

Signs of the Times

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Can the Sea of Labor Unrest Be Stilled?

By J. ADAMS STEVENS



FOR the last three decades and more, the world's greatest scholars, men and women who have given their lives to the study of industrial problems, have been unable to find an enduring basis of harmony agreeable alike to employer and employee. Symptoms of trouble in the world's industrial system have been increasing to an alarming extent, interest in the outcome of the war failing to allay them permanently. It is evident that labor and the employer of labor have yet to reach a solid basis of agreement.

The great increase in the number of labor-saving devices, elimination of competition by combining many similar industries under one company's control, thus lessening cost of production, on the one side, and the formation of strong labor organizations, on the other, had already greatly increased the perplexities of the labor question before the European war began. The tremendous demands for war supplies, coming at a time when a vast host of the world's best workers were called to arms, compelled the nations to organize their labor resources as thoroughly as they were organizing their armies. Large numbers of women were called to lines of work always before done by strong men, and they speedily demonstrated their ability to compete with their brothers in the various fields of industry.

All of which, while necessary to win the war, added one more problem to the many that were confronting the world of labor when the war started. The situation incident to the great struggle had virtually revolutionized every line of industry, and the working people of the nations found themselves in a position where they could speak with greater authority than they had ever claimed before, and, incidentally, command a higher—very much higher—wage rate than had ever been paid before. The fervent loyalty of the great mass of workers who furnished the munitions of war has never been questioned; yet it has been evident that such problems as confronted the world of labor at the beginning of the European struggle could not be eclipsed, even by a world war.

In fact, there has been a radical element in the labor movement which all along has considered itself at war with existing conditions. The *Australian Worker*, June, 1916, says: "The labor movement, and being satisfied with things as they are, do not go together at all. Labor must either be rebellious or die. It must be in a state of continuous revolt against the existing system, or perish with a fatuous smile upon its face.

. . . It is our firm conviction that only through the unions can the workers win in the greatest of all wars."

This spirit of unrest is finding expression in one way or another in every phase of industrial life throughout the world. It ranges all the way from the quiet picket, or the "sandwich man," with his declaration that some line of business is "unfair," to sabotage, Syndicalism, and Bolshevism.

How this movement has grown to the great international system of to-day is indicated by the following extract from the pen of Frederick Townsend Martin, which appeared in *Hearst's Magazine* for September, 1913: "Fifty years ago there was scarcely a voice of protest; indeed, there was hardly anything to protest against. Twenty-five years ago the protest was clear and distinct, and we understood it. Ten years ago the protest found expression in a dozen weekly publications; but to-day the protest is circulated not by hundreds or thousands of printed copies of books, pamphlets, magazines, and newspapers, but actually by the million. This propaganda of protest has its daily papers that are distinctive, and published for that purpose, and that purpose only. It has its magazines and tens of thousands of weekly papers. Only a fool sneers at such a volume of publicity as that."

One of the greatest, if not the greatest, of the problems to be solved at the Peace Conference, is the international labor situation. The *Los Angeles Express* of January 1, 1919, published an article written from Paris by John F. Bass, in which he said, in part: "The allies are as unprepared for peace as they were for war. The statesmen themselves have felt uncertain as to what method to apply. They would have preferred no radical changes, but the desperate financial, industrial, and military demobilization situation, combined with the psychology of



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German prisoners are employed in some localities to clean up the debris and wreck of war. These prisoners are carrying an unexploded shell away to be buried. This live and dangerous shell was taken from the ruins at Douai, France.

the peoples after the war, would not permit of a return to the old international system and methods. During the war, the productive efficiency of every nation in Europe was diminished. A considerable percentage of the resources was absorbed in unproductive labor. On the other hand, the standard of wages of the working classes was greatly raised. The return of the nations to living on their earning capacity has been viewed with misgivings and alarm."

"During the war, large classes of people have learned to look upon the government as being obliged to furnish them with support. Among the combatant nations, approximately 9,000,000 men are to be demobilized and given work. These armies consider that they have earned better treatment than

the rest of the community, and will unwillingly pay taxes for the war debt; yet they represent the largest productive capacity of the nations. Labor problems are so unsettled to-day that factories continue turning out war material which is perfectly useless."

Just before leaving the United States to attend the Peace Conference, Samuel Gompers, president of the American Federation of Labor, was reported by the Associated Press to have appeared before the Senate Committee on Education and Labor, assuring them that the American people would not countenance a condition of industrial stagnation after the war. He is reported to have said, "There can be no repetition in the United States of the same conditions that prevailed in 1893 and 1894, when men and women were hungry for the want of employment."

Surely the seriousness of these things should recall the words spoken by the Saviour, when, on the Mount of Olives, He answered the disciples' question, "What shall be the sign of Thy coming, and of the end of the world?" by saying, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." Matthew 24: 3; Luke 21: 26.

In the article already quoted from *Hearst's Magazine*, by Frederick Townsend Martin, he says: "The warnings that hundreds of us are uttering may be ignored. The squandering may go on, the vulgar bacchanalia may be prolonged the poor may have to writhe under the iron heel of the iron lord—the dance of death may go on until society's E string snaps, and then the Vesuvius of the underworld will belch forth its lava of death and destruction."

Long ago the apostle James foretold this conflict of interests, mentioning particularly the trials of the poor, and the perplexities of all who would gather wealth unjustly in the last days. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5: 1-5.

Ever since sin began its terrible record of want and greed, pain and sorrow, the human family has yearned for a time when conditions would change, and such things be no more. The fruitage of toil has been ever uncertain, and to-day the future does not offer anything more definite than that which has been. Only when we turn to the Word of God is a gleam of hope seen, dispelling the dark-

HYPNOTISM

WE need not give the names—they do not matter; but just a little while ago a woman was arrested for passing a forged check. The prime mover of the crime escaped the law by a technicality. He was the husband—or claimed to be—of the woman who committed the crime. The judge asked her if she had endorsed the check, and she said that she had—that she could not do otherwise, because she was bound by the will of the man.

She was sent to the toms. He got away. She said: "Those first weeks in the toms I can't remember. It is as though I had died and had come back to life; or as though I had been in a long, deep sleep and awakened. That is about the way it feels to come out of a trance after one has been hypnotized. It may be that the reaction was so terrible in my case because I was in a continuous state of hypnotism." And the judge freed her.

As brought out in that trial, hypnotism is one of the wickedest things the devil is using in this world to-day. God never designed that the will of one human should be subjected to the will of another human. There is only one will in this universe to which God designs that the will of the creature should be subjected, and that is His will; but even that subjection must be voluntary, for He compels no will to submit to His will. Yet submitting to His will gives the largest freedom that can come to human souls; for it is a freedom that always has the privilege of breaking away, to slavery if it desires.

Christianity makes men free. Christianity molds the will of man after the will of Him who controls the universe. Christianity brings the strength of that mighty will into the life of the poor, weak mortal, enabling him to resist all the evil wills there are in the world. But the man who yields himself to the will of the creature makes himself a weakling that only the grace of God can restore. Therefore we plead, as many men have pleaded in the past, with all who may read this little note, shun hypnotism and all other things that would give the control of the will of the human to the human.

MILTON C. WILCOX.

ness that shrouds the time to come. God sends this message of comfort and strength to every toil-burdened soul: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

Conducive to Hypocrisy

To ask the state to enforce religious observance is an expression of a lack of faith in God. It shows a lack of confidence that He can take care of His own work in the earth.

The Holy Spirit, and not human law, is the agent that God uses to bring people to Him, and to the observance of religious duties. God does not force any one to serve Him; He wants only willing service.

God Himself will not enforce religious observance; hence to ask the state to do so is an insult to God. And to depend upon the power of the state instead of the power of the Holy Spirit to make people religious is to ignore and insult the Holy Spirit.

You cannot make men and women Christians by the enactment and enforcement of law; that is the office and work of the Holy Spirit—not by means of force, but by wooing in accordance with the principle of love.

You cannot force men and women into Christian character; that can be accomplished only by a miracle called the new birth. But to force men and women to put on an outside show of Christianity, regardless of their will in the matter, is certainly to compel them to become hypocrites.

Hypocrites were the only class of people that Christ condemned while here on earth. To compel men and women to put on a mere show of Christianity is to place them in that class for which Christ had the least sympathy. Instead of making them better, it makes them more wicked than before, and adds to their condemnation.

J. W. LOWE.

"Whose Mind Is Stayed"

"THOU wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26: 3. The allies were resolved that they would have no compromise peace with the central powers. To make their warfare effective and the result sure, they must have a victorious peace. They have won it. How often do we, in battling with the foe of our souls, make with him a compromise peace! God wants us to obtain a victorious peace. This "perfect," victorious peace we can obtain by trusting in Him. Complete trust means complete victory; yea, the victorious life.

Before the allies were aided by America, they were passing through the valley of the shadow of death, as it were. Victory was far off; it seemed about to take wings. But in their darkest hours, their hopes were stayed on President Wilson. He responded to their hopes; and from that time on, victory was in sight. In the great spiritual conflict, would not many a defeat be turned into a glorious victory for the one "whose mind is stayed on" the President of our salvation? Let us look to Him more, and He will help us more.

W. G. WIRTH.

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Ours Is a Triune God

Many Christians believe in the trinity of the Godhead, but few of us know the reasons for our belief.

By GEORGE F. ENOCH

AMONG the first doctrines that the missionary in non-Christian lands must teach, is the doctrine of God. In Christian lands, this wonderful doctrine is too often taken for granted, and we lose from the life the measure of strength its contemplation brings.

A correct knowledge of God presupposes a divine revelation. In the Bible alone do we find this full revelation as far as such knowledge can be understood by finite minds. With bowed heads and reverent hearts, we approach through the Bible His own revelation of Himself. This is holy ground, and is immeasurably sacred. We never could have known Him had He not given us this revelation, and even now our finite limitations will not permit us to understand fully all He has to reveal. As we meditate on this revelation, our minds are led into regions that transcend human knowledge, and we adore Him with wonder and amazement.

ONLY ONE GOD

"The Lord our God is one Lord." Deuteronomy 6: 4. Here the Lord Himself lays down the fundamental principle which must underlie all our concepts of God. There is but one God. This unity of the Godhead must be more than unity of purpose. In the depth of the infinite Being of the Godhead there is a unity that transcends human knowledge and that is essential. The Bible in no place teaches a plurality of Gods.

We must not argue this point. Some try to conceive of that which transcends human knowledge by comparing this concept of God with that which is within the range of their own knowledge. But this is distinctly forbidden in the Word. The second thought of the moral law expressly forbids comparing Him with anything within the purview of human knowledge. Exodus 20: 4, 5; Isaiah 40: 18. He is unlike any man, even the wisest of men. Jeremiah 10: 6, 7.

