of Ireland, drawn up in 1615, declare, 'The bishop of Rome is so far from being the supreme head of the universal church, that his works and his doctrines do plainly discover him to be that 'man of sin' foretold in the holy Scriptures, whom the Lord shall consume with the spirit of His mouth, and abolish with the brightness of His coming.' With these solemn affirmations of the Protestant churches of the seventeenth century the voices of all the leading prophetic interpreters of the period agree."

Bellah's Sermonets

THE wicked will never leave this old, sin-cursed earth.

A Christian never tries to prove that the devil is a myth.

He who won't do what he knows, will some day not know what to do.

Satan's first, last, and only vacation will be during the millennium.

The devil and his angels will spend a thousand years in "No Man's Land."

For the world, the millennium will be the saddest epoch it has ever known.

Our great cities during the millennium will be as silent and deserted as the tomb.

Removing evil doesn't make people good. Satan comes out of the millennium a devil still.

There are 1,500,000,000 reasons why the return of Jesus should be speedily proclaimed to the world.

If the devil is bound now, as some would have us believe, it would surely be most dangerous to live if he were loosed.

John saw earth and heaven "fly" from the face of God; but the dead, small and great, must "stand" before the throne.

The doctrine of a thousand years of peace and happiness on earth is like gum, pleasant to chew, but won't do to swallow.

The first, last, and only time when all the human race will stand face to face with each other, will be at the end of the millennium.

Walls of transparent splendor alone will intervene between the righteous and the wicked when the last, lingering, farewell view is given. Will you be inside the city, or out?

Satan will soon be a thrice-beaten enemy. God cast him out of heaven; Christ, in humanity, defeated him on earth; and a single angel binds him, and casts him into the bottomless pit.

The world draws two horizontal lines, thus dividing humanity into three classes, the upper, the middle, and the lower. Christ, at His coming, draws one vertical line, dividing men into two classes, the sheep and the goats.

CHARLES G. BELLAH.

All the English Reformers were agreed in identifying the Roman Church with the antichrist of the Scripture. Lack of space prevents us from quoting their words, but their views on this particular subject will be found in works as follows: "Works of William Tyndale" (martyred A. D. 1536), volume 2, page 183; "Works of Archbishop Cranmer" (martyred A. D. 1556), volume 1, pages 5-7; "Works of Bishop Latimer" (martyred 1555), volume 1, pages 148, 149; "Works of Bishop Ridley" (martyred 1555), page 415; "Early Writings of Bishop Hooper"

(martyred 1555), pages 22-24; "Writings of Archdeacon Philpot" (martyred 1555), page 244; "Writings of Bradford" (prebendary of St. Paul's; martyred 1555), page 435.

God's Way of Justifying

(Continued from page 5)

ground of justification and reward . . . (Revelation 18:5; Galatians 3:12); while failure to do them constitutes a ground of condemnation. . . . Deuteronomy 27:26; Galatians 3:10.

"The words 'will be justified' are used here as always, forensically, and mean, 'will be accounted just,' or 'be held acquit.' . . . 'Justification from works of law' is undoubtedly God's normal method for the universe. It is so planned for all moral agents. Angels and men, if they are upright, stand in the sight of God approved, 'justified from works of law,' the law of right. So angels in heaven, who do God's will, stand justified by their works, and need no redeemer from sin, no expiation for violated law. So Satan and his followers stood, for what time we know not, until their fall by sin. So Adam stood, for his brief day of innocence, until his fall by sin. So the second and greater Adam stood, without fall; He did the works of law, and could justly say to His enemies, 'Which of you convicteth Me of sin?' And He was 'justified,' accounted blameless thereby (1 Timothy 3:16). Such was God's ideal plan for the justification of man. But the concept of law requires 'continuance in all the things written therein,' and, failing this, 'from works of law no flesh will be justified.'

"The statement that through law is recognition of sin is spoken from the standpoint of human experience. The normal office of law is to justify men (but unfallen men only), and thus to bring salvation. To fallen men it brings condemnation; and from this point of view, the apostle here affirms, what all human experience confirms, that it reveals sin and brings home to the consciousness a sense of guilt. 'To what end is the law? It was added for the sake of bringing transgression into clearer light.' Galatians 3:19. 'I did not know sin, except through the law.' Romans 7:7."—William G. Williams, LL. D.

God's law commands righteousness as the condition of life with Him. It always speaks one thing. To one unfallen, it reveals the consonance, the agreement, the harmony between the life and the precepts of the law—it justifies. To one in sin, it shows the dissonance, the nonagreement, the discord between the life and the precepts of the law—it condemns. Therefore God must find some way of getting the sinner free from his sin, that the law may justify his righteous life. This God accomplished when, through our confession and forsaking of sin, He counts to us the righteousness of Christ. What God reckons becomes fact through His creative power. Then, the righteousness of the law itself being fulfilled in the believer, the law of God witnesses that he is righteous, that he is justified.

(To be continued)

THE law is the gospel embodied, and the gospel is the law unfolded.

ELLEN G. WHITE.

LIKE A MODERN CITY

A police department, a street-cleaning department, a commissary department, a telephone system, a heating and ventilating system all in our own bodies.

By WILLIAM B. HOLDEN, M. D.

THE average intelligent individual is more ignorant in regard to his own physiology than on any other topic. We spend a great deal of time in school studying about everything else but physiology. We devote four or five years to Latin and Greek, and one third of a year to physiology. We spend hours and days studying the structure of the bridge that Cæsar built across some stream or other—most of us have forgotten which. We become very much interested in that old bridge, the like of which has never been built since, and will never be built again; but we are very much bored with the study of a few of the intricacies of our own bodies. If the college seniors next June were asked, in their final examination, to explain the difference between the food value of a peach and that of an egg, and their graduation depended on it, scarcely five per cent of them would be graduated. We are very fluent on the philosophy of Plato and Socrates, but silent on the physiology of our own bodies.

The psalmist David, three thousand years ago, was profoundly impressed with the wonders of physiology when he exclaimed: "I will praise Thee; for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well." Psalm 139: 14.

THE COMPLEXITIES OF A MUNICIPALITY

Our bodies are composed of cells,—cells so small that none of them are visible to the naked eye. It takes a powerful microscope to discover them. Yet each one of these cells has an individuality, a definite life, a distinct structure, a definite function. It is just as much an individual as you or I. Each one of these cells—and there are many millions of them, and millions times millions of them, in our bodies—has a life history, a life work.

