

Signs of the Times

VOLUME 46

MOUNTAIN VIEW, CALIFORNIA, JUNE 17, 1919

NUMBER 24

A FUTURE BATTLE GROUND

Will All Nations Be Involved?

By ARCHER V. COTTON

THE battle ground of the churches during the next ten years will be on the field of the Christian Sabbath. "It is the greatest church problem of to-day and to-morrow." Thus reads a circular letter sent out by the Lord's Day Alliance. And it quotes Marion Lawrence as stating, "You are right, without the Sabbath, everything else goes."

At a general assembly of the Presbyterian Church North, held last year, the question of stricter Sunday observance was given prominence, resulting in the adoption of the slogan, "Sunday observance as a battle ground of the churches for the immediate future."

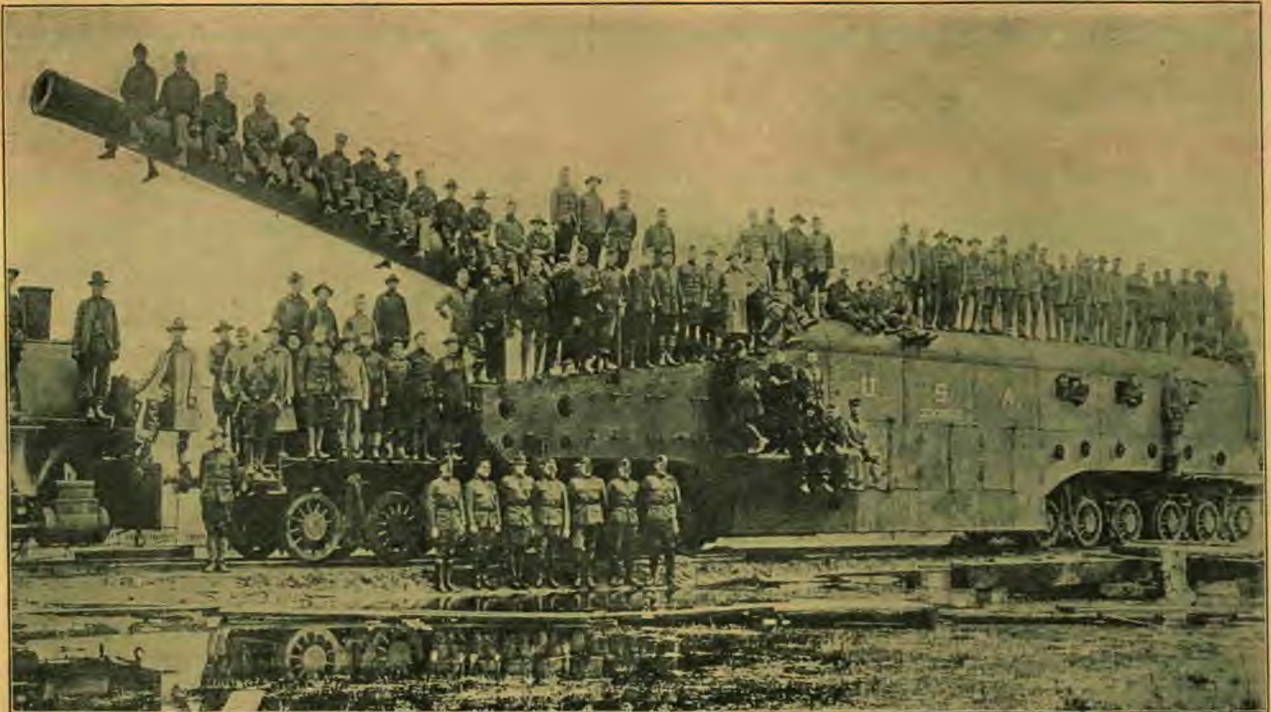
Last November, the Lord's Day Alliance held a mass meeting in New York. There were present speakers of international reputation, including the Hon. Josephus Daniels, secretary of the navy. That meeting concluded that "the problem of Sabbath [Sunday] desecration will constitute one of the greatest problems of reconstruction."