"Know therefore this day, and consider it in thine heart, that the Lord He is God in heaven above, and upon the earth beneath: there is none else." "I am the first, and I am the last; and beside Me there is no God." "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like Me." "Thou believest that there is one God; thou doest well." Deuteronomy 4: 39; Isaiah 44: 6; 46: 9, 10; James 2: 19. It is necessary that we take our stand firmly on this fundamental principle that in the inner relations of the Godhead, God is one. This is unknowable to us, for that which is infinite is known only to itself.

ONE GOD, BUT THREE PERSONS

But this one God, in His relations to the external universe, has revealed Himself as three distinct Persons, and as such comes within the range of human knowledge.

Jesus Christ, who came to earth to bring to us a knowledge of God, was born in Bethlehem, and lived more than thirty years among men. The words He spoke and the works He did revealed the Father. "He that hath seen Me hath seen the Father." "And the word which ye hear is not Mine, but the Father's which sent Me." "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 14: 9, 24; Matthew 11: 27; John 17: 3. After thirty years in this world, He summed up His gracious teaching in His last words to His church: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here the plurality of the Persons of the Godhead is clearly stated, as well as their essential unity. There are three Persons and but one name. The association of the three Per-



"In the physical world, He is the Author of all its beauty. . . . imparting bloom to the cheek of youth and buoyancy to its step."

sons in the one name clearly proves that God the Father, Son, and Holy Spirit are coeternal.

GOD THE FATHER

In the trinity of Persons in the Godhead, God the Father, the first Person, is supreme. "My Father is greater than I." John 14: 28. Of Himself, the Father is unfathomable to His creatures. The Bible reveals Him as the source of all life, the foundation of all being, the



"Jesus Christ, who came to earth to bring to us a knowledge of God, was born in Bethlehem."

"only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." 1 Timothy 6: 15, 16. He is "invisible" (1 Timothy 1: 17), that is, invisible to mortal man.

What a wonderful world of meaning there is in that simple word "father"! "A son honoreth his father" (Malachi 1: 6) sums up for us the highest conception both of fatherhood and of sonship. This is the word adopted by revelation to bring to us some conception of the first Person of the Godhead.

GOD THE SON

The second Person is God the Son, the eternal stream flowing from this eternal fountain. Of Him revelation says, "Whose goings forth have been from of old, from everlasting," or "from the days of eternity." Micah 5: 2. Our finite minds cannot conceive of eternity. So far as we are concerned, these scriptures do not warrant our fixing any time when God the Son had a beginning. He is coeternal with the Father. He is the eternal stream flowing from that eternal source of all life and being, the Father.

However, the Bible does fix an order of existence which is not chronological. "For to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Corinthians 8: 6. All things are from God, through the Son. For this reason, the Bible teaches that God the Father, ineffable, unapproachable, has through the Son made the world, and redeemed the world, and in the last day will through the Son judge the world. John 1: 1-3; Colossians 1: 12-20; Hebrews 1: 1-3; Matthew 25: 31-46. Here we learn that God the Son is the image of the invisible God, the first-born of all creation, the brightness of God's glory, the express image of His substance, the Beginner of all the creation of God.

He is the personal Jehovah, the Revealer of the Godhead. He brings God near to man, becoming Emmanuel, God with us. In Him we find all that perfection implied in the word "son." Of filial

love and submission no greater conception is possible than that demonstrated by "the Christ, the Son of the living God."

GOD THE HOLY SPIRIT

We can now understand something of the Father, for the Son has revealed Him. But we should have known little concerning the Son had not the Father sent the third Person of the Godhead, the Holy Spirit, to reveal Him. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." "The Spirit of truth, which proceedeth from the Father, He shall testify of Me." "He shall not speak of Himself." John 14: 26; 15: 26; 16: 13.

The Son revealed the Father, and the Holy Spirit revealed the Son; but there has been no one to reveal the nature of the Holy Spirit. "He shall not speak of Himself." Once more in the Trinity we find our highest conception of right in the unassuming hiding of His own personality by the Holy Spirit.

The curious may not be satisfied, and many may vainly speculate; but, as one writer has said: "The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture, and put a human construction on them; the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."

But although we cannot understand His nature, we can know something of His office and work.

He is always the Third. He is the eternal procession proceeding from both Father and Son. Where the Spirit is, They are. John 15: 26; 20: 22; Philip- pians 1: 19. He is the Executive of God. By Him, God is present in all parts of His universe at all times. Divested of the personality of humanity, He is able to be everywhere present, the tide of all life flowing through our universe.

In the world of spirit, He is God within us, springing up unto eternal life, renewing our heart, secretly, silently, steadily transforming our soul.

He was Christ's essential gift to His church. Another has well said: "In describing to His disciples the office work of the Holy Spirit, Jesus sought to inspire them with the joy and hope that inspired His own heart. He rejoiced because of the abundant help that He had provided for His church. The Holy Spirit was the highest of all gifts that He could solicit from His Father for the exaltation of His people. The Spirit was to be given as a regenerating agent, and without this the sacrifice of Christ would have been of no avail. Sin could be resisted and overcome only through the mighty agency of the third Person of the Godhead, who would come with no modified energy, but in the fullness of divine power."

Through the ministration of the Holy Spirit, Jesus makes actual in our life all that was made possible by His death upon the cross. He imbues us with the attributes of God. He builds our character into the likeness of His divine character, a structure of spiritual strength and beauty. "Ye are washed, . . . ye are sanctified, . . . ye are justified in the name of the Lord Jesus, and by the

Spirit of our God." 1 Corinthians 6: 11.

In the physical world, He is the Author of all its beauty, painting the lily and the rose, imparting bloom to the cheek of youth and buoyancy to its step, transforming this universe from a lifeless, inert mass, to a living universe throbbing with life and energy." "The earth was without form, and void; and darkness was upon the face of the deep. *And the Spirit of God moved upon the face of the waters.*" Genesis 1: 2. All true science and philosophy find in Him the explanation of the phenomena they define with words. He orders this vast universe, with all its harmony and beauty.

THE TRINITY IS SOUL-SATISFYING

This divine revelation of the Trinity meets all the highest aspirations of the human heart, and its knowledge brings untold satisfaction to the inmost being. All the perplexities of the spiritual world within us, and the problems of the physical world about us, here find their true solution.

As we turn to the false religions of earth, we see that those grains of truth which lie at the foundation of their perverted ideas of God find full development in this wondrous revelation of God.

In the divine revelation of the first Person, ineffable, unapproachable, whom

no man has seen or can see, we have that truth which the Moslem gropes for in his idea of a lonesome God, dwelling in eternal solitariness.

In the incarnation of the second Person, God becoming the sharer of our joys and sorrows, we have the truth of which the polytheist has dreamed, but whose beauty is lost in his crude and gross caricature as found in his pantheon crowded with gods innumerable.

In the third Person, we have revealed the truth as to how God is present everywhere in all His vast creation, and here realize all that pantheism vainly seeks in its conception of an impersonal God everywhere present. In this beautiful doctrine of the Trinity, as revealed in the Bible, our hearts find the loving personal God, ever with us, and are satisfied. "In Him we live, and move, and have our being." Acts 17: 28.

To God the Father, the basis of all existence, the fountain of all life, and to God the Son, the personal Jehovah, the Revealer of the Godhead, Emmanuel, God with us, and to God the Holy Spirit, God within us, who not only orders this great and wonderful universe, but who also orders our inner life—to Father, Son, and Holy Spirit,—we render our highest adoration and worship, and to Their tender, loving watch-care pledge anew our all in loyal service.



STOP! LOOK! LISTEN!

BY WILLIAM MAYHEW HEALEY

ple. Among the first of these was the edict of March 7, 321 A. D. It read as follows: "Let all the judges and town-people, and the occupation of all trades, rest upon the venerable day of the sun: but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted of heaven."

This decree, intended only for sun worship, was seized by Bishop Sylvester to enforce Sunday rest upon the Christian church. Other legislation was demanded, and obtained, by the church, to compel the observance of its various doctrines and practices. The enforcement of these laws hurled unnumbered millions of earth's most precious souls into martyrs' graves, because they claimed their inherent right to worship God according to their own conscience—a right which was denied them by both church and state.

FIVE HUNDRED DENOMINATIONS EQUAL BEFORE THE LAW

The Reformation threw the light of liberty upon the gloomy night of those Dark Ages. In America, the light flamed up and shone with unwonted brilliancy; and we thank God it is still shining; and let all American citizens be diligent to see that no laws are made to dim the rays that light the path of religious freedom for the Jew and the gentile, for the Roman Catholic and the

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MANY lives have been lost through failure to give heed to the warning, *Stop, look, listen*. Watchfulness and care are essential to the preservation of life. While it has always been true that the price of liberty is "eternal vigilance," yet never has it been truer than to-day. Though "the war is over," the god of war, lust for power, still lives, and even in times of peace, seeks to destroy the goddess of liberty.

Stop, look, listen, to some facts of warning.

Civil government is inaugurated to preserve the peace, secure the rights, and protect the liberty, of all men. A single mistake in the legislative, judicial, or executive functions of an otherwise good government might produce disastrous results. Nineteen centuries ago Pilate made the mistake of yielding his civil authority to the support of religious fanaticism, and put to death the most innocent of men.

The emperor Constantine committed the fatal error of making laws that could be used—and many of them were intended to be used—to enforce religious creeds, customs, and forms upon the peo-

THE LAW

AND THE GOSPEL COMPLEMENTARY

The law shows us our sins.

The gospel shows us how to be rid of them.

By

MINOS C. GUILD

THAT both the law and the gospel are needed by mankind is shown by the condition of the human heart as revealed in the Bible. The picture there exhibited is not very flattering. When men and women have photographs of themselves taken, they are not usually satisfied unless the photographer carefully retouches the negative, smoothing out the wrinkles, and erasing all traces of warts, moles, freckles, and ugly spots. But when the great Master Artist flashes the divine camera upon the human heart, He reveals its true condition.

Here is the picture of the natural heart of man as shown in God's great photograph gallery: "The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jeremiah 17: 9, 10. An enlargement of this photograph may be found in Romans 3: 10-19.

ADAM AND THE LAW CONTEMPORARY

Why was it necessary for the Lord to make such a picture of the human heart as is revealed in the foregoing scriptures? There can be but one answer: Man broke God's law in Eden, and that is why the race of Adam is so sinful. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for until the law sin was in the world: but sin is not imputed when there is no law." Romans 5: 12, 13. Since sin is not imputed when there is no law, and Adam committed sin, the conclusion is plain that Adam was a lawbreaker. That the law that Adam transgressed was God's Ten Commandment law is evident; for "whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

This law convinced Paul that he was a sinner. He says: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Romans 7: 7.