We might liken a human body to a great city. The cells are the inhabitants. There are the cells of the skin, called epithelial cells; also connective tissue cells, nerve cells, glandular cells, and blood cells. In this great city, there is a central government,—a government that controls and regulates the activities of the inhabitants. This central government is the nervous system, including the brain and the spinal cord. No city in the world compares with it. And the number of inhabitants in all the cities in the world would not equal the number of cells in a human body.

We have a police department in this city of ours, to regulate af-

fairs. If any foreign invaders come in and become obstreperous, the police department attend to them. They put them in jail, and try to destroy them. Sometimes the police have a fight on their hands when they attack some particularly strenuous trespasser. But the fact that we are alive is evidence that this department is efficient, and that our police force has succeeded in destroying the invaders.

There is a well ordered street-cleaning department in this city, whose business it is to take care of the rubbish and dirt that accumulate. You know that in a large city, it is very important that the

streets and the alleys be cleaned every day. Otherwise, in a very short time, the city is filthy and not a fit place in which to live.

We have also a fine commissary department, which regulates the quantity of food, and the quality, and prepares it, already predigested, for our use. There is no other commissary department that I know of that is so efficient, and does its work so well and so faithfully, as the commissary department in this great city of our bodies.

We also have a heating and ventilating system here. All the inhabitants of this city are warmed and kept at the proper temperature by the aid of a central heating and lighting plant. It is so well regulated that there are no great extremes. None of these inhabitants have occasion to abuse the janitor because the fire has gone out or the room is too warm. None of them have reason to complain that the ventilation is poor. No fault at all can be found with the regulation of this feature of the great city.

Thus we are a populous city, well regulated, well governed. When this city is not well regulated and well governed, we send for the doctor. Most of us, during our lives, are so well regulated, so well governed, that we have comparatively little need for a physician.

OUR BODIES AN EVIDENCE OF GOD'S WATCH-CARE

It is very interesting to study these cells, these individuals that compose our bodies. Persons who have studied these cells most,—who have spent most time in the study of physiology,—are filled with the greatest wonder and the greatest admiration because of their structure and their function. One man who spent his lifetime studying physiology says, "The function of every living cell in the body is more complicated in structure and in action than the machinery of the biggest steamship afloat." That is, when the Lord made these millions of cells in our bodies, He put more thought, more wisdom, into each and every one of these cells, than mechanical engineers have been able to put into the engines of the biggest steamships.

There is great satisfaction in considering the works of God in the minutiae. When we stop to think that many millions of times more thought is placed in our body than can be placed in the machinery of a big steamship nearly a thousand feet long, we can realize a little of the thought



OUR daughters go to school and learn how to paint a loaf of bread that would make your mouth water. But eating a loaf they had made would be more likely to produce colic. Yet we have this idea of education,—to paint well a loaf of bread is "art," but to make well a loaf of bread is a "job." We put the bread painter in the parlor, and the bread baker in the basement.

People should know a little about the requirements of the alimentary canal. There is more real chemistry in a loaf of bread than there is in a whole course of chemistry given in the ordinary college. If you follow a loaf of bread from the kernel of wheat in the ground, up through its growth, its maturity, its harvest, its milling, its baking, its digestion, its assimilation and changes in the body, you have done a good year's work in chemistry. And then you will not have it all. People don't like to study that sort of chemistry. We don't object to studying about iron, and gold, and silver, and some of the precious metals that we would not know if we saw them; but we object to studying about a loaf of bread that we meet very intimately several times a day.

It seems to be characteristic of human nature to fasten our attention on remote and unimportant objects, and miss the essentials near at hand. We should become interested in the chemistry of a loaf of bread, and have a thorough course in that. We would then produce much better cooks than we are making at the present time. Some people have an idea that cooking is degrading. But a young woman who is able to cook a wholesome meal should be doubly honored. She has something of real value. Cooking can be made as much a pleasure and an art as spreading a little paint on a piece of canvas. And where one can learn to daub paint on canvas poorly, a hundred can learn to cook well.

and care our Father has for us. Some people get great comfort in looking at the stars, and marvel at the wonderful power of God in maintaining all these suns in their places millions and millions of miles away, and millions of miles from one another. Sometimes we wonder if a God who has such business on hand as controlling suns and worlds and planetary systems can stoop down to care for us. Possibly He might forget us little atoms down here. But when we think that in our bodies there is so much thought, so much wisdom, so much care, manifested in every single cell, we begin to think that a Creator who can put so much thought on these little cells certainly never will forget our happiness, our welfare. In the worlds as revealed through the telescope, and of cells seen only by means of the microscope, we obtain a comprehensive conception of our all-wise, all-powerful Creator, obtained in no other way.

EVOLUTIONIST'S "END OF THE TRAIL"

The psalmist says, "I will praise Thee; for I am fearfully and wonderfully made." These words are well chosen. Physiologists can tell us that our foods are composed of certain substances,—sugar, starch, proteids, fats, and a little salt. They can tell us that the starches are changed to sugar by the action of saliva in the mouth. They can tell us that proteids are not changed in the mouth, but that the digestion of proteids is completed by the pancreatic juice of the alimentary canal. They can tell us that the fats are not changed by the saliva nor in the stomach, that only when they get down into the intestinal tract are they digested. There are about fifteen or twenty different chemical steps in changing starch into sugar. Physiologists can tell the different steps, until the starch finally is ready for absorption.

But after this food is all in solution, —after the starch is made into sugar, after the proteids are made into peptones, after the fats have been emulsified and saponified,—after all that has been done, physiologists stop. They can go no farther. How your bread became bone and muscle and nerve and skin, they know nothing about. In other words, just where and how your breakfast became *you*, they cannot understand. They look very wise, and say, "That is a chemico-vital change."

Many scientific men utilize a big word as a cloak for their ignorance. A scientific man who cannot talk in ordinary language is generally trying to conceal something.

And so it is with a "chemico-vital" change. We can digest proteids and starches in the laboratory perfectly. But we cannot make a man out of those things in the laboratory. And until philosophers succeed in building up a full-grown man, evolution has nothing to stand upon.

THE theory that man developed from the ape has been considerably modified of late years. All the best scientists can do now is to consider that the two had a common ancestor, and that man was the development and the ape the retrogression. . . . Man, like the horse or elephant, just happened anyhow, so far as has been discovered yet.—*New York American*.