In harmony with these declarations, the Lord's Day Alliance, which officially represents about twenty Protestant evangelical

denominations, has begun the raising of a huge fund to finance a nation-wide campaign to bring about stricter observance of Sunday. And as a part of this program, it has decided to hold its thirty-first annual convention at the national capital December 11-14, 1919. Plans have already been started for making this series of meetings in Washington of national significance; and ministers and other representatives of many denominations and associations will arrange to be present.

It is a matter of deep significance that since the signing of the armistice, there has been a manifest desire and purpose on the part of the religious elements of the nations to bring about a closer affiliation. The choosing of Sunday becomes a common ground upon which nearly all the religious bodies can unite.

The recent sailing from the shores of America of a deputation of three Episcopalian bishops with the avowed purpose of laying before Pope Benedict at Rome a proposal for effecting a world league of churches, is also portentous of a possible union of the Roman Catholic and Protestant churches. It is true the deputation, on its audience with the pope, did not succeed in gaining his coöperation; but their purpose in meet-



U. S. Official—Underwood
One of the American fourteen-inch railway guns that helped decide the issue of the war. The astonishing development in weapons of destruction has been one of the marvels of these last years. This huge gun was photographed just before it was to be disassembled for shipment to the States.

ing him is none the less significant. Other advances may be made in the future with different results.

What does all this agitation about church union and Sunday observance mean?

Sunday as a religious institution is a creature of the Roman Catholic Church and a badge of its authority. This the Church itself most willingly attests. Yet, though it is an heirloom of the Catholic Church, Protestantism clings to it just as fondly as the Catholic Church ever did. Consequently, in standing for a stricter observance of Sunday, Protestants unwittingly render homage to the Catholic Church; and the latter, of course, stands ready at any time to lend assistance in bringing about a stricter observance of that day.

NO MAN MIGHT SELL

Furthermore, this agitation means that prophecy is nearing its fulfillment; for the Bible points out that we may expect the strict enforcement of Sunday observance. Concerning a power working against God, outlined in the thirteenth chapter of the Revelation, we read: "He causeth *all*, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Verses 16, 17.

Those who choose to obey God and Him only will be distinguished by strict adherence to "the commandments of God." Revelation 12: 17. In fulfilling all these commands, they will accept and keep the literal seventh day of the week as the Sabbath, holy to God.

On the other hand, those who refuse to obey God, will be distinguished by definitely casting to one side God's commands. In no way will this disregard for His law be more strongly revealed than by accepting and honoring a substitute for the seventh-day Sabbath. And no one acquainted with this situation needs to be told that this substitute is Sunday.

On the strength of the prophecy above quoted, we may look for the time to come when a power will endeavor to compel *all* men to turn from God's law and His day and accept man's law and *his* day. Friend, I leave you to judge, from current events, whether such time is approaching or not.

PERSECUTED BUT VINDICATED

The churches make no mistake in calling the stricter observance of Sunday the battle ground of the future. Every man, woman, and child who stands upon the true Protestant ground in keeping the seventh day of the week, commonly called Saturday, will have to stand with face as of flint against opposition. They will have to meet all attacks with a "Thus saith the Lord" and "It is written."

But of those who prefer the Word of God despite resultant persecutions, the

Scripture says: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." "And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Revelation 14: 12; 15: 2.

LET us come empty-handed to the sacred Word, ready to be filled. Let us at the door of investigation lay down all preconceived ideas and opinions of our own, and accept the thoughts of our



THE RELIGION OF "I"

And Why It Is Always a Failure

By Meade MacGuire

A STORY is told of a Russian student who once stole some goldfish. He took them home, and, in order to conceal the theft, placed them in a small tank beneath the floor. They died; and from that tank of decaying fish sprang a terrible pestilence, which spread sickness and death over a wide territory. The student himself, after a lingering illness, recovered, but remained a deformed and helpless cripple for life.