"This world would be a happy place if all kept the Ten Commandments. There would be no lying, stealing, killing, or swearing, all wars would cease, and peace and good will would reign supreme."



*"The Lamb slain from the foundation of the world."
"As soon as man was expelled from Eden, he stepped into the shadow of the cross."*

This law is so blended together that one precept cannot be broken without violation of the spirit of all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law [margin] which said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2: 10, 11.

This law covers the secret thoughts and intents of the heart, and reveals to man his full duty. (Ecclesiastes 12: 13, 14.) In fact, if a man were to keep the Ten Commandments perfectly, he would be ready to enter heaven. Jesus

said to the rich young man who asked what good thing he might do to gain eternal life, "If thou wilt enter into life, keep the commandments." Matthew 19: 17.

This world would be a happy place if all kept the Ten Commandments. There would be no lying, stealing, killing, or swearing, all wars would cease, and peace and good will would reign supreme. Impurity would be unknown, parents would everywhere receive the honor due them, there would be nothing but love between mankind, and love for God would be supreme.

THE GOSPEL DOES NOT SAVE FROM THE LAW, BUT FROM SIN

But sad to relate, "all have sinned, and come short of the glory of God." Some have sinned but little, and there are others who have committed many and great sins; but all are sinners. The wages of sin is death, and only the blackness of despair would rest upon the human race but for the good news of the glorious salvation contained in the gospel of our Lord Jesus Christ.

The gospel is the best news that ever came from heaven to earth. It saves men from sin and from eternal death. The angel said of Christ, "He shall save His people from their sins." Matthew 1: 21. "Sin is the transgression of the law." 1 John 3: 4. Hence the mission of our Saviour when He came to earth was to save men from transgressing God's law.

Paul says, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Romans 1: 16. The mighty power of the gospel is coming into the lives of men and women in our day. Forgiveness of sin is being found by many, and they are obtaining power through the gospel to keep God's commandments. It is the privilege of every one to come and be made whole every whit. Christ invites you to come. He longs to wash you "whiter than snow."



The gospel is as old as sin. As soon as Adam had broken God's law, the heavenly Father's great heart of love went out to him. The plan of salvation was formed in the beginning, and it was made known to man as soon as he needed a Saviour; for Christ is "the Lamb slain from the foundation of the world." Revelation 13:8. As soon as man was expelled from Eden, he stepped into the shadow of the cross. Abel's offering and the Jewish sacrifices all pointed forward to Christ as the great offering for sin.

The idea that men were saved by the law in ancient times, and that the gospel was unknown until the first advent of Christ, is not taught in any part of the Bible. No man was ever saved by the law, but salvation comes only through the gospel of Christ.

NO SINNERS IF NO LAW

God's law shows us what we are, and reveals our true condition. It is God's great mirror, reflecting the exact condition of the soul. "For if any be a hearer of the Word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:23-25.

The reflection shown by God's looking-glass is not always pleasing to the natural heart, and this is the secret of the enmity shown by many toward the Ten Commandments. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8:7. Instead of trying to abolish God's law when our sins are revealed, how much better to go to the gospel fountain, and let the Saviour wash all our sins away! There is "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1.

THE PRESBYTERIANS ARE RIGHT

The tailor, the carpenter, and men of every trade, follow a rule, or measure. God measures character, and the Ten Commandment law is the rule that He uses. This law shows man his whole duty (Ecclesiastes 12:13), and hence is a perfect rule of life. It exactly equals the character of Christ; for the law of God was in His heart. Psalm 40:7, 8. We may think we are all right; but are we ready to stand up and be measured? Are we keeping all of God's commandments?

While the law shows us what we ought to be, only the gospel of Christ can enable us to do what the law demands. This is beautifully expressed in the Presbyterian Confession of Faith, article 5, as follows: "The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only to the matter contained in it, but also in respect of the authority of God, the Creator, who gave it. Neither doth Christ in the gospel in any way dissolve, but much strengthen this obligation."

Article 7.—"Neither are the aforementioned uses of the law contrary to the grace of the gospel, but do sweetly com-

Bellah's Sermonets

PROPHECY is history in advance.

The true seer is God's eye for His people.

True prophets have never been popular with the world.

A true prophet gets his knowledge from God at first hand.

Beware of false prophets. The blind cannot see, if the seers are blind.

There is a divine test for every prophet: "To the law and to the testimony."

About all that false prophets desire, is for others to practice what they preach.

If Revelation is a sealed book, as many claim, why was it not called "The Mystery of Jesus Christ," instead of "The Revelation of Jesus Christ"?

We "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

False prophets are proof that there are also true ones. There can't be a counterfeit of a thing that doesn't exist.

Prophecy is God's great light, shining into the future. A good man walks towards the light, a bad man away from it.

Many men who will not receive truth, without cost, from God's seer, will gladly pay for untruth from the devil's seance.

Christ, our example, quoted from the prophet Daniel, in His preaching; yet some modern teachers have no use for this book.

Prophecy is written as in sympathetic ink, invisible for a time, yet flashing out in characters of light when the opportune moment arrives.

Don't reject a true prophet because there are false ones. You would not throw away your purse because there is counterfeit money in circulation.

The simplest Christian, on his knees in the valley of humiliation, with God's telescope, prophecy, can see farther than the most learned as they stand on the mountain peaks of human wisdom.

CHARLES G. BELLAH.

ply with it; the spirit of Christ subduing and enabling the will of man to do freely and cheerfully that which the will of God revealed in the law requireth to be done."—"Law of God," chapter 19.

God is raising up that kind of people now. The remnant church, the last of God's children who live upon the earth just before the second coming of Christ, are described as those who "keep the commandments of God, and have the testimony of Jesus Christ." Revelation 12:17. See also Revelation 14:12; 22:14. The law of God and the gospel of Christ are blended in the life practice of the people here mentioned.

LAW AND GOSPEL BOTH WITNESS

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. As never before, the gospel is now being preached to the uttermost parts of the earth. It bears witness to the fact that the atoning blood of Christ is offered to mankind as a perfect remedy for sin. It witnesses in favor of all who have accepted the Saviour and found pardon through Him. In the great Judgment Day, it will bear witness that all the redeemed have been cleansed, and that their sins have been blotted out. It will bear a powerful witness against those who have neglected and despised the offers of mercy.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Romans 3:21.

The principles of the Ten Commandments are recognized as being the standard of right doing wherever men are civilized. Even the heathen, "which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Romans 2:14, 15.

The law bears witness that it is just as wicked and sinful for men to lie, or steal, or kill, in our day, or knowingly or willfully to violate any other commandment, as it was when the Lord proclaimed these holy precepts in awful grandeur from Mount Sinai.

It witnesses that the righteousness which can only be obtained from Christ is the righteousness which the law requires. It witnesses "against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." It will witness in the Judgment either for or against us.

Steer Straight

A SHIP at sea must go against wind and storm, if need be, to make its port. It cannot change its course because of adverse conditions, and reach its destination. On life's ocean are adverse currents and changing winds. To go with the current or to be carried by the wind might be easier, but that would get one nowhere, as far as a definite goal is concerned. Indeed, it would take one the wrong way. To go against difficulties takes effort, but that very effort measures the progress we make toward real attainment. Do winds of passion blow? Are the currents strong against you? Know that heroic determination will be needed to keep your eyes fixed right and to steer straight. But it is the making of the port. L. A. HANSEN.

Faith Is Confidence in God

"The Just Shall Live by Faith."

By LUCAS ALBERT REED

as for example a book, you receive it by the outstretched hand. You do not attempt to take it on your shoulders or on the top of your head, for these are not adapted to the purpose. The hand is the natural organ for the acceptance of physical things.

Just so, when God wishes to make us a present of His free grace, His righteousness, faith is the spiritual organ used to accept it from His hand. Faith is the acceptance. Faith is the agreement in our part to cooperate with Him.

Sin came in the beginning because man doubted the word of God. He accepted, had faith in, the word of Satan. He doubted, refused, the word of God. The only way this work can be undone is for man to reverse the process. He must now doubt Satan's word and have faith

We are to have faith in God. That is, we are to have confidence in Him. We are not to be suspicious of God. We are to trust Him. The natural attitude of man towards a holy God is one of suspicion. It seems almost impossible to believe that He will not require something tremendous from us. It is difficult, upon first coming to God, to think that He can let bygones be bygones, and receive and help us just as we are.

But when we have been justified, the old feeling of suspicion, of fear, of guilt, is gone. Justification gives us confidence. We know then that our redemption is God's matter, not ours. We know that He sets a higher valuation on us than we dare set on ourselves. We know the value, the price, He sets upon us. It is the price of the blood of Christ. Our justification does not teach us to be afraid that we shall not be able to do all we should do. Instead, it teaches us that God is doing the work, and that He is able to do abundantly above all we ask or think. We know that it is God that works in us both to will and to do of His own good pleasure.

Faith brings justification, and justification begets confidence, or a stronger faith; and thus the righteousness of God is revealed from faith to faith. There are grades in the new life. The simplest faith in the world that takes God at His word will bring justification; but the man that is justified will advance into a stronger faith. The just shall live by his faith, and the justification of God is revealed from faith to faith.

Faith! What significance it has in this connection! To have faith in God that He has forgiven us and made us free and at peace does not mean that we wish to be away from Him, to avoid Him. It means that He is our friend. It means that He has come into our hearts; and how close that is! It means that we commune with Him; and what oneness that is!

And if we do not have faith, we shut the door upon Him. If we do not have faith, we say thereby that He is unworthy of our confidence. If we do not have faith in Him, we are refusing His grace as unnecessary or undesired. The only thing God asks of us is to believe in Him. This is not the price that purchases His grace, for that grace is a free gift; but faith is the condition of receiving. It is, indeed, the receiving itself of that grace.

PAUL AND LUTHER FOUND SALVATION
SIMPLE

This justification and faith became the key-word of the Reformation. In the life of Luther was repeated in many particulars the life of him who wrote, under God, the book of Romans, with its doctrine of justification by faith.

Luther, like Paul, had sought to live the life of the law. Both had tried to win God's favor by doing things. They had tried to make themselves clean and



"This justification and faith became the key-word of the Reformation. In the life of Luther was repeated in many particulars the life of him who wrote, under God, the book of Romans, with its doctrine of justification by faith. Luther, like Paul, had sought to live the life of the law."

JUSTIFICATION comes by faith. Faith is reckoned for righteousness. (Romans 4: 3.) What then is this faith which is counted as right standing before the law?