Amalgamating the World's Churches

(Continued from page 1)

those councils, months and months have been spent in discussions over various points, in order that all might come together; and then as a last resort, the party that was in the ascendancy would undertake by sheer force to compel the minority, and this was called unity.

But God's plan is to send His Spirit into the hearts of the individuals, to operate upon the minds through the study of His Word; and that selfsame Spirit, springing from God through the selfsame Word, will produce unity among

So many people think if they read good books, think good thoughts, and keep good company, they are all right. They're all wrong. This twentieth century idea of getting people into heaven is all wrong. We are making religion too cheap to-day.

BILLY SUNDAY

the believers—a unity that is not brought about by human discussion, but that is manufactured in heaven itself, and is planted in the hearts of the believers by the divine Spirit. And the God who tunes each heart in this way, will have it in unison with every other heart that is so tuned.

Concerning the promises of the Spirit, the Master says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." John 16: 12, 13.

In a study of the Scriptures, we will have no difficulty in recognizing the exposures made of the plottings of Satan. While God will work for unity, Satan will work for a federation that will have the semblance of unity, but in reality will build up a religio-political machine to work the same oppressions that have been the curse of so many centuries of the past. Has not the apostle Paul forewarned us of the "grievous times" that shall come "in the last days" because men will be "lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof"? 2 Timothy 3: 4, 5.

Observe how clearly the apostle warns us against this very "form of godliness" "in the last days" among those who, while they are professors of religion, are nevertheless given over to pleasure rather than to the love of God.

We should also closely study the thirteenth and fourteenth chapters of Revelation, because they more clearly bring before the mind a world power that will demand worship. There is also the "image" to the beast presented so vividly in the same chapter. These symbols

point to a religious combination that will work with autocratic, despotic, and cruel power; and against this, God hurls a warning message, the most intensely vivid and solemn to be found in the sacred Volume.

Will not those who are seeking to follow the Book, those who are seeking to be guided by the divine Spirit alone see that in this very time in which we are living, two mighty forces are arraying themselves against each other for the conflict that will be the climax of earth's history? God calls His children, no matter in what church they may be found, no matter by what denominational name they may be called, to seek the unity of His Spirit. All such He will lead, and He will lead them successfully and gloriously into His eternal kingdom of indescribable joy and glory.

Those who are seeking to follow God in His own way, through the study of His Word, and through the receiving of His divine Spirit, will surely come into the unity of the faith, to do, under the guiding hand of the Almighty, a world-wide work, through which the infinite power will be displayed as at no time in the history of the Church. And in this day when there are so many conflicting voices, when there are so many calls in this direction and in that, let us determine that we, for ourselves, will study God's Word, that we, for ourselves, will seek the guidance of His Spirit, so that He, the divine Father, may lead us into His own unity, and according to His own perfect plan.

Jesus says: "Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10: 1-5.

Have you learned to know the voice of Jesus? Are you following the true Shepherd? This is the great question of the hour. Mere men may lead us astray; but our divine Lord has given us His infallible Word, He has accompanied that Word by His divine Spirit, and as already quoted, He has promised to guide us, through that Spirit and Word, into all truth. In these days that are turning the bravest of men pale with fear because of the dangers that are all about us, each individual should see to it that he knows for himself the one who is guiding him.

SECTARIANISM! The period of isolation and aloofness in religion is over. . . . Narrow sectarianism is destined to speedy extinction after the guns of the great war have been silenced. . . . We are now on the threshold of a new world era of democracy which will mean the free unity of a common brotherhood, both politically and religiously. And this unity will mean the ushering in of the real kingdom which Jesus came to establish, the long sought and but slowly realized kingdom of God on earth.—*Christian Union Quarterly*.



ECHOES FROM THE PULPIT

TO REVEAL HIS SON IN ME

"When it pleased God, who . . . called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood."

THERE are three thoughts in this scripture that appear very striking to me, and that have had a great influence upon my own experiences.

First, God "called me by His grace." His call was wholly unmerited, a favor shown to a poor, unworthy sinner. He called me out of darkness; He called me out of sin. He lifted me out of the pit. He called me when I was far from home, and had lost my way, and was perishing. He called me while I was a rebel, serving His bitter enemy. He called me to life when I deserved only death. He paid the price of my redemption, and then He called me by His grace.

Second, He called me "to reveal His Son in me." Not merely to secure His happiness and mine. Not alone to thwart the plans of Satan and carry His own to success. Not simply that the earth made new might be populated with those redeemed by the death of His Son. But, oh, amazing destiny! God purposes that every fallen, degraded sinner who responds to His call of grace shall yet stand in His distinct personality as a new and wonderful revelation of the One who is the joy and glory of the universe.

Third, "that I might preach Him among the heathen." These three statements are progressive and constructive. I could not perform the third without having experienced the second, nor experience the second without responding to the first. Christianity is a life. Because Paul could say, He "called me by His grace," and, "Christ liveth in me,"

BY MEADE MACGUIRE

he could preach Christ "among the heathen."

Let us direct our attention especially to the second thought—"to reveal His Son in me." Many seem to think that God calls them simply to give them a home in heaven, or merely to save them from destruction, or from suffering the just penalty for their sins, or from distress, trouble, or persecution.

But God has an infinitely higher purpose than this. Jesus Christ is the embodiment of all the noble and glorious attributes of God's character. All the intelligent beings in the universe look upon Him with emotions of deepest admiration and adoration. Upon Him the Father lavishes His infinite affection. So wonderfully are the divine charms exhibited in the personality of Jesus that the Father longs to see Him reflected in the character of all His creatures. And as the most amazing exhibition of His infinite power and boundless love, He proposes to take fallen men, degraded and blighted by sin, and make them the channels for the revelation of His Son. What an exalted destiny!

"LESS THAN THE LEAST"

God is infinite in all the attributes of His character. No created being could fully understand or fathom the depth of His love or His kindness. In fact, from the ages of eternity, who could understand the depth of His pity or His mercy,

or any of those tender, compassionate attributes which could be exhibited only toward distress and suffering? But God longed to have His children know and understand His character, and so we read:

"To me who am less than the least of all God's people has this work been graciously entrusted—to proclaim to the gentiles the good news of the exhaustless wealth of Christ, and to show all men in a clear light what my stewardship is. It is the stewardship of the truth which from all the ages lay concealed in the mind of God, the Creator of all things—concealed in order that the church might now be used to display to the powers and authorities in the heavenly realms the innumerable aspects of God's wisdom. Such was the eternal purpose which He had formed in Christ Jesus our Lord." Ephesians 3:8-11, Weymouth translation.