Suppose, for illustration, that the student was arrested, tried, and condemned to death for his crime. But he has a benevolent and faithful friend who comes forward and offers to die in his stead. The offer is accepted and the friend is executed. The student is no longer condemned by the law. It has no claim upon him. He is free; but the awful effects of his sickness remain. He is still deformed, crippled, helpless.

So it is with sin. Christ died on the cross as a full and adequate substitute for every sinner.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Romans 5: 12, 18.

But when the sins were atoned for and the demands of the law fully met by the death of Christ, man was still deformed and crippled and helpless from the effects of sin.

Had Adam always obeyed God, obedience would have been as natural as

Maker. Shall we cease searching the sacred page to find club texts with which to drive our points into the minds of others? And as we search the Scriptures, if we see that our cherished opinions do not harmonize with that Word of truth, let us not misinterpret or wrest or garble, but throw open our minds and hearts to receive the light of truth. "The grass withereth, and the flower thereof falleth away: but the Word of the Lord endureth forever." "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby." 1 Peter 24, 25; 2: 1, 2. ORVA LEE ICE.

breathing. But having yielded to sin, he came under its dominion. He was enslaved by it. His nature was changed, so that it was now natural to commit sin rather than to do right. His moral faculties were paralyzed, his spiritual senses benumbed.

EVERY THOUGHT DEGRADING

The appalling condition to which the world had come at the time of the Flood is thus described: "God saw that the wickedness of man was great in the earth, and that every imagination [purpose and desire] of the thoughts of his heart was only evil continually." Genesis 6: 5.

Even when, through the quickening influence of the Holy Spirit, man sees the loathsome nature of sin, and longs for deliverance from it, he finds himself helpless in its grasp. The Scripture says: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6: 16.

Having once yielded to sin and come under its dominion, no human being has power to set himself free. This is where a vast number of people fail. Having accepted justification from the condemnation and *penalty* of sin, as wrought out by the death of Christ, they attempt to set themselves free from its *power* by their own efforts. But as certainly as God alone has power to free men from the *penalty*, He alone can deliver from the *power* of sin. This great delusion that man can and must, to a greater or

(Continued on page 12)

THE SIGNS OF THE TIMES WEEKLY

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

A. O. TAIT, Editor

A. L. BAKER, Assistant Editor

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



Should we condemn a man who loses his life while trying to save others?

Is God's Son an Efficient Life-Saver

Did Christ die "in our stead," or only "on our behalf"?

By LUCAS A. REED

THERE have been two schools of Christians in the world all through the gospel age. One holds tenaciously to the literal interpretation of the gospel message that Christ is made the substitute for man. The other maintains that Christ's life and death are purely a moral picture or example, for man. This last idea has been definitely expressed quite recently by the Rev. Edward Cummings, of the South Congregational Church of Boston, in an address on "A Religious Program for To-Day," delivered before the Free Religious Association in the same city. Appearing with four other speakers, representing three denominations, he said:

"The religion of the cross is a failure. I believe the Christian world is tired of it. The cross was a great mistake, a woeful tragedy. How much better it would have been if the Master could have gone on unfolding truth to the world and clearing the old doubts and misconceptions which have given the world such endless difficulty!"

It is marvelous how much of the Bible one must disregard, or go contrary to, in order to accept the position taken by the Rev. Edward Cummings and all those who agree with him. Assuming that the cross is a dismal failure, there is no possible explanation why God should accept, as He did, Abel's offering of blood, and refuse Cain's bloodless offering. Granting that Christ really did die as man's substitute, we see that Abel, by his offering, expressed faith in Him who some day would shed His blood for man. And this is the only explanation worthy of the name for all those rites and ceremonies, and bloody sacrifices of bulls and goats and lambs, that ended with the sacrifice of the Son of God.