God saves by faith, not by money. We are to receive the gift of salvation "without money and without price." If it came by money, only the rich could have it, and the majority of mankind, who are relatively poor, would have to go without. God does not save by wealth, which few have, but by faith, which any and all may have.

God saves by faith, not by the great wisdom we may possess. Wisdom is a great thing. A house is planned and built by wisdom, and by wisdom God established the universe. We read of a city with few in it, saved out of the hand of the many and strong, by a poor wise man who knew how to compass its salvation. We are not saved by a wisdom which relatively few possess, but by the faith which any one and every one may have.

So it is not the strong or the swift that are to achieve salvation. Morally we are all infinitely weak. "When we were yet without strength, in due time Christ died for the ungodly." Romans 5: 6. In the sight of God, we are but as grasshoppers. Man is as grass, and all his goodness as grass. But weak as we are, we may by faith lay hold upon Him who is strong. God saves us not according to our power and might, or then the sick, the invalid, the dwarfed, and the maimed must go down to Christless graves. No; God saves us by faith, and all may have it.

This is God's predestination. Not that some are predestined to life and some to death. His predestination is a foreordaining that all who have faith shall be justified, all who doubt shall be condemned. There is no other predestination.

Faith is God's instrument for administering justification. Faith is God's method by which we receive His imputed righteousness. If I give you something,



Paul was a living example of the truth that the just shall live by faith.

in God's word, or, in other words, refuse Satan's offer and accept God's gift. Thus man may be redeemed. The old mistake of Adam must be repudiated.

Then as now, he who doubts is condemned. Then as now, he who believes is justified.

honest men by their own efforts, and they both had failed.

But Paul at last, on the way from Jerusalem to Damascus, obtained his vision of the Christ, and all was changed. Luther too had his awakening. Under the impulse of doing anything and everything he could to gain salvation, he took his journey to Rome. He thought to obtain merit from the pilgrimage. He describes his feelings as he faced "the eternal city," and journeyed on the road trodden by all the pilgrims of the past. To leave no stone unturned, to do whatever a man might, he began to crawl on his hands and knees up the Scala Santa, in the hope that he might win peace, and freedom from purgatory. While he was on his hands and knees crawling up the "holy staircase," there came a voice to him that pierced to his very soul: "The just shall live by faith." At once he realized that not penance nor pilgrimage nor anything he could do, would bring him nearer to Jesus Christ. What he

needed was not what he was doing or could do, but what Christ had done and could do. For him from that moment, as for Paul on the road to Damascus, the whole scene changed. Life became a new thing to Luther. He understood that thereafter his business was simply to accept in gratitude the free grace of God. No longer was he to continue striving to accomplish the impossible task of working out by his own efforts his own salvation, or of earning through some meritorious act the redemption of his soul. He was justified by his faith. And thus we must be.

We are to believe *in* Christ. That is, we are to believe that He is the one who wrought out our salvation. He and no other lived the perfect God life in human flesh. He and no other died to redeem us from the curse of sin. He is the object to which our faith's sight is directed.

But we are to believe also *on* Christ. That is, we at last venture to lay hold

upon Him. We place our trust upon His mighty strength to uphold us. Our faith finds Him and fastens itself there.

And at last we believe into Him. We have been directed toward Him, then have taken hold of Him, and at last are abiding in Him. We have entered the stronghold. We have found a place we dare not leave, we will not leave, we have no desire to leave. He is worthy for us to look at, then to approach, and then to embrace. And all this is but to have that justification of God which is revealed from faith to faith. Faith is not stagnant. Faith advances. Faith walks. The path of the just is as the light that shines ever brighter unto the fullness of the midday.

"If I wanted to describe saving faith in one word, I should say that it is *trust*. It is so believing God and believing in Christ that we trust ourselves and our eternal destinies in Their hands."

(Continued on page 15)

WE WOULD SEE JESUS

BY WILLIAM P. PEARCE

THE need of the present is a more intimate acquaintance with Jesus. Many minds are so engrossed with business cares, social functions, and selfish aims, that time cannot be found for a careful study of the character and characteristics of the world's greatest personage.

It was five days before the Passover that Jesus rode triumphantly into Jerusalem—a ride to martyrdom. While He was there, certain Greeks—proselytes or converts to Judaism, doubtless, from the gentile world—hearing of Jesus, came to Philip, and requested to see Him.

A desire to see Jesus implies either curiosity or a spiritual impulse. With Herod, it was curiosity. "He hoped to have seen some miracle done by Him." Luke 23: 8. The wise men and the shepherds wished to see Him, that they might worship Him. (Matthew 2: 2; Luke 2: 15-18.) Nicodemus came to Jesus by night to learn from Him. (John 3: 2.) And these Greeks desired to know if He was the God-sent Messiah.

The longing for a personal acquaintance and intimacy with the divine Christ is the greatest longing of the human heart. It must be *personal*. "We would see Jesus." Thomas Aquinas is said to have had a visit from Christ, in which the Lord said: "Thomas, thou hast written much and well about Me—what reward shall I give thee?" The devout man answered, "*Nihil, nisi Te, Domine*"—"Nothing but Thyself, O Lord." Hugh Price Hughes felt likewise when he requested those precious lines of Charles Wesley's engraven on his tombstone: "Thou, O Christ, art all I want."

Since Jesus is not with us in the flesh, there are three ways by which we may see Him.

First, God's Word reveals Him. "In the volume of the book," Paul quotes Him as saying, "it is written of Me." Hebrews 10: 7. There is not a book in the Bible but pictures Him in one way or another, while the Gospels are a complete description of Him—human and divine.

Second, the ordinances reflect Him. Christian baptism and the Lord's Supper were instituted by Him. The one is a beautiful ex-



hibition of following the Lord, the other a loving remembrance of what the Lord did for us. (1 Corinthians 11: 26.)

Third, His representatives exhibit Him. Not all who claim to be representatives, represent. If Jesus were no better, sweeter, purer, and more abiding than some who claim to be His disciples, He would be kin to demon rather than to God. But His true representatives—They are epistles, open books, "known and read of all men." 2 Corinthians 3: 2.

It is recorded of the rulers who were trying the apostles Peter and John, that "they took knowledge of them, that they had been with Jesus." Acts 4: 13.

*"By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."*

In seeing Jesus, there are certain advantages. First, it enlightens the mind. Acquaintance with Jesus involves knowledge of His character, motives, and purposes. Second, it comforts the heart. "Then were the disciples glad, when they saw the Lord." John 20: 20. Third, it transforms the life. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image." 2 Corinthians 3: 18. It transformed Mary of Magdala and Saul of Tarsus; also the blasphemous

tinker of Bedford and the scholastic Edward Everett Hale, Jr. Dr. Hale had been a lifelong Unitarian, and was professor of English in Union College, Schenectady. When Dr. Dawson came from England on an evangelistic tour, he preached in that city. Professor Hale heard him on the text, "We would see Jesus"—see Him not as a poet, or a philosopher, or a leader of the people, but One whose life had been a constant sacrifice for the salvation of the world. Then was it that Dr. Hale's vision was changed.

*"Let's look on the King in His beauty,
Look, and our hearts shall be won;
His love shall come out in its sweetness,
And Jesus will claim us, His own."*



EDITORIAL



WORLD-WIDE ANARCHY AND ITS PORTENT

WHEN the armistice was signed, on November 11, 1918, the people gave quite general expression to the hope that "the war to end all war" was a thing of the past, and that our statesmen would proceed at once to build upon substantial foundations the structure of everlasting peace. But although not regardless of how desirable such a program of peace would be, and while urging everybody to work to the limit to secure the best and most extended peace possible, yet careful readers of the Bible prophecies were sounding continuously a note of warning that no world peace of a permanent character would be reached until after the second coming of Christ in the clouds of heaven.

For a few weeks after the signing of the armistice there was comparative rest from war. But very quickly other clouds, more terrible than those of war, began to display their angry outlines; and now every day is adding its anxiety and uncertainties, as revolution and violence are spreading in all lands.

The first dark clouds appeared in Russia; and at the beginning, there was not very much anxiety elsewhere. But the spirit of revolution, particularly during the last three or four weeks, has been spreading most alarmingly, gathering momentum as it goes.

Hungary has been captured by the Bolsheviki, and it is affirmed that the date in April is fixed that Austria also shall give herself over to this revolutionary society.

Speakers in the House of Commons on March 25 are authority for the statement that "the whole of Egypt was virtually in a state of insurrection." On the same date, dispatches told of the revolutionists in Australia clashing with the authorities. A special correspondent of the London *Times* tells of the reign of terror in Barcelona, Spain. "Within twelve months," so says this writer, "between sixty and seventy managers and employers have been assassinated there, without, so far as I know, the murderers being in one single case made to pay the penalty." In describing the methods employed in these assassinations, the *Times* correspondent says: "An unreasonable demand is made and refused; the employer is invited to meet a deputation at a certain time and place, and on his appearance, is greeted by a volley of shots from as many revolvers as there are members of the deputation. The crowd scatters. If arrests are made, no evidence or identification can be secured; and if the matter ever gets as far as a jury, it is a jury of sympathizers, who acquit as a matter of course. Judges, witnesses, and juries are alike intimidated."

Frank Vanderlip, president of the National City Bank of New York, and recognized as one of America's foremost bankers and financiers, has been spending much time in Europe, studying the situation. At first, his warnings, given out through newspaper interviews, were regarded as unduly pessimistic and alarming. But within the last few days, the truth of his statement is coming to be recognized, that "America does not comprehend the appalling situation confronting Europe and involving the possibility of the whole fabric of civilization facing wreck." Holland, in the *Wall Street Journal*, says, "It was observed that both Mr. Vanderlip and Secretary Lansing intimated that something constructive, peace-procuring, must be done immediately if the peril of the overthrow of European civilization is to be averted."

It is understood that hunger and starvation are the occasion for much of this spirit of revolution. But it is coming also to be more fully seen that the root of the difficulty lies in the fact that oppressed and discontented peoples have suddenly found the power to overthrow their rulers, and in this newly acquired freedom, they are running wild with the spirit of wholesale slaughter and a grim determination to spread their revolt to the ends of the earth.

World leaders, with the courage of heroes, are seeking to raise barriers against the onrushing tide, and if possible, to save the world from universal wreckage. And on all sides there is the anxious inquiry, "What does it all mean, and where will it all end?"

But this uncertainty and anxiety may all be dispelled if we will closely scrutinize and carefully follow the Bible prophecies.

Some two millenniums and a half ago, Daniel was given a view of the principal world-molding empires and kingdoms that were to follow one another in succession down to the end of time. In several distinct lines of prophecy he repeats the story, so that there need be no mistake concerning it. The climax to one of these is expressed in the following words: "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2: 44. The seventh chapter presents another of these lines of prophecy, and brings to view the time when "the judgment shall be set" and when God's eternal kingdom shall be established.