Through all the ages, God looked forward to the time when He could so manifest His love and sympathy and tenderness toward the unworthy, that all the inhabitants of the heavenly realms would look on with adoration at a manifestation of God's character, which they had never known before. This was all revealed in the matchless life of Jesus, who came to make known the character of the Father.

He was exalted; but for our sakes, He humbled Himself, that He might lift us up. He was rich; but for our sakes, He became poor, that He might make us rich. He was the center of the light and

*Too swiftly on the wings of time
The weighted moments fly;
Hopes flutter in their passing breeze
The while they hurry by.
We live where many days are thrilled
As erstwhile were the years,—
When faith is silenced by the clang
Of jostled doubts and fears.*

*O, mighty are the forces grim
That usher dreadful woe,
But few are they who sense the time
And vanquish every foe!
Our God is coming for His own,
And wrong is doomed for aye;
Nor can the schemes of earth prevent
The awful Judgment Day.*



*The King of kings as Lord of all
Will reign upon the throne,
And those who reverence Him now
He will confess His own;
The brightness of His flame shall slay
The wicked in His sight,
Though all will then His power acclaim
And count His judgments right.*

*Beneath the covert of His wing
May we securely hide;
For sheltered there, no fears alarm,
Nor any ills betide.
O, gather in the lost, astray.
The tempest hastens on;
The storm will break so soon, so soon,
And hope of heaven be gone!*

WORTHIE HARRIS HOLDEN.

joy of all the universe; but He "made himself of no reputation, and took upon Him the form of a servant, . . . and became obedient unto death, even the death of the cross," and He did all this to save us, because there was no other way. None were too weak or too sinful or ignorant or degraded for Him to pity and sympathize with and save. How the angels and the inhabitants of unfallen worlds must have thrilled with amazement at the manifestation of such elements in the character of God, which they had never seen before!

But when Jesus ascended to the sanctuary above to minister in our behalf, God purposed that this wonderful revelation of Himself through His Son should go right on in this world. The gospel invitation was given; and for all who responded to the call of grace, God had the same exalted purpose expressed by Paul—"to reveal His Son in me."

A VISION OF CHRIST NECESSARY

There is one fact which must be evident to all—that God cannot reveal His Son in me until He reveals Him to me. I never can reflect His image till I have had a vision of His person. How little can one who has always lived in the heart of the city understand of the country, with its hills and valleys, its streams and trees and flowers and birds! How little can one who has always lived in the mountains know of the vast ocean! How little can one born blind know of the beauties of color and form in all nature; or one born deaf, of the charming songs of birds or the sweet voices of children! So is man as one born blind to the pure light of innocence and holiness, deaf to the sweet and majestic harmonies of the unfallen universe, insensible to the supreme happiness of unselfish love. He gropes in the darkness of selfishness and sin. But his whole vision is changed by one look at God as revealed in Christ. This revelation is produced by the Holy Spirit. We may read the Bible, or hear it taught, and may gain an intellectual conception of Christ; but we can never know Him until He is revealed to us by the Holy Spirit.

Because this is true, those who truly love God should be greatly concerned because of the evident decline of interest in the doctrine of the Holy Spirit and "the latter rain." With such a decline of interest, there will inevitably be a weakening of our grasp on the reality of Christ as a personal, present Saviour. And if Christ is not real to us, He will not be real in us.

What we see, is what will be seen in us. If we have our eyes fixed on material things—the great progress of the departments of God's work, the vast amount of literature distributed, the streams of money flowing into the treasury, the prosperity of the institutions, the multiplicity of organizations, and the efficiency of the machinery—if these are what we see, they are all that people will see in us, and it will be "of

the earth, earthy." We must see Christ, or Christ will not be seen in us.

The result of the revelation of Christ to me by the Holy Spirit is thus stated:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Ephesians 3:14-19.

Such are the possibilities of the soul that responds to the work of the Holy Spirit as He reveals Jesus Christ, and makes Him a reality in the life. He is then able to apprehend more and more of the greatness of God, until he becomes "filled with all the fullness of God." This is the revelation of His Son in us. We may fail of obtaining this experi-



"How little can one who has always lived in the mountains know of the vast ocean!"

ence if we have in mind some attribute or characteristic of Christ rather than His person. It is one thing for a man to pray to be filled with the faith or power or peace or righteousness of Christ, and it may be a vastly different thing to pray to have Christ Himself.

SIN GOES OUT CHRIST COMES IN

Do we not sometimes long and pray for peace and pardon and victory, while at the same time we have not utterly renounced some cherished idol? If God could give peace and joy and life apart from Himself, we might have these things and still cherish that idol. But none of the attributes of God can go where Christ Himself does not go. They are never separated from Him. The only way peace and joy and life may come into the heart is for Christ Himself to come in. Wherever He is, there is victory and peace and joy. But He cannot abide with that cherished idol. If Christ is ever revealed in you, it will be because you make Him King. But sin can never stay where Christ is King.

When God reveals His Son in me as He desires to do, it will not be an exhibition of divine goodness part of the time, and human sinfulness part of the time. Too long many have reckoned on this halfway life. But we are told emphatically how futile such an experience is.

"No one can occupy a neutral position; there is no middle class who neither love God nor serve the enemy of righteousness. Christ is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will; they must act with His Spirit. Then it is no more they that live, but Christ that lives in them. He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half and half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness."—"Mount of Blessing," page 139.

The first statement in our text says God "called me by His grace." That call of God is a call to complete surrender. We are not God's unless we are His entirely, body, soul, and spirit. God demands one hundred per cent. A divided heart, one cherished idol, one element unsundered, means inevitable disaster. A yielded life is a victorious life. Habitual sin is proof that the heart is not surrendered to God. And God cannot reveal His Son in a life that gives evidence, by the presence of sin, that it is not surrendered to Him.

God sent His Son into the world not merely to save men from the penalty of transgression, but to save from sin itself—from its power and dominion. He takes sin out of us, and then He comes in to make His home in the room once occupied by sin.

Truly this is the very essence of the gospel of salvation—to let sin go out, and Christ come in and fill the vacuum. Reader, is this life a reality to you? Have you been living it in your home?