AN EMPTY SHELL

As Bishop Trench has said: "If Christ is only the Lamb of God because of His innocence and purity, and not because of His sacrificial death; if He takes away the sin of the world only in summoning and enabling men to leave off their sins, —all bonds between the New Testament and at least the Levitical sacrifices of the Old are broken. These last point to nothing. They are a huge husk without a kernel; types without their antitype; shadows, but not the shadows of the true; and thus, with no substance follow-

ing, a promise without a performance, an elaborate, enormous machinery for effecting nothing."

Plainly and explicitly are we told, over and over again: "Christ died for the ungodly." Romans 5: 6. "Christ died for us." Romans 5: 8. He was made "sin for us." 2 Corinthians 5: 21. He was delivered up "for our offenses." Romans 4: 25. And thus He "by the grace of God" tasted death "for every man." Hebrews 2: 9. God sent His Son a propitiation "for our sins." 1 John 4: 10. This appointment dates back to the eternal counsels of God, who counted His Son a lamb slain, "from the foundation of the world." Revelation 13: 8.

ASSERTION NO ARGUMENT

Therefore Christ has been manifested to a putting away of sin, through "the sacrifice of Himself." Hebrews 9: 26. Christ gave Himself *in our place*, that He may redeem us from all iniquity. Titus 2: 14. Christ "gave Himself a ransom in place of all." 1 Timothy 2: 6. Christ *bought us off* from the curse of the law. Galatians 3: 13. Christ gave Himself *in our place*, "an offering and a sacrifice to God." Ephesians 5: 2.

For while we were yet weak, in due season Christ died *for* ungodly men. Romans 5: 6. The significance of the word "for" in this and kindred texts has been very thoroughly commented on by another writer, whom we will quote:

"The preposition 'for,' *hyper*, used in this sentence, 'He died for ungodly men,' and found four times in these three verses [Romans 5: 6-8], usually means 'in behalf of,' but often, as here, takes the same sense as the preposition *anti*, 'in place of.' The preposition 'for' in this verse not only means 'in our place,' which is all that *anti* could express, but connotes also Christ's compassion in this substitution of Himself 'in our behalf.' Christ's death was not only in our behalf, but it was in our place. That is, it was not only sacrificial and redemptive, but it was vicarious and substitutionary. The sense here, 'in our place,' is absolute, un-

equivocal. This point is so fundamental in certain passages in the Bible that I take a large space to put it beyond dispute, if not beyond cavil.

"Bishop Colenso, in his comment on this verse, taking the opposite position, says: 'Once for all, let it be stated distinctly, there is not a single passage in the whole of the New Testament which supports the dogma of modern theology that our Lord died for our sins, in the sense of dying *instead of* us, dying *in our place*, or dying so as to bear the *penalty* of our sins. It is often said that He died *for us*, He died *for our sins*; but the Greek preposition *hyper* here rendered by "for," never, in any single instance, means "in our stead," but "on our behalf," as in this passage.'

"So far, Bishop Colenso; though why he should say 'the dogma of modern theology,' passes all understanding. Christ's substitutionary death was the only form of dogma in the first ages. But Colenso's Greek is as much at fault as his theology, or his creed. He has spoken without the book.

"There is extant in classic Greek a famous mythological drama by Euripides, the 'Alcestis' (B. C. 438). The motive of this drama is the wifely devotion and self-sacrifice of Queen Alcestis in dying in place of her husband, Admetus. The king had obtained from the fates the gift that when his time came to die, he might have a double length of life if he could find a voluntary substitute. Of all his friends, Alcestis, wifelike, was the only one who consented to die in his stead. Now, in this drama, Euripides uses several prepositions, in connection with the verb 'to die,' in the sense of 'in stead of,' —*pro* fourteen times, *anti* eleven times, and (which is the salient point now) *hyper* five times, as follows:

"Verse 155. 'How could a wife more honor her husband than in being willing



Was this hand pierced simply as a moral example for you and for me?

to die for [in place of] him?"

"284. 'Though it is in my power not to die, I die for thee.'

"682. 'I am not under obligation to die for thee.'

"690. 'Do not thou die for me.'

"700. 'Thou wilt persuade thy wife to die for thee.'