Still another line brings us down to "the time of the end"; and after speaking of a number of things that are to take place in this time of the end, the prophet declares that "at



© W. N. U.

Thousands of pairs of shoes donated to the destitute Belgians. The young girl is sitting in the midst of shoes worth many thousands of dollars which are being sent overseas to relieve the hardships of the war.

that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Daniel 12: 1, 2. Michael, referred to in the foregoing scripture, is none other than the Lord Jesus Christ; for He is "the great prince," and the One "who standeth for the children of thy people."

The text speaks of "a time of trouble, such as never was since there was a nation." Students of the prophetic Word for the last half century have been telling us that God's Book makes it clear that we have reached the last generation, and that soon the coming of Christ in the clouds of heaven will be the great climax to all prophecy. These students have also been telling us that as surely as this is the last generation, just so surely would there be a great and unprecedented "time of trouble," the time foreshadowed in the scripture above quoted.

In this time of trouble, a partial resurrection is brought to view. Not all them that sleep in the dust are to awake then, but as the text says, "many." Some of these are to awake to everlasting life, while others will arise "to shame and everlasting contempt." It is through this partial resurrection, when not only some of the righteous, but also some of the most wicked that have ever lived, will be brought to life again, that it will be possible for those who pierced Christ to see Him when He comes again, as foretold in Revelation 1: 7.

While the text forewarns of an unprecedented time of trouble, it also foretells that "at that time thy people shall be delivered, every one that shall be found written in the book." The great consideration is, then, to have our names in the divine book. If such is our happy condition, we need have no fear concerning any time of trouble that may engulf the earth;

for the All-powerful One stands with us, and will not only protect us, but in the end will give us everlasting life in the eternal kingdom that He has promised.

Daniel is not alone in speaking of the troubled and warlike conditions of the world at the close of time. Note the following from the book of Revelation: "The nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to Thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth." Revelation 11:18. In studying the foregoing text, please observe that the prophet is viewing the time when the dead are to be judged, and when God is about to give His servants their eternal reward, and when He is also about to destroy those who are destroying the earth. The devices for destruction in no past age were to be compared with those at the present time; and that the nations generally will have the disposition to use these agents of destruction, is apparent from the fact that the prophet says, "The nations were wroth."

How remarkably do the conditions of the world to-day fulfill in every detail the specifications of this prophecy! The world, even now, is preparing itself for the great Armageddon lying just beyond, which is described in the following prophetic utterance: "The sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the

dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Revelation 16:12-16.

How diabolical and how past description are the agencies of war in this time! How literally do these things show that the spirits of demons are abroad, fulfilling the foregoing graphic scripture, as the world is being prepared for the great Armageddon!

The words of God's prophetic Book should be studied with the closest and the most prayerful scrutiny. And as we study these words, we shall find that God's Spirit will impress them upon our hearts, and they will speak to our very souls. God has not left us in the dark. He does not leave us to doubt or despair. We may have comfort, protection, and divine strength from Him in this time of the world's greatest trouble, and from His divine hand we may receive the salvation that will bring us into all the delights of eternity at the soon coming of Christ. The most sublime moment of earth's history is right at hand. The supreme hour will soon be struck that marks the passing from time to eternity. Get ready for the great day, for it is upon us, and cannot be delayed.

God Created Men, Not Machines

To be incapable of sinning, we should have been on a level with the animals.

BY
MEADE MACGUIRE



A QUESTION which often arises in the minds of men is, Why did not God make man so that he would obey the law? When God knew that the violation of the law would bring degradation and ruin and death, why did He make man so that he could yield to the assaults of the powers of darkness? Why does a good God permit men to be attacked and conquered by evil?

This question has been discussed for ages. Ancient heathen religions picture the great spirits of light and darkness in a never ending struggle, the god of light the stronger, but never able fully to vanquish the darkness. The philosophers reasoned that there must be something inherent in the very nature of things that made it impossible for God to get rid of sin. The early Christians had often to meet the perplexing question of unbelievers: "Evil exists and is a power in the world, and your God does not destroy it. It must be, therefore, either that He wills to do so and cannot, or He can do so and will not. In either case, He cannot be all-good and all-powerful." Indeed, the problem would be beyond our solution but for the Word of God and the aid of the Holy Spirit. From all the attempts of philosophy and human wisdom to solve it, men turn away staggered by the ravages of sin in the world—the apparent victory of evil over good.

In the Bible, we have God's definition of sin: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. What makes it possible for us to transgress the divine law?—It is the God-

given faculty which we call the will—the power of choice. This freedom of choice, with the reasoning faculty, lifts us above all the lower creation, and makes us what we term "free moral agents." The will is the controlling power of all intelligent beings. It governs the whole life. We act or refuse to act in harmony with the decision of our will, which is constantly on guard every waking moment.

"Mankind act in all cases, and from the nature of mind must always act, as on the whole they feel to be preferable. The will governs the conduct. Men never act against their will. Voluntary beings cannot act contrary to their will."

POWER OF CHOICE IS A SOVEREIGN RIGHT

Since we are held responsible only for what we choose to do, why did not God make us so that we could choose only to do right? Probably many do not stop to think that if God had made men incapable of choosing wrong, they would be equally incapable of choosing right. There could not be a right choice on the part of one who was incapable of making a wrong choice, for the power to do right from choice necessarily implies the power to do wrong from choice. One could be worthy of neither praise nor blame, nor could he develop any moral character at all, unless he had power to choose between right and wrong.

The earth and the stars and the sun move in perfect accord with God's plan. Yet we do not praise them for their carefulness or faithfulness or obedience.

They have no choice. They obey God because they have no power to do otherwise. It is not possible for them to be unfaithful or disobedient. So no man could be commended for being pure or kind or patient, unless it were possible for him to be impure, unkind, and impatient. Sin might have been kept out of the world if God had created man a machine without freedom of will, incapable of making any choice.

But God is a being of infinite kindness and affection. His heart could never be satisfied with the ceaseless uniform obedience of suns and planets, and all nature doing His will because it could not do otherwise. So God made man, and gave him a will free to obey or disobey, that He might have the joy of voluntary and loving obedience.

God could not, however, make a man a free moral agent, with power to choose right and wrong, and yet make it impossible for wrong to be done. So far as we can see, He was confined to one of two things: He could make all creation like a machine, obedient because it could not be otherwise, or He could make intelligent, reasoning beings, with a will and power to choose, and take the tremendous risk of some one's sometime choosing to disobey.

It is evident that God considered the end to be gained sufficient to justify the risk; and no doubt the innumerable company of the redeemed from this world will through all eternity ascribe glory and honor and praise to God because He was willing to risk so much and suffer so much to make their eternal existence possible, while endowing them with perfect liberty, which is necessary for true happiness and the development of character.

THE echoes of Rome falling will be lost in the ceaseless roar, through future ages, of the crash of Russia.—*New York American.*

IN the library of the University of Göttingen, there is a Bible written upon 5,476 palm leaves.—*Herald of Life and of the Coming Kingdom.*



The Sanctuaries of Jehovah

By RODERICK S. OWEN

Ex. 27: 9, etc. **T**HE earthly sanctuary stood in a court, one hundred cubits long by fifty cubits wide. This court was separated from the camp on all sides by a curtain of fine-twined linen five cubits in height, and supported by sixty pillars set at regular intervals, twenty for each side and ten for each end of the court. These pillars were kept in an upright position by large sockets of brass set upon the ground.

Ex. 27: 16, etc. In the east end of the court was the gateway of entrance, twenty cubits wide, and closed by a curtain made of fine-twined linen of blue, purple, and scarlet, in which angel forms were most beautifully wrought in skillful needlework. A similar curtain also closed the east end of the sanctuary itself, thus separating the services in the court from the services in the sanctuary.

Ex. 26: 36. In this court the people gathered to present their personal offerings and to confess individual sins. Here the sacrifices of the earthly sanctuary were slain. In this court everything must be thoroughly washed and cleansed before it could be taken into the sanctuary, into the presence of God. Such was the court of the earthly sanctuary, and such was its use.

IS EARTH THE COURT OF HEAVEN'S TABERNACLE?

Does the heavenly sanctuary have a court? And if so, what is it? The idea that the earth may be the court of the true sanctuary is conveyed by the following analogies: First, because the specifications which describe the typical court, and its use in its relation to the earthly sanctuary, are equally applicable to the earth as the antitypical court in its relation to the heavenly sanctuary; for it is in this earth that all must confess their sins and by faith claim Christ as a sin offering. In this earth the lamb of God, the sacrifice of the heavenly service, was slain; and here in this earth all who shall finally be permitted to come into the presence of God must be purified and cleansed from all unrighteousness.

Then again: As the court in the earthly was separated from the sanctuary by a blue veil in which were seen the purple and scarlet colors, the whole ornamented with beautiful forms of angels, so our earth is separated from the heavenly sanctuary by the firmament, or beautiful blue vault, with which God has surrounded our earth, and in which we so often see the lovely purples and scarlets, interwoven with the blue, and in which, could our eyes but be opened as were the eyes of Elisha's servant, we should see myriads of the angels of God.

So, although as worshipers at the heavenly sanctuary, we can now approach no nearer to the throne of God than the court, which is this old sin-cursed earth, yet with the eye of faith we look up to the heavenly curtain of blue, and see it teeming with the radiant forms of the angel ministers, who are sent forth to minister to those who shall be heirs of salvation. And if we will permit ourselves to be purified here in the court, we shall soon be escorted by these angels that excel in strength, through the curtain of blue, to stand with joy in the presence of Jehovah, and to behold with ecstasy the King in His beauty.

Rev. 11: 1, 2 An angel gave instruction to God's people, through the prophet John, to measure the temple of God, but to leave out the court, and measure

it not, because it is given to the gentiles. Yes, this old world, with all its glitter and tinsel, is given to the wicked. The people of God are not to allow their minds to be employed with the things of earth, but are to set their affections on things above, where Christ sits at the right hand of the Father, and whence we look for the Saviour, who shall change our vile bodies, that they may be fashioned like His glorious body. We are not to dwell in this world, and set our affections and desires here, but we are to dwell "in the secret place of the Most High," that we may "abide under the shadow of the Almighty." Thus no plague shall come nigh our dwelling, and we shall escape all these things that are to come to pass, and shall stand before the Son of man. Let us therefore rightly relate ourselves to the court and its services, as well as to the work in the heavenly sanctuary.