It makes no difference whether God calls you to some great work, or to service in some humble, obscure place. He has called you "by His grace"; and if you surrender all, He will "reveal His Son" in you, exerting an influence that will reach farther than your name has ever gone, even preaching Christ "among the heathen."

A SECOND line of evidence pointing to portentous events is the strained relations between capital and labor, and the consequent social unrest, that have prevailed increasingly for a generation. Numerous labor disturbances have occurred in the last five years that only the most euphemistic rhetoric can prevent us from recognizing as industrial war. The war has suspended this hostility temporarily; but any one who imagines that it is more than temporary hides his head in the sand. Moreover, the significance of the labor unrest can be fully appreciated only when it is viewed as part of a world movement. Whoever has followed the labor movement in Europe and America for the last year must realize, as Charles M. Schwab is reported to have predicted lately, that the propertyless masses are about to assert themselves as never before in the control of the world's affairs. . . . When the war against autocracy is over, the war against plutocracy will resume and carry on with unprecedented insistence.—"Biblical World."

MAKE a daily resignation of thyself to God; let this be the key of the night and the key of the morning.—Gurnall.



The Letters of a Stretcher Bearer

The story of an English lad who found not only physical relief but a Saviour from sin.

By MARGARET WRIGHT LOCKE

My dear little Mother:

There is nothing more of interest to write you concerning my usual work, or the injuries I received six weeks ago; and as the nurse says I may now write whenever I feel able, I will begin a series of letters telling you those experiences which I have barely touched upon before, that you and the folks at home may realize what many and glorious opportunities are mine to do good in the army.

Intense fighting had been going on about Polygon Wood Heights and Zonnebeke. That was in the month of October, 1917. The damage done to the German lines was frightful, and the dead lay in bloody heaps. A heavy gray mist hung low most of the time; but now and then the clouds scattered, and days did come, though seldom, when the sun broke through, only to intensify the ghastliness of the scenes before us.

Men—lots of them—with haggard faces, terror-stricken by the sights and sounds around them came running to surrender to the British. No wonder! The great shells of the British guns had plowed and tore the earth about them as it seems to me it had never been torn since "the fountains of the great deep" were broken up.

One day—as nearly as I can remember, it was about the middle of the month—the rain came down in torrents. Every shell hole was filled with slimy, filthy water. The enemy's shells howled and shrieked more furiously than ever; and drenched to the skin we worked early and late, for the wounded and the dying lay strewn all about us.

We came upon a poor fellow from Surrey. His home, I afterward learned, is near Aunt Ellen's. He was badly wounded, so we gave him first aid; but I feared he would not live to reach the hospital. As I bent over the lad, his eyes opened, and he whispered between moans: "Oh, how much you look like brother Ed! If only he were here now, how gladly would I listen to him! Ed is such a good fellow, but I'm a brute—yes, I'm a brute."

Poor boy! His sufferings were awful; and as I wiped the great beads of cold perspiration from his brow, he whispered, "Keep track of me, won't you?"

"Indeed I will," I answered fervently; for I could see that the lad had taken a liking to me and wanted to unburden his heart.

Well, I did keep track of him, mother, but did not have a chance to see him until a month later, when I was given a much needed rest as I was really ill from my strenuous exertions of the two previous months.

The first thing I did was to visit this soldier boy in the hospital. The day I

went to see him was an exceptional one. The sun was shining brightly in an almost cloudless sky, and although this was near the last of November, the breeze was warm and gentle.

Following the directions of the nurse, I came to a room at the end of the hall. The furniture was white, clean, and cheerful looking; and pretty little dotted curtains like those in your spare bedroom, mother, fluttered in and out of the partly opened window. Thinking my friend asleep, I tiptoed in, and seated myself in the little rocker by the bedside, when he opened his eyes and gazed at me in surprise.

"I'm the stretcher bearer who got you off the field when you were injured. Don't you remember me?"

"Indeed I do; but I thought you had forgotten me by this time."

Then followed a long story of the lad's reckless life, and the pleadings of a godly brother to leave his life of sin and follow his Master. Desiring to do so, yet clinging to a life of profligacy, the poor boy was miserable indeed. Knowing that the younger lad desired in his heart to make a change for the better, the

Of course, I was happy to write while he dictated. (Perhaps I did not write you that he had lost both arms, and one leg had been shot away above the knee.) It was a touching letter, entreating forgiveness, and showing an earnest desire to be taught how to make his surrender to God.

Well, mother, I hadn't got half through the letter when I choked all up—and he did the same. Then I asked, "May I pray with you?" I cannot forget the look in his eyes as he asked, "Are you a praying man?" "Yes," I replied. "Then I don't have to wait until I hear from Ed. Yes, pray quickly, so you can tell me what I want to know."

I am not in the habit of hurrying through my petitions to the great Father of all; but having caught a glimpse of the hungry look in the poor fellow's eyes, I could but press a short though fervent petition to the throne of grace, that I might be of use to the Master in helping that poor, sin-sick soul to find the light.

When I had finished, so eager was he for knowledge of better things, that he could scarcely wait for me to tell him salvation's story.

"First of all, do tell me why Jesus had to die for the race. I do not understand it." Then I told him the "old, old story" ever—new.

Said I: "The Father gave power to His Son to create all things, and Christ brought into existence the angels of heaven. The fairest of these beings was Lucifer, 'son of the morning.'"

"There can be no government without law. God's government is perfect. His law is just, holy, and perfect. Death is the penalty to be paid by those who transgress the law."

"Christ brought into existence this little earth. This we learn by studying the first part of the first chapter of the Gospel of John, also Hebrews 1:2; Ephesians 3:9; and Colossians 1:15 and 16."

"The fair being, Lucifer, who had always stood next in honor to Christ, became jealous and proud. He rebelled more and more, and whispered his plans to others, until he had one third of the angels of heaven in rebellion against the law of Jehovah. Lucifer's name was changed to Satan—the devil; and often he is called the dragon. Christ is sometimes called Michael."

"In Revelation 12:7-10, we read: 'There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.'"

"Yes, these wicked ones were cast out of heaven where they had known naught but peace, joy, and happiness every moment of their existence until the usurper



"We worked early and late, for the wounded and the dying lay strewn all about us."

elder brother pushed his entreaties; and one day, while under the influence of liquor, this poor boy became enraged, and struck his brother with a knife, inflicting wounds about the face which meant disfigurement for life.