"Other instances, equally explicit, from the classics could be quoted. In the New Testament this sense of the word is often required by the connection."

For example:

"If one died for all, then were all dead." 2 Corinthians 5:14.

"We pray you in Christ's stead, Be ye reconciled to God." 2 Corinthians 5:20.

Him who knew no sin He made sin for us. 2 Corinthians 5:21.

I keep Onesimus with myself, that in thy stead he may minister to me. Philemon 13.

There can be no question that the expression in Romans 5:6, which we have quoted, and many more, some of which we have given, mean plainly that Christ is our substitute.

NOT A FIGURE, BUT A FACT

Indeed, in the sixth of Romans, it is plainly shown that the death, burial, and resurrection of Christ are all vicarious. When once we accept Him as our substitute, the statements that we were crucified, that we died, that we were buried, and that we were raised, with Him, are all taken, not in any figurative, mystic, or mere ethical sense, but as literally as were His death, burial, and resurrection. It is not for us if we spurn it, but only if we reckon it thus. Romans 6:11, 12.

Was Christ crucified? We were crucified with Him. Romans 6:6.

Did Christ die? We died with Him. 2 Timothy 2:11.

Was Christ buried? We were buried with Him. Romans 6:4.

Was Christ raised? We were raised with Him. Colossians 2:12.

All that Christ did was for each and every one of us. It is not to be forced upon us. God wills it, Christ wills it, and it will be sweetly true for us when we will it. "Whosoever will." Let him that thirsts come.

Nothing has ever convinced the world of forgiveness like the cross of Christ. Though that cross be "a woeful tragedy," it is not a "failure," though the Rev. Mr. Cummings says it is; for that cross melts hard unbelief as the sun melts ice. It brings a warmth of joy into the human heart as the sun awakens the springtime upon the earth. The message of the cross is the most peace-giving yet stimulating message in all the world. In the incarnation of Christ, and in His atonement upon the cross, Christ became in fact our substitute.

SIN INEXCUSABLE

Every man has sinned. "All have sinned, and come short of the glory of God." Romans 3:23. But sin cannot be excused; it is the inexcusable. As another has said, if sin could be excused, it would cease to be sin. Sin is that for which no good reason can be given, no real excuse made. Nor can it be disposed of by any mere setting aside. Every transgression and disobedience must receive its "just recompense of reward." Hebrews 2:2. The sinner unforgiven must perish. John 3:16.

The many sacrifices of the Old Testament and the one sacrifice of the New plainly show that sin shuts a man away from God. No sinner in his sins can possibly have fellowship with Him. No person under the Levitical economy could approach the sanctuary, where God by His Shekinah dwelt, unless he approached through the death of his sacrificial offering.

It is plain, then, that every man by nature is utterly and hopelessly defiled



FROM SINAI TO CALVARY

*I looked to Sinai's mount afar,
And there on Horeb's height I saw
Where from His fiery judgment bar
God spake to man His holy law;
And written on the tablet of my heart
That law became of my own life a part.*

*Within the citadel of my soul,
Invulnerable to foes without,
An impious spy of the tempter stole,
Disguised well in the garb of doubts
What need had I, so honorable and good,
Of sacrificial death, atoning blood?*

*He who compassionately had led,
And kept me in the narrow way,
Left me to my impotent self instead,
That I might learn how weak my stay
When I the Holy Spirit's power had lost,
Sore buffeted by sin, and tempest-tossed.*

*As Babylon in her fateful hour
The guardian gates left open wide,
My armorless soul soon felt the power
Temptation brought in surging tide.
Then faith I sought anew, with many tears,
And cried aloud, from out my doubts
and fears:*

*"Lord, take me to Calvary's sacred steep,
And lead me to the cross, that I
May there with penitent murmurs weep,
And contrite, bow the knee and die—
Die unto sin, henceforth in Thee to live,
My life, my all, for perishing souls to give!"*
SAMUEL J. TOWNSEND.



and guilty before God. And it is also clear, through this, that unforgiven sin is an absolute and impassable barrier, separating the soul from God. The sacrifices also show that every man's sin must be atoned for; it must be expiated and pardoned before God can accept him. And the fact that the animal for the sacrifice, and its preparation, were plainly and explicitly chosen and commanded by

God, demonstrates the utter inability of any sinner to provide any atonement of his own for his sins. As Abraham said, God provides the lamb for the burnt offering. And this last brings us to the fact that God, in infinite and wondrous love, has provided and bestowed a substitute that meets man's nature and satisfies the law in righteousness.