A DUPLICATE IN MINIATURE

We find that the sanctuary was thirty cubits long by ten cubits wide, and was divided into two apartments: the first, called the holy place; and the second, called the holy of holies. A beautiful curtain, called a veil, also made of fine-twined linen of blue, purple, and scarlet, and wrought with angel forms, separated the two; while, as has been said, the east end of the first apartment, opening into the court, was closed by a similar curtain, or veil.

That the sanctuary in heaven, where Christ ministers, has two apartments, is proved not only by the fact that Moses, when about to build the earthly, was told to make all things like the pattern shown to him in the mount, but also by the apostle Paul, who says that these on the earth were patterns, shadows, or figures of the true; and he further tells us that each priesthood and covenant has a sanctuary, which he proceeds to describe as having two apartments.

John the revelator speaks of the temple in heaven as "the temple of the tabernacle of the testimony." The testimony is the law of God, which, on the two tables of stone, was kept in the ark in the holy of holies of the earthly temple. "The tabernacle of the testimony" then would be the holy of holies, and "the temple of the tabernacle of the testimony" would be the entire building. Furthermore, as John is given other views of this temple in heaven, he sees in it the seven-branched candlestick, or lamp, the altar of incense, and the ark. The first two of these stood in the holy place of the earthly, while the ark was found in the holy of holies; and all this that appertained to the earthly, was a type of the heavenly.

As the worshiper stood in the court, only the two veils separated him from the throne of God. Since sin is the only thing which can separate a soul from God, these veils must in some way represent sin.

A PICTURE LESSON EVERY DAY AND YEAR

Each of these apartments had a separate and distinct service. In the holy place, there was a daily service, which continued throughout the year; but in the holy of holies, there was a service but once each year, and this service was confined to a single day, and marked the close of the yearly round of service.

Col. 3: 1, 2

Phil. 3: 21

Ps. 91: 1, 2

Ex. 26: 33

Ex. 25: 40

Heb. 9: 9, 23

Heb. 9: 1, etc.

Rev. 15: 5

Rev. 4: 5

Rev. 8: 3

Rev. 11: 19

Heb. 1: 14.

Matt. 24: 31.

Ex. 29: 38, etc. The daily service in the first apartment consisted, first, in services performed for the entire camp, such as the morning and evening sacrifice of a lamb; and second, of special services for individuals who came confessing sin and bringing special sin offerings.

Lev. 16 The annual service in the holy of holies was conducted for those only who had confessed their sins during the year, and were faithful on that last day of the ceremonial year, the day of atonement. On that day, an atonement was made for all confessed sins, which were then placed upon the head of the scapegoat, and it was taken away from the camp; and every one who had not thus disposed of his sins was cut off from among God's people.

We see, then, that the services in the outer, or first apartment accomplished two things: First, the general service gave the entire camp a probationary period covering the entire year; second, the special services for the individual gave to each one who thus confessed his sins, forgiveness for the sins confessed, and carried those sins over to the day of atonement, to be then finally disposed of; while the service once a year in the second apartment, as we have shown, made the final disposition of those confessed sins, and settled the standing of each individual.

The work on the day of atonement in the holy of holies, being a work of final decision, was therefore a work of judgment; hence the *day of atonement* was the *Day of Judgment* in type.

Heb. 8: 5 Since all the services performed by the Aaronic priesthood served "unto the example and shadow of heavenly things," we therefore conclude that Christ, as our great High Priest, must perform a similar work in both apartments

of the heavenly sanctuary, for the whole world, because Christ died for all men. Therefore, when Christ entered upon His priestly work, He did so in the outer, or first apartment of the heavenly sanctuary, and this He did by being made "a priest forever after the order of Melchisedec," and by presenting His own blood in behalf of the human family.

When the Father, after the resurrection of Christ, accepted His substitutionary death, there was secured to every son and daughter of Adam a period of probation, which, in the aggregate, extended from the first sin of Adam down through all the centuries of time, until the great final Day of Judgment.

Then it must be that after the typical service in the earthly sanctuary ended, Christ must fill the place not only of our sin offering, but also of our high priest, and stand continually, ready at all times to present Himself as a sin offering for all who confess their sins and accept Him by faith as their substitute. Thus they are granted forgiveness, and the sins confessed are carried over to the day of final atonement to be blotted out. It must be also that in the Day of Judgment, Christ must enter the holy of holies in the heavenly sanctuary, and there blot out the record of the sins against each one who has accepted Him by faith, and place them upon the head of Satan, the instigator of sin, and the antitypical scapegoat, who must then be separated from God's people forever. Then will the true Israel be eternally free from sin.

Blessed is the man who now knows the joy of sins forgiven, and who will know, when he shall stand before God just as though he never had sinned, the fullness of Christ's atoning sacrifice.

Acts 3: 19-21

Rev. 20: 1

Stop! Look! Listen!

(Continued from page 4)

Protestant, the Buddhist and the Mohammedan. It is not within the true province of the state to decide which of the five hundred denominations of religious belief is right, nor to select a creed from their many dogmas. It is the duty of the state to see that all conduct themselves as good citizens of the state, not interfering with the rights of others. The Reformation has not been sufficient to drive the spirit of religious persecution from the hearts of all men.

Even in this generation, from Siberia has come the wail of suffering of many religious exiles who believed in their right to worship God according to their own conscience, many of them taking the Bible as their standard of faith and practice. Their civil government had taken upon itself to define by law their religious faith and practice. To maintain its governing powers, the state must enforce its laws; and when these people decided to obey God, according to their conscience, rather than men, the state had but one alternative,—either to repeal its religious laws or to execute their penalties upon those who would not observe them.

It is enough to make the head dizzy and the heart sick to think of the horrible persecutions that have come upon the Armenians in this our enlightened day, because they differed from those in power in their religious faith.

A storm cloud is rising in the religious atmosphere, and appearing above the political horizon, in our own loved land of freedom, and it threatens to becloud the sunlight of religious liberty. Religious

bodies are uniting, and as far as possible, are enlisting the interest of secular orders and associations, to secure legislation, both state and national, to compel the observance of the religious practice of Sunday rest. Such a law would be but the beginning of religious legislation and persecution in the United States, as Constantine's edict in A. D. 321 was in Rome.

PHYSICAL REST PLEA A HOAX

The claim that Sunday laws are demanded by nature for physical rest is but an afterthought that has no foundation in nature or practice. Nature demands rest for all living creatures, not on any particular day, but when they are weary; and for the violation of her demands, she enforces her own penalties, without the aid of human legislator, judge, or juror. Sunday laws are impracticable as defining a definite day for physical rest. Constantine recognized this fact, and exempted the country people from the law. Wherever such laws are attempted in our day, a long list of exemptions is made, because the law cannot be applied.

It is immaterial by what title such a law is known, or whether it was enacted at the request of clergymen or infidels, or what penalties are attached. The law is of itself strictly religious in nature and character; it had its origin as a rest day, and obtained its name, from sun worship; it was brought into the Christian church for religious purposes. To enforce it by law is to legalize a church institution and enforce an article of church creed, thereby forming a union of church and state, a thing which no dyed-in-the-wool American wants or will allow.

Sunday laws are destructive of freedom, depriving the private citizen of his right to determine the use of his own time, and his freedom to contract his own labor. Such laws may be made for the wards and criminals of the state, the same as laws appointing their time of meals.


Sunday laws are class legislation, favoring those who believe in Sunday rest as a religious duty, and working a hardship on those who conscientiously believe in the observance of another day as the Sabbath. Though the law may exempt such from its penalties, they are deprived of equal rights and opportunities with others to buy or sell, to employ laborers or themselves seek employment.

Nothing is right that does wrong, and no law is right that deprives one individual of a single right.

If the time or possessions of the individual are found to be necessary for public use, and are so applied, they cannot justly nor legally be taken from the owner without his receiving compensation to their full value. If those who do not need or desire to rest on Sunday are compelled to do so to satisfy others, they are, with no reference to religious considerations, entitled to full compensation for loss of time and damage to their business.

LAW is the foundation of all government, and God's law is the foundation of His government. Therefore if He governs my heart, His law must be my rule of life. M. A. HOLLISTER.

EVERY soul in the church temple should be a living stone—a pioneer, a worker, a soul winner. M.



The Letters of a Stretcher Bearer

The story of a soldier who was burned with liquid fire, and who dreaded the fires of the hereafter.

BY MARGARET WRIGHT-LOCKE

Dear Mother o' Mine:

I am much stronger than when I wrote you last, and the nurse says that I may write as long as I wish to-day; so I will write you of an experience in the battle of the Somme, during the summer of 1916.

The warm summer months brought fierce fighting in northern France. There had been terrific struggles about the villages of Thiepval, Guillemont, and Pozieres; and on a night in August, the brave Australian troops fought hard for a fortification near the latter village. Victory seemed theirs, when from the enemy came the dreaded liquid fire, which sent them rushing, staggering, gasping, back to their own lines.

Upon the field was left an Australian lad, with shattered leg and burning garments. We had been ordered out to fetch in the wounded when the enemy opened fire upon us; and I fell, with a wound in the scalp, but was soon picked up by the stretcher bearers that had followed close behind.

We were carried to the gray ambulance in waiting not far away, our stretchers were placed in position, and the big Red Cross motor buzzed off toward the hospital. As I wrote you before, my wounds were slight; but the lad by my side—how he did suffer! When the men reached him on the field, his garments were still on fire, and that liquid stuff had done dreadful work upon his face.

Not knowing at first how badly he was injured, I inquired, "Suffer much?" With a peculiar gleam in his eyes, he answered, "Yes, but it's no more than I should expect."

"We shall soon reach the hospital," I replied, "where you will receive every care."

"It's good of you to try to console a fellow," came from the tensely drawn lips, "but there is no hope."

When the ambulance swung up the driveway, and his stretcher was carefully removed from its position, he despairingly questioned, "Do I really have to suffer like this forever for the sins of my short life?"

Harrowing are the scenes, and pitiable the cries, to which hospital workers are accustomed; yet with more than usual tenderness was this boy carried up the steps, and a great husky fellow who seldom knew tears, brushed the mist from his eyes, that he might not stumble with his burden. I lay some distance from the lad in the hospital, and left long before he fully regained his reason.

Summer waned; and when autumn leaves fell, many were the broken homes and blasted hopes of the people of northern France. But the big, lumbering, waddling tanks, like mammoth fire-belching creatures, came upon the stage of action; and through their use, the foe was in that section put to rout.

One day the following spring, having obtained permission to visit a friend in one of these small villages which had been recovered from the enemy, whom should I see limping down the street upon a wooden stub, but this poor lad! His face was distorted and scarred with the blue-red marks of fire.

I greeted him with a cheery "Good morning, comrade," told him where I had seen him last, and inquired, "How are you getting on now?"