"I fled, passed under a different name, enlisted in the army, and here I am. My hope now is to make matters right with Ed, and to learn something about the God who gave him such peace, and such patience with me. This experience has sobered me, as I fully expected to die; and what there is left of me I wish to surrender to the Lord, but do not understand just how to do it. Comrade, would you mind writing a letter to Ed for me?"

stirred their hearts with the spirit of insurrection against their Maker."

"But why didn't God annihilate Lucifer at the beginning of his awful career?" inquired the lad.

"Ah," said I, "that's what so many ask. Satan had promised a better government to those who would follow him—freedom from law. We must not forget that he had always been honored and loved by all the angels of heaven; and had God annihilated him then, the question would have rankled in the hearts of many throughout eternity, not only of the angelic host, but of the sinless beings of other planets, 'Is God just?' and the Father would never have received that love and adoration to which He is entitled.

"To this newborn planet, these evil outcasts winged their way, and tempted and caused to fall the sinless pair in Eden.

"Death—eternal death—seemed inevitable. The once pure and happy angel in whom sin originated became base and vile. Christ had created this being. He had also created the beings who had fallen prey to the wily one's temptations.

"The Son of God loved, with a wondrous love, the creatures of His hand, and could not see them perish; therefore He offered His life as a ransom for the race. All flesh has to suffer the first death; but to all who accept the offering of Christ in their behalf, He will give eternal life. When He comes the second time, He will raise them from sleep, and bestow upon them that greatest gift one can receive—immortality.

"This little earth is a lesson book to the entire universe. The great controversy between good and evil which has been going on for over six thousand years, is nearly finished. It grows fiercer and stronger at the end, but soon right will triumph, and sin will be forever blotted out. Then all will see the justice of God, and all will adore Him. The universe will be satisfied that God is right, and Lucifer wrong, and peace and harmony will reign forever."

"How plain you make it," said a low voice from the bed. "I have heard Ed tell of the wonderful things in heaven. He has read so much about it. And did Christ leave all this for poor creatures like us?" he asked.

"He lived a sinless life, kept the law which man had failed to keep, overcame the adversary on every point, and died a cruel death, that all who believe Him, and cast upon Him their sins, may receive His righteousness in place of their defilement. Confess your sins, brother, right every wrong with God and man, give over your will to Him, and do all that He requires of you. That is all. But remember, the more you surrender, the more will He reveal Himself to you, and the closer walk you will have with Him."

After talking a little of the glorious home being prepared for those who will be redeemed from this sin-cursed earth, I arose to bid him good-by.

"Wait a minute," said he. "Please teach me how to pray."

Kneeling once more by his side, I offered a few simple words of surrender, and entreaty for pardon, which the poor, broken-hearted lad repeated amid choking sobs. When I arose, his body shook convulsively a moment, and I, with my

own eyes blurred, wiped the tears from his face.

The golden sunlight fluttered in through the little curtains, and rested a moment, as if in loving benediction, upon his pale cheek, as he whispered, "Thank you—oh, thank you! I have found the Saviour."

Promising to see him again, I left; but he was soon afterward removed to his home. Aunt Ellen visited him at my request; and she wrote me that he was living a beautiful life, sounding the praises of his new-found Captain to every one who goes to see him.

I know you will rejoice with me, mother, that I have these golden opportunities.

Ever your loving son,
Edgar E. Benson.

Cooperation Corner

March 6, 1919, a very interesting letter came to this office from Dr. H. C. Menkel, of Simla, India. Dr. Menkel has been doing successful medical missionary work in India and Burma for a number of years. The following is a paragraph from his letter:

"I understand that the Pacific Press is furnishing clubs of SIGNS free to foreign fields for pioneer work. I should be so happy for a club of one hundred for use of our Simla church in missionary effort, if this is possible."

It is true, the Pacific Press has furnished in the past, and is now furnishing the SIGNS in large quantities free of charge to evangelists and missionaries in various parts of the world. We also furnish thousands of dollars' worth of machinery to equip printing plants in foreign fields. There is, however, a limit to the number of copies of the SIGNS we can furnish free of charge; hence such calls as this one from Dr. Menkel we gladly make known to our readers, and we are sure some one will supply it. We have never presented such a call and had it passed by unheeded. One hundred SIGNS to India for a year may mean the conversion to Christ of a number who are now in heathen darkness. Donations for this purpose can be sent to the SIGNS OF THE TIMES, Cooperation Corner, Mountain View, California.

The Corner Stone of New Testament Doctrine

(Continued from page 8)

the truth made rulers tremble on their throne, and almost persuaded them to be Christians. Thus the early church, who lived so near the resurrection of Jesus, were fairly aflame on this subject. With what power should the remnant church, who are to witness final resurrection, be on fire with the power of this mighty truth! Jesus was resurrected "according to the Scriptures"; and according to the Scriptures, the same inspired writer declares that at the second coming of Christ, the sleeping saints will shout eternal victory. (1 Thessalonians 4: 16-18; 1 Corinthians 15: 51-57.)

Though the fact of the resurrection of Jesus is of the most tremendous importance, yet the day of the week,

month, or year on which He arose, is of no religious importance whatsoever. There is not a line in the New Testament which hints to the remotest degree that any sacredness is in any sense attached to the day of His resurrection. In the Bible, the first day of the week is spoken of only as the first day of the week; the sixth day is spoken of as "the preparation day"; and the seventh day of the week is spoken of as "the Sabbath of the Lord thy God." The Holy Spirit impressed the gospel writers, writing from six to sixty years after the resurrection of Jesus, to emphasize uniformly the fact that the Sabbath always comes just before "the first day of the week." (Matthew 28: 1; Mark 16: 1, 2; Luke 23: 54 to 24: 1; John 19: 42, 31; 20: 1.) There is no command or example in the New Testament for observing the first day of the week as the Sabbath or Lord's day. The Sabbath is the Lord's day. (Isaiah 58: 13.) The first verse in the Bible shows that the Lord worked on the first day; and that day still is the first of the "six working-days" (Ezekiel 46: 1).

In no sense whatever is Sunday the memorial of Jesus' resurrection. Anniversaries are celebrated yearly. The only day that can be truly celebrated weekly is the Sabbath of the Lord, which originated in the first week of time in this world, and on which day He rested, and which He blessed, and set apart for man. (Genesis 2: 1-3; Exodus 20: 8-11; Luke 4: 16.) While the rotation of the earth marks off the day, the revolution of the moon around the earth gives us the month, and the revolution of the earth around the sun marks off the year, it is "the Sabbath of the Lord" that marks off the week. In the new earth, it will continue to mark off the week the same as before the fall of man, and the redeemed will all observe the original Sabbath of the Creator. (Isaiah 66: 22, 23.)