Since man has sinned, and the wages of sin is death, either man must die for his sin, or a proper substitute must die in his place; for the sin demands expiation. Christ is man's substitute. Christ's death is not a figurative sacrifice, that is to say, a moral example; for the Old Testament has figurative and shadowy examples of which Christ is the reality.

IS VOLUNTARY SACRIFICE BLAME-WORTHY?

But some may say that it is unjust for the innocent to suffer for the guilty. The answer to this is, that if the victim be voluntary, and a fit substitute, before the law, for the guilty, the ends of justice are fully met. If we condemn the sacrifice of Christ, we must also condemn the sacrifice of every noble soul who has given his life for his fellows. Or if we praise such sacrifices as men make for their friends, we must more than praise the sacrifice of Christ for those who were openly and avowedly His enemies. And if we should condemn the sacrifice of some Jim Bledsoe who gives himself at the helm of a burning ship, "till the last galoot's ashore," the very instincts of humanity would rise up against us, and cry out our selfishness. And those very same instincts of humanity forbid our carping at or criticizing the sacrifice of Christ, the noblest deed in all the annals of history.

There is no shadow of injustice for Christ, because His sacrifice was not forced. The gift of Himself was voluntary and fully acceptable to the law, and the results of His sacrifice will more than justify the offering of Himself. "He shall see of the travail of His soul, and shall be satisfied." Because of His humble death upon the cross, God "highly exalted Him, and gave unto Him the name which is above every name." Philippians 2:9.

Therefore this gospel of the cross is not like a hammer to break the ice, but like a sun to melt it and make it flow a veritable river of gratitude.

When men pardon criminals, the crime stands unpunished, and the stain of the man's guilt cannot be blotted out. But when God forgives us our sins, the penalty of the transgression is met by the death of Christ, and the stain of guilt is canceled through His perfect life imputed to us. This is the vast difference between God's forgiveness for sin and man's pardon for crime.

*"His cross, like a far-seen beacon, stands
In the midst of a world of sin;
And stretched out are His bleeding hands
To gather the wanderers in."*

Christ spared not Himself. He lived for us; and when He died, He died as our representative.

A little boy, fleeing from a bee, ran to his mother. The bee, following, stung the woman severely on the arm. The mother showed the boy her arm. She pointed to the place where the bee had

(Continued on page 14)



HUMANITY'S SUPREME LACK

"There is nothing, absolutely nothing, that will take the place of love."

By R. D. QUINN



A LAWYER once asked Christ the question, "Master, which is the great commandment in the law?" Jesus answered, "Thou shalt love." "The fruit of the Spirit is love." "Love is of God." "God is love." "Thou shalt love." God will have a loving company. "Here are they that keep the commandments." "This is the love of God, that we keep His commandments," for love is the fulfilling of the law. Those who have love have their Father's name and their Father's loving and forgiving character.

The supreme question thrice asked Simon, the Galilean fisherman, "Lovest thou Me?"—Do you love Me?—must be driven home upon all our hearts with tremendous power. John the revelator, looking down to this time, wrote, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," "and the nations were angry."

So to meet the power and deception of the enemy, the Lord would set forth in this time the greatest of all miracles, the love of God, which is manifested in the keeping of the commandments of God. That young man who came to Christ and asked what he might do to inherit eternal life, professed to have kept all the commandments from his youth up. He was apparently a most exemplary young man and an earnest Christian; and Jesus, "beholding him loved him." Yet He said to him, "One thing thou lackest." That supreme thing was love. The young man "was sad, . . . and went away grieved."