"Pretty well, now that it's all over with," he replied.

"While you were out of your head at the hospital, your mental anguish seemed greater than the physical pain," said I. "You seemed to be continually tortured with the delusion that you were in eternal torment, which seemed to hold your mind in a relentless grasp, even after the physical causes for such a condition had been removed. Perhaps your mind had been disturbed along these lines of thought," I ventured.

"Ah, that's just it," replied the boy.


Well, mother, I wondered if there was anything I might say to help him, so I ventured still further, "And is your mind settled upon these questions now?"

Then the poor fellow told me all about it. Always of a serious turn of mind, he had listened, a few months before his

injuries, to a discourse by an eminent divine, on the subject of the eternal damnation of the wicked, and never since had he been able to get away from the horrible thought of being forever punished by an angry God. "I can get no peace of mind for thinking on this subject night and day," he told me. "One man's opinion is as good as another's, and who knows?"

"None but the divine Word can settle these questions for us," I replied. Then he repeated to me these lines, which were quoted by that professed servant of Christ, and which had haunted this poor lad, as they have many another:

"Come, O my soul, thy certain ruin trace,
If thou neglect a Saviour's offered grace.
Infinite years in torment thou must spend,
Which never, never, never have an end.
Yes, thou must dwell in torturing despair
As many years as atoms in the air;
When these are spent, as many thousands more
As grains of sand upon the ebbing shore;
When these are gone, as many to ensue
As blades of grass, or drops of morning dew;
When these have fled, as many yet behind
As forest leaves when shaken with the wind;
When these are spent, as many millions more
As moments in the millions spent before;
When all these doleful years are spent in pain,
And multiplied by myriads again,
Till numbers drown the thought, could I suppose
That then thy wretched years were at a close,
That would afford some ease; but, ah! I shiver
And tremble at that awful word 'forever.'"



"The dreaded liquid fire, which sent them rushing, staggering, gasping, back to their own lines."

Oh, mother, it made me sad indeed to hear those lines, and to know that such horrible thoughts are cherished by those who say they love God.

We had reached the place where he was stopping, and we went in, and I told him what "the grand old Book" says of the destiny of those who "obey not the gospel."

I said: "Our God is a God of love. He loved this sin-cursed earth so much that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' If the creatures of His hand who revile and blaspheme His name were permitted to live forever, sin would always exist; but God says He will blot out sin, and it will be known no more. He makes every provision for the sinner to separate from his sins; because sin is to be destroyed, with its originator, Satan. But woe to him who fails to separate from sin, for he will be destroyed by the fire that is to cleanse the world.

"Satan is called the root, his followers the branches; and we are told they will be burned up 'root and branch.' Of the wicked we also read, 'They shall be ashes under the soles of your feet.' Malachi 4: 1, 3. To be reduced to ashes, a thing must be consumed by fire, not continually burning yet never destroyed. God's Word says, 'The enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away' (Psalm 37: 20), denoting extinction.

"Nowhere from cover to cover of God's Word do I see the doctrine of everlasting torment. I know there are texts which may puzzle one, because of the rendering given by many. Take for instance that one in Jonah which says, 'I went down to the bottoms of the mountains; the earth with her bars was about me forever.' Jonah 2: 6. Jonah was in the bottom of the mountains—inside the fish—only three days and three nights. To him, it no doubt seemed forever.

"Just so is the word 'forever' misunderstood in Revelation 14: 10, 11 and Revelation 20: 10. There we are told that the wicked will be tormented 'day and night forever and ever.' Job 26: 10 has it that the present system of day and night will come to an end. Considering this, and that the term 'forever and ever' is oftentimes limited to time on this mundane sphere, and that the wicked are to be 'burned up,'—to be 'ashes,'—surely we are justified in concluding that fire will consume the wicked just before the present system of day and night comes to an end, and those who have not obeyed their Creator will be reduced to ashes.

"It is the same with 'eternal,' 'everlasting,' and 'unquenchable' fire. The fire of hell will not be quenched, for God will not permit it to be. It must consume that upon which it will prey. Sodom and Gomorrah suffered 'the vengeance of eternal fire,' as we read in Jude 7. Peter says they were reduced to ashes. 2 Peter 2: 6.

"Everlasting punishment is spoken of in Matthew 25: 46. This punishment of total extinction will last forever. It is a condition from which the wicked will never awake—one of everlasting death."

Never will I forget the look of relief and joy that swept over the disfigured features of the boy before me, or the pleasure I found, dear Mother, in helping him to see the truths of God's Word.

After reading to him Obadiah 15, 16, showing that the wicked will be "as though they had not been," and Psalm 37: 10—"For yet a little while, and the wicked shall not be,"—I turned to 2 Peter 3: 10-13, showing that the coming of the Lord is to precede the destruction of the ungodly. Then I read some of the precious promises for those who obey and prepare to meet their God.

When I had finished this little sermon, the young man's eyes welled with tears, and he said, "Your ideas conform more nearly to what I knew God ought to be, and what in justice He must do with sin and sinners, than anything I have ever heard before." I told him that was simply because these ideas were derived directly from the Bible, and not from some theologian who thought more of adhering to age-long belief than to taking God at His literal word.

By common consent, we knelt and prayed. I have never heard, nor do I expect ever to hear, a prayer containing more of thankfulness to God for His justice, His eternal love, and His truth as revealed in the Bible. Coming from this soldier, a confirmed cripple, a young man who had long rebelled against the idea of endless torture for the wicked, his simple expression of faith in a merciful God was truly touching.

The text came to my mind, "The goodness of God leadeth thee to repentance." Not the fear of punishment, of slow burning fires, of eternal misery, but the "goodness of God" led this friend of mine to turn squarely about and begin serving Christ in a whole-souled manner.

It is almost dark, mother; and as I am all out of candles, I will close.

With fond love, I am your son,
Edgar B. Benson.

The Complexities of the Human Machine

BY WILLIAM B. HOLDEN, M. D.

THE psalmist says, "I will praise Thee; for I am fearfully and wonderfully made." These words were well chosen, and they are applicable not only to man as a whole, but to every part and every organ.

Let us examine the heart, the little engine that does work equal to lifting twenty tons one foot high every twenty-four hours. The valves of the heart are so fine that you can see through them, yet it keeps up its work for years and years. A slight disarrangement of the valves causes heart disease, but this delicate organ is so fearfully and wonderfully made that with comparatively few of us does it break down. We are living on the borders of destruction all the time, and are not destroyed.

In our lungs, a volume of blood whose surface is equal to the area of a large room comes in contact with the air. The capillaries are so close together that there is scarcely any space between them. Thus from birth to death, this volume of blood is separated from the outside world by only two thin layers of cells. We are right on the borderland of disaster all the while, still we are so wonderfully made that a hemorrhage from the lungs occurs but rarely.

Take our skin for instance. Most of us think it is put on just for appearance. The skin is a wonderful organ. By operation of the skin, our temperature is kept the same, day in and day out, in cold weather or in warm weather. When we are too warm, we perspire. When we are too cold, the blood vessels contract, and the skin is blanched. Our temperature in a healthy condition does not vary two degrees in twenty-four hours. What keeps it so nearly uniform?—The skin. It is the janitor, if you please, of the body. You don't have to scold it for letting the rooms become either too warm or too cold.

The eye is the most wonderful camera you can imagine. Instantly self-focusing! One million nerve fibers in the optic

nerve alone! It is difficult to conceive how the eye could evolve from a tadpole even in millions of millions of years. The mind that made the eye was a great mind, yes, a divine mind.

Consider also the ear. There are twenty-eight thousand cords there that correspond to the different tones and the different pitches. That little organ you could put into a small thimble, is hollowed out of solid bone.

If you should run up to the third floor and back, we should find some interesting things. We should find your face flushed, and you undoubtedly would be perspiring from the exertion. In the first place, the central government said to the muscles of the body, "Run," and you ran. When the muscles began to run, they used more blood, because a locomotive requires more fuel when it is going than when it is standing still. And another center sent up the message, "More air—we must have more air down here." Then some other center said to the heart, "Pump faster." Another center said to the lungs at the same time, "Breathe faster—more air needed down there." And about the same time, you began to be too warm, and something said to the sweat glands, about two million of them: "Sweat a little, all of you. It is getting too warm down here." The entire organism of the body is so nicely adjusted we can scarcely appreciate it.

THE MEMORY IS A MIRACLE

Let me call your attention to that part of the human body which we know the least about, the most wonderful of all, the part that makes us men and women as distinguished from beasts in some respects. That is the wonderful nervous system. We know very little about the brain. There are three billion different nerve cells in the brain. That gives us some hint of the different desires we have, the different ways we have of looking at things. But do we know the organ of the mind? We know only a very little about it.

Here is one illustration: Some of us can think back thirty or forty years, and recall pictures that we have seen. You see the picture of your old home. You get a picture of mother as she sat there. An image was formed in your eye; and in the back of your brain, some of those cells recorded an exact picture of the image in your eye. That picture or image was put in a pigeonhole in your mind. You can recall now some of the very words your mother spoke, and the very tones in which those words were uttered. The organ of hearing was stimulated. Some impression, some change, was made in that portion of the brain that records words.

You can recall the odor of the flowers as you walked up that old path. A special nerve of sense excited another portion of the brain in some certain way, and in those cells was recorded the exact impression that was made upon those nerves of smell. You can feel the hand-clasp, recall the thrill that went through you. The sense of touch in your fingers went up to your brain, and those sensations were recorded accurately there. You went in to supper, and you can almost taste that meal over again. The nerves of taste in the tongue were excited, and the nerves that proceed from the organs of taste, carried the message to the brain. That sensation was recorded there.

Now, after thirty years, you can recall these things; call up the scenes, call up the flavor, call up the thrill of the handshake, call up the sound of the voice, call up the taste of the meal.

This is the process of the memory. We cannot understand it. Still memory is regarded as the lowest function of the brain. All these wonderful living cells in our body, and the wisdom that has been shown in their structure and in their function, ought to attract our attention. We ought to be very careful how we use this body.

It is no wonder that the apostle Paul said: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? . . . Therefore glorify God in your body." Is it no wonder that David said, "I will praise Thee; for I am fearfully and wonderfully made." And he also says, in that same psalm, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."

Faith Is Confidence in God

(Continued from page 8)

Now what in effect is this faith? Let us give a practical answer.

A man is a sinner. By the Spirit, he is convicted of his sins. He becomes repentant. He confesses his sins. Having confessed his sins, what shall he do next?—He must have faith. But how shall he have faith?—He must believe just what God has said.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. Since God is faithful and just to forgive and cleanse when we have confessed, we must take Him at His word. If I confess my sins, then I must believe that God forgives and cleanses, or I make Him a liar. But He is not a liar; "He is faithful and just to forgive."