Jesus did not come in this world to start another rebellion. He came to put down the one that the devil started. He came to do the will of the Father, and died on the cross to uphold the eternal integrity of God's law. (Matthew 5: 17-19.) He was resurrected to continue obedience; for He is "the same yesterday, and to-day, and forever." All obedient followers of the Lamb will also be resurrected to continue obedience. (Revelation 22: 14.) There will be no "Go to Church Sunday" campaigns in the new Jerusalem.

Though the uncommanded weekly anniversary of the resurrection of Jesus is an impossibility, the Lord has ordained a fitting memorial of that event, which He will be pleased to have every believer lay hold of. It is baptism. (Mark 16: 15, 16; Matthew 3: 13-17; Colossians 2: 12.) In Romans 6: 3, 4, we read: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

The only way that a person can truly celebrate the resurrection of Christ is first to believe, then be truly baptized, and arise from the watery grave to live daily the new life by the power of His resurrection. The faith of Jesus will always lead one to keep all the command-

ments of God. The resurrection of Christ is all-important; the day on which it occurred is of no consequence whatever. The resurrection of Jesus is not to be celebrated yearly, or monthly, or weekly; but the obedient child of God, fired with the power of His resurrection, will be a daily memorial of His resurrection.

The Modern Church Invites Disaster

(Continued from page 2)

perial promoter in Emperor Constantine the Great (306-337), who for political reasons adopted Christianity and made it a legal religion.

Christianity being then for the first time, a legal religion, further laws were enacted for its successful promulgation. The first of these laws, as one might suppose, was one for the limiting of work on Sunday, that the populace might have time to attend worship on that day. But as is always the case, enforced rest led to idleness and vice, and the people, instead of filling the churches of the bishops, filled the theaters and amusement parks of the public. This was not, of course, satisfying to the preachers of that day, as it is not to those of our own day; so "church teachers . . . were, in truth, often forced to complain that in such competitions, the theater was vastly more frequented than the church." The only logical step remaining was to have the ban placed upon Sunday theaters and amusements; and the church having come to influence the state, this step was taken. But, as is invariably the case in religious legislation, one step called for another, and, as a modern writer states it, "The church became a persecuting power, making use of civil authority for the suppression of dissent and paganism." (A. H. Newman, "A Manual of Church History," volume 1, page 315.)

We have now seen how Christianity lost its spirit and power and turned to the ways of the world; how it sought and obtained the arm of the state, through which it enacted laws to enable it to convert men, and failing in this objective, secured legislation to compel them to come in. Thus, as some reason to-day, so the church of the Middle Ages reasoned, that rather than be eternally lost, it is better for a man to be forced into the kingdom of heaven—forgetting that salvation is an individual matter.

We need not follow this course of events in detail to a logical sequence. It is quite sufficient to note that the tyrannical oppression of ecclesiastical legislation culminated in the Protestant revolution of the sixteenth century, out of which was born the great Reformation, bringing once more to light and liberty the principles of divine truth.

ARE WE FOLLOWING THE SAME TRAIL?

It was this truth in its vigor, the product, as it were of the sixteenth century Reformation, that our forefathers brought to the New England coast. And when the constitution of our country came into being, it disclaimed any right to aid or even interfere with the principles of this gospel. The religion of the pioneer preachers needed no such aid—they preached with power, "Christ only and Him crucified."

But to-day we are at a loss to define the situation. Has the church, having

lost her former power to draw men, returned to the ways of her youth, adopting the church social, the basement gymnasium, and amusements in general, in order that through these she may win men? And failing in this, must the modern church, as did the ancient, appeal to the arm of civil power to make her gospel popular? The early ecclesiastics demanded "Sunday rest" legislation. Has the clergy of to-day repeated the demand? The ancient church, finding even a "Sunday rest" law insufficient, proceeded to laws of force and coerced the conscience of men, punishing dissenters and unbelievers who dared to oppose her.

Whether or not we shall witness further repetition of the past remains to be seen. But as the New York World declares, "One successful invasion of the rights of the state by sectarian and centralizing influences will be followed by many others, designed still further to regulate or suppress customs, diversions, occupations, domestic relations, forms of public worship, perhaps matters of faith and opinion." (Quoted in *Literary Digest* of January 25, 1919.)

Shall we, possessing a knowledge of the past and its woes, suffer a repetition of its history by appealing to the arm of civil power in matters of religion? Let us "render . . . unto Cæsar the things that are Cæsar's; and unto God the things that are God's." Matthew 22: 21, A. R. V.

Strengthening the Hand of Sinners

"WITH lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Ezekiel 13: 22.

Those who teach that man has an immortal, never dying soul do just this. They tell the wicked as well as the righteous that they have life. It is true that they teach that the wicked, instead of having a life of bliss, will live in unutterable agony in the lurid flames of hell; but a soul suffering the tortures of hell fire is as much alive as the one basking in the ineffable bliss of heaven.

The text tells us that this strengthens, or confirms, the wicked in their sins. They reason, and correctly enough, that if man is clothed with inherent immortality, he need not come to Christ for life. He is born with life, and can live independent of the Life-giver.

The Saviour rebuked the Jews by saying, "Ye will not come to Me, that ye might have life." John 5: 40. If they had been up on modern theology, they could have replied: "We do not need to come to you for life. We have immortality already, and can live forever apart from Thee. Like the Father in heaven, we have life in ourselves, and have no need of repentance, and of laying hold on eternal life."

But to teach man that he has within him an endless existence is to offer a vain hope. Immortality is an attribute of God only. (1 Timothy 6: 14-16.) It is a gift bestowed by God upon the righteous at the resurrection.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Corinthians 15: 51-54.

Without this inestimable gift, man cannot live forever. He being alienated from the life of God through sin, only death awaits him—the second, awful death, from which there is no resurrection.

G. B. THOMPSON.

Wanted for Missionary Work

MRS. A. A. RAGAN, 907 W. Lincoln Street, Wellington, Kansas, writes that the Wellington church is planning a big missionary campaign, and would be glad to receive clean copies of the *SIGNS* weekly, *Signs Magazine*, *Watchman*, *Liberty*, and an assortment of tracts.