And I must not hold back because I feel that my sins are so grievous He cannot forgive them. That part of the transaction is not my business. If I confess my sins, "He is faithful and just to forgive." If I have faith in God's word, I know that He can forgive me, I know that it is a righteous act on the part of God. "He is faithful and just to forgive." When He forgives one, then, as this word says, He is just in doing so.

And my feelings have nothing to do with the transaction, though the trans-

"If I give you something, as for example a book, you receive it by the outstretched hand. You do not attempt to take it on your shoulders or on the top of your head, for these are not adapted to the purpose. The hand is the natural organ for the acceptance of physical things. Just so, when God wishes to make us a present of His free grace, His righteousness, faith is the spiritual organ used to accept it from His hand. Faith is the acceptance. Faith is the agreement on our part to cooperate with Him."

action may have much to do with my feelings. Some one has told of a man sitting on a log in a forest with an ax across his lap, and shivering from cold. Impertuned to get up and go to work, he refused, saying, "I will not cut a chip off a tree trunk until I begin to sweat." How foolish! Yet no more foolish than the man who refuses to take God at His word until he feels that he is forgiven. You are not to yield to feelings, but to faith, and by faith rise above feelings. Then you will learn that faith has destroyed one feeling, the feeling of guilt, to give another feeling, the feeling of peace. We must not demand feeling before having faith, any more than we would demand warmth of body before going to work.

God does not say: "How do you feel? As you feel, you are." He says: "Believe Me. Take Me at My word. Prove Me now. Trust Me. Have confidence." And when you take God at His word, you exercise faith.

Neither is faith something you are to see before you trust; it is "the evidence of things not seen." When you say, "I don't see how God does it," you talk nonsense. Faith sees the answer and makes it real. There can be no substitute for faith. "The just shall live by faith"—not by sight, nor by feeling, but by simply taking God at His word.

We are to reckon that what God says is so, actually is so; because if it before was not so, it becomes so when God says so, simply from the fact that His word creates. He calls the things that are not, and they at once exist. He said, "Let there be light," and light was. "He spake, and it was done."

Evolution may need almost unending ages to build a world; but the word of God built it in six days, and each part

came into immediate existence when God commanded. He who knows the philosophy of the word's creative power, does not fear to trust that word, because the word can cause to exist, if necessary, what did not exist before.

BELIEF COUNTED FOR RIGHTEOUSNESS

"God, who commanded the light to shine out of darkness, hath shined in our hearts." The two miracles are alike. God spoke for light to come out of darkness, and it came. God speaks now for that light to shine out of our darkness, and only our stubborn unbelief can prevent it, and then only because God has granted that nothing shall violate the sovereignty of the human will. Even God respects our desires. This is the courtesy of heaven. But when we will with God's will, the result is certain.

Of course, it will be a miracle of divine creative power for God to make us dead to all the foul things in life. But God demands faith in His miracle-working power. He promised Abraham something that was humanly and naturally impossible. But Abraham "staggered not at the promise of God." He said "Amen" to God. He "believed God, and it was counted unto him for righteousness." And when we stagger not at God's promise, but believe Him, He will count our faith for righteousness, because thereby we receive His power to create us anew in Christ.

Faith is that attitude of mind which believes that God means what He says, and says what He means. And so faith is not to argue. Faith is not to question. Faith is to know God so wise He cannot err. Faith is to know God so strong He cannot fail. Faith is to know God so good He cannot lead us wrong.

And that kind of faith will cause us to live in a heaven of peace, no matter what the surroundings may be. That kind of faith will bring justification, not condemnation. That kind of faith will live on earth a life of joy in God, and then live forever with God in joy.

"The just shall live by faith." We are justified through Christ. "There is therefore now no condemnation to them which are in Christ Jesus."

THE Glendale Sanitarium desires consecrated young people to enter the Nurses' Training Course, which will begin August 15.

Through an affiliation, a portion of the nurses' time will be spent in the White Memorial Hospital, Los Angeles.

Write at once for application blank and information to the Superintendent of Nurses, Glendale Sanitarium, Glendale, California.

BIBLE MOTTOES, size 12 x 16. Don't fail to send for some. 200 \$10, 1,000 \$40, express prepaid. They are beauties. We are also headquarters for that fine vegetable cooking oil. 5 gal. can \$10.50, 15 gal. \$31.00. Quick shipments our motto. A. J. Iden & Co., Nevada, Iowa.

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.

Dangers from Tobacco

A REPORT in a recent Wall Street Journal says: "The annual statement of the American Tobacco Company for the year ended December 31, 1918, is easily one of the most remarkable industrial reports made public so far this year. After allowing for the most drastic of taxes, there remained a surplus of \$40,242,400 common stock of \$33.42 a share. This is eight dollars a share better than the previous record after taxes, and on the same basis as previous statements, is approximately \$25 a share."

The Journal furthermore informs us that the sales from this one tobacco company ran close to \$145,000,000, as compared with a little less than \$90,000,000 for the previous year, or a gain of more than sixty per cent. The men who are commercially interested in the sale of tobacco may greatly rejoice over this showing; but to the individual who knows what this means to the nation and to the world in general, such facts are truly appalling.

"Tobacco heart" and other evidences of weakness and degeneracy were among the things very prominently revealed in the examination of our young men for the army. What tobacco is doing for our race is one of the most insidious evils of this day; for the use of tobacco is well-nigh universal among men, and is increasing alarmingly among women. And while the practice is so general, and while, as the figures of the American Tobacco Company show, it is so greatly on the increase, yet the people generally are asleep to the danger. You find even ministers of the gospel who are slaves to the "weed." And we know of but one church that makes the use of tobacco a test of membership.

Christ says, "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Again and again throughout the Bible is the promise made to the overcomer. We must overcome sin, and all of the appetites of the flesh that defile, if we are to stand with God, immortal in glory. And how can men professing the name of Christ, allow themselves to be content with coming short of the complete overcomer's victory?

Shelter from the Pestilence

A DISPATCH from Paris states that during the month of February, 113,000 persons, or about eleven per cent of the entire population, died in Petrograd. The authority for the Paris dispatch is the statistics of the Russian police.

An American who left Moscow on February 12 says that 4,000 people were dying there daily. The conditions, it is affirmed, are similar to those in Petrograd. Spotted fever, typhoid fever, and small-pox are the diseases spoken of as taking the lead in these wholesale fatalities. It is affirmed, in the dispatches, that "all the hospitals are crowded and the mortality is increasing daily. The bodies of the dead are collected in big wooden cases and emptied into large graves, the cases being returned to the hospitals, filled again, and the process repeated."

More and more will we be impressed with the Saviour's prediction concerning these times, that "nation shall rise

against nation, and kingdom against kingdom; and there shall be great earthquakes, and in divers places famines and pestilences; and there shall be terrors and great signs from heaven." Luke 21: 10, 11.

Our old earth is groaning under its weight of despotism, injustice, and sin. And the Lord foretold it all. But when we know the significance of what we see about us, much of the terror is taken away. And if, in addition to knowing the significance, we accept the salvation



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These Japanese troops are enjoying an enthusiastic send-off given them by their friends and relatives. They are on their way to Siberia to take part in the campaign against the Bolsheviks.

there is in Jesus Christ, and prepare for the great future, then all the terror is gone, and there remains an indescribable joy and contentment that every soul is urged to seek for and obtain. Pestilence is following pestilence, calamity succeeds calamity; but our God has a haven of security for every one who will seek and obtain it. Do not allow yourself to be shelterless in this the world's greatest time of trouble.

We Know Through Faith

God bids the prophet assert His creative power, in the following language: "Thus shall ye say unto them, The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens." Jeremiah 10: 11.

The Bible sets forth the fact clearly that God created the heavens and the earth, and by faith we may certainly know that this is true. It is "by faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear." Hebrews 11: 3.

The individual who does not know the faith which God inspires may not be able to understand how we know that our God framed the world by His word; but he who has experienced the divine power of conversion from sin knows, from a living experience, that God actually creates. There is creative power in His word. The evolutionist would have us believe that the world slowly evolved from nothing; but the Christian knows, from an ever living presence that has come into his life, that God, just as the Scriptures so plainly teach, creates by His word. We may try to reason these things out, and be ever in continual perplexity. Or on the other hand, we may accept God's plan, and by faith, followed by a personal experience, have a definite knowledge of the whole creative process.

Airplanes Without Pilots

FROM Fort Worth, Texas, under date of March 24, the information is given out that Secretary Baker disclosed in an address, that an airplane had been sent one hundred miles through the air without a pilot. This was one of the inventions that was practically perfected and was about to be put to use when the armistice was signed. The airplane, though without a pilot, was so well guided that it effected its landing at the given point one hundred miles distant quite as accurately as would a shell from a well aimed cannon at a twentieth of that distance. It is easy for the imagination to picture what such airplanes loaded with high explosives could do when directed at distant cities, fortifications, and camps.

Secretary Baker referred to this great invention in describing the possibilities and horrors of future wars unless they can be averted through something like a League of Nations.

When a person contemplates the possibilities of the future in the field of war, he cannot wonder that the world leaders to-day are seeking for some combination or society of nations that will make war impossible. But all such combinations depend upon the weakness and insecurity of selfish humanity.

We have a sure haven. We may trust in the eternal and infinite God, who not only is a God of love, but who also loves justice and mercy. He will afford us secure protection against the bursting storm of satanic fury. Seek Him. His is the only place of definite security and peace.

The Methodist Centenary Campaign

OUR friends of the Methodist Episcopal Church have extended the plan of their centenary campaign. At first, it was proposed to raise within the Methodist Episcopal Church \$80,000,000 during the next five years, \$40,000,000 to be expended in this country in church extension work, and \$40,000,000 to be expended in foreign, non-Christian lands. They have now added \$25,000,000 for "rehabilitation of churches, missions, hospitals, and schools in the war area of Europe." The campaign for the raising of the \$105,000,000 will culminate "in a grand jubilee celebration at Columbus, Ohio, from June 20 to July 7, in commemoration of the founding, in 1819, by John Stewart, of the first Methodist mission." Stewart, who was a converted Negro, labored for the American Indians. Such a great missionary campaign as is proposed, cannot fail to result in an untold amount of good. \$105,000,000 would not seem to be an unduly large sum for the great Methodist Church to raise in five years.

A CHRISTIANITY that does not give whole-hearted, unselfish service to our fellow beings about us is not modeled after the fashion of Him who came after that "the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matthew 20: 28. The devoted life of unselfish service is the only life of the Christian, and it is the one life that brings true joy to the soul.