WANTED for aggressive missionary campaign, late, clean copies of our papers, pamphlets, and books. Put your name and address on packages, so that we can thank you. Walter Carlson, 2216 Routt Avenue, Pueblo, Colorado.

JOHN PORTER, 501 Seventh Street, Oakland, California, is desirous of securing clean copies of *SIGNS* weekly, *Signs Magazine*, *Liberty*, *Watchman*, *Life and Health*, and *Present Truth*, for distribution in shipyards.

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REFORMING A SCIENCE is no easy task; but this is what Professor George McCready Price, M. A., has done in "The Fundamentals of Geology." Every intelligent person should read this book. Cloth, 270 pages, illustrated with engravings, charts, and maps, \$1.25. Pacific Press Publishing Association, Mountain View, California.

To Suppress Anarchistic Propaganda

A RECENT dispatch from Washington informs us that one of the first things to be brought before the next Congress will be urgent legislation for the purpose of suppressing the circulation of the anarchistic literature that is being so industriously and widely distributed.

This nation will reach an extreme danger point when it thinks it has found a necessity of curbing the freedom of speech and of the press. Would it not be well to study the conditions and remove the causes that underlie this anarchistic propaganda?

Are not the majority of the people of this nation sane and sound enough in American principles so that if they are properly appealed to and have the facts set before them, they will not yield to the seductions of any kind of anarchistic propaganda? And is not the danger in curbing the freedom of the press greater than the danger in the circulation of this pernicious literature? There must be a soil for the literature, otherwise it would not germinate so freely.

If the men of wealth can be induced to take an ordinary humane interest in the destitute people of the nation, and do many common sense things for the betterment of this unfortunate class, they will destroy much of the noxious seed that germinates into anarchy. But if this is not done, no matter how much repressive legislation may be enacted, we shall soon witness the weeping and the howling of the rich who have heaped up their treasures for these last days, as is so graphically set forth in the warning of the apostle and prophet James, in the fifth chapter of his letter.

Benedict Concerned over Germany and Palestine

A RECENT Associated Press dispatch says that the pope of Rome is very much concerned over the possibility of a Bolshevik state in Germany. He believes that the only way to avoid such an eventuality is to establish an early peace—a peace “which will not humiliate the German people.”

From the same source, we learn that in his allocution at the consistory held March 10, Pope Benedict alluded to the future settlement of the Ottoman empire, and said:

“It would be a great grief to the holy see if in Palestine the preponderating position were given to infidels, and still greater grief if the holy places were given to a non-Christian power.”

Without any question, Palestine will be a great bone of contention in the closing scenes of earth's history. Christ said to the Jewish nation just before they crucified Him, “Behold, your house is left unto you desolate.” And there are numerous prophecies which show that a Jewish state with Jerusalem as the center of worship will never be established.

But there are strong forces working to reestablish the Jews in Palestine, and there may be events which superficially would indicate that such projects as are put forward by the Zionist movement may be successful. But it will be seen

that some of those little, unexpected things that step in to change the whole course of history, will manifest themselves to verify the predictions of the Saviour and His prophets.

Still Palestine will be a conspicuous center of attraction. It is in Palestine that the great and final war of Armageddon will occur. So we should follow with care the developments which shape themselves in that historic field.



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One of the heroes of the battle of Chateau Thierry. William Stevenson, of the Marines, who was wounded three times and gassed twice. He was awarded the “croix de guerre” and decorated for bravery in capturing twenty-seven machine gun nests. It was such Marines as these that turned the tide of battle.

Conversing with the Distant Aviator

SECRETARY DANIELS has recently conversed a distance of 150 miles by wireless telephone, with an aviator who was flying in a hydroplane.

The developments in communications these days are not only intensely interesting but highly significant. The world is one vast neighborhood to-day. Every part of it is in constant communication with every other part. Whether sailing in the air or on the sea, or wherever the individual may be on land, he can instantly communicate with the most distant parts of our globe. In some instances, the messages may need to be relayed; but they are quickly dispatched.

In this time of marvelous developments, it is well for us to keep in mind that divine Providence has a message of salvation and warning to be sent to every kindred and tongue and people on the face of the earth. How marvelously is the Lord moving upon the minds of men to prepare the way for His great closing work! But it is easy for us to become so absorbed in the use of these inventions and in the general activities of the day, as to fail to connect personally with the Christ and be prepared for the great day of His coming. We should make no mistake upon this important point.

The Power Through Abiding

THE Saviour said, “I am the true vine, and My Father is the husbandman.” John 15: 1. But if we are to partake of the power of the true vine, we must, according to His word, “abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me.” John 15: 4. It is the abiding with Christ that produces the powerful, the victorious life.

But this abiding with Christ is accomplished through the faithful study of His living Word. Does He not say, “Now ye are clean through the word which I have spoken unto you”? John 15: 3. And furthermore, He speaks of the power of the Word thus: “If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” John 15: 7.

Thus we see that it is through the abiding of the divine Word that we may have the cleansing which gives us power to live with and for Christ. How reverently, then, and how eagerly, should we study the sacred Book! It is freighted, through the operations of God's Spirit, with the living, infinite power of our heavenly Father, and of His Son, our Saviour, Jesus Christ. But do not overlook the fact that the continuous operation of the Word, the “abiding,” is what gives the growth that makes the Christian life.

Interdenominational Mission Facts

THE Foreign Mission Conference of North America is an interdenominational organization with offices and headquarters at 25 Madison Avenue, New York City, N. Y. Through its “Committee of Reference and Council,” it has just published one of the most valuable missionary documents of the year, “The Foreign Mission Year Book of North America, for 1919.”

This year book is compact, and has arranged for easy and ready reference the leading facts in regard to missionary operations of all the various denominations throughout the world. Brief mention is made of some thirty leading books on missionary topics that have appeared during the past year. Also reference is made to prominent articles that have appeared in leading magazines.

The section devoted to charts, maps, and illustrations will furnish many a good suggestion to the individual who is called to talk either in his home church or in conventions on missionary topics.

The directory of missionary societies for Canada, the United States, and other parts of the world, is complete and invaluable. And the missionary statistics of the foreign mission countries enable you to turn readily to the very fact that you are looking for in that important field.

Single copies are seventy-five cents each, postpaid. Where tract societies, conferences, or other organizations may desire a special supply, reduced rates may be had on one hundred copies or more. For copies of this very valuable publication, together with special rates upon large quantities, address “The Committee of Reference and Council,” 25 Madison Avenue, New York City.