CHRISTIANITY MORE THAN A CREED

One has well said: "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. The same danger still exists. Many take it for granted that they are Christians simply because they subscribe to certain theological tenets; but they have not brought the truth into their practical life. They have not believed and loved it, and they have not received the power and grace

that comes through sanctification of the truth. But if it does not make them sincere, kind, patient, forbearing, and heavenly-minded, it is a curse to its possessors, and through their influence, a curse to the world."

"The heart of him who receives the grace of God overflows with love for God. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God.

LOVE IS PEERLESS

"The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother in kind, encouraging words. An angel presence is in the home. The life breathes a sweet perfume which ascends to God as a holy incense. Love is manifested in kindness, gentleness, forbearance, and long-suffering. The countenance is changed. Christ abiding in the heart shines out in the faces of those who love Him and keep His commandments."

If we are sincerely seeking love, Christ will not leave any of us in any self-deception as to whether we have it or not. The thirteenth chapter of 1 Corinthians is the great love message. In the first three verses of this chapter, Paul contrasts charity, or "love," as in the Revised Version, with five things that were held in great esteem in those days, and that are held in great esteem to-day. He says that no one of them, nor all of them together, will supply the lack of love. The gift of tongues as displayed on the Day of Pentecost in the highest conceivable form,—tongues of angels as well as men,—without love, would be only a brazen noise. Man regards the eloquence of the speaker, or the outward appearance, but God "looketh on the heart."

The gifts of the Spirit are next mentioned, and they are greatly to be desired; but the *graces* of the Spirit far more, as that is the "more excellent way." 1 Corinthians 12:31. So the gift of prophecy without love would be simply nothing. Faith comes next; but though the mountains disappear before your onward march, you are a cipher without love. The fourth thing with which love is contrasted is magnificent giving. But "if I bestow all my goods to feed the poor, and . . . have not love," I am as nothing. How many false hopes this annihilates! The fifth thing, the brave martyrs marching to the stake, the body burned; but having not love, it profits nothing. There is nothing, absolutely nothing, that will take the place of love.

Have you such love?

Read Paul's love message in the rest of this thirteenth chapter of 1 Corinthians. "The love of Christ" which "constraineth us" (2 Corinthians 5:14), without which we would all perish, endures injury after injury, wrong after wrong, slander after slander, and still keeps right on loving and forgiving and forgetting. Love never fails. Of all the graces of the Spirit, love is the greatest. "And above all these things put on love, which is the bond of perfectness." Colossians 3:14.

"According to the late Earl Grey, governor-general of Canada, the bloody struggle across the seas came because love was driven from the hearts of men, and materialism took its place. Therefore his farewell to the world was, 'There's nothing can help humanity—I'm perfectly sure there isn't, perfectly sure—except love. Love is the way out and the way up.'"

"THE fear of the Lord is the beginning of knowledge." Proverbs 1:7. By acquiring earthly knowledge, some think to gain a treasure; but by laying aside the Word of God, they sacrifice a treasure worth everything else. In acquiring knowledge, let us begin at the beginning. "The fear of the Lord is the beginning."

ORVA LEE ICE.



The Kingdom of Mankind and the Kingdom of Nature

BY ANDREW C. GILBERT



"FEAR not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

Several kingdoms are revealed in the Scriptures, among them the kingdom of mankind and the kingdom of nature. The former embraces the moral; the latter, the material. Both are the creation of extrinsic power; and that power is from God, through and by His Son, who is our Lord and Saviour. (Colossians 1: 16; Hebrews 1: 2.) Both these kingdoms became subordinated to the tyrant sin through deception, and since that time, have been the objects of redemption through Jesus Christ. (Ephesians 1: 9, 10.)

The tragedy of Eden deprived man of his citizenship in the kingdom of grace. It reduced his high standing in the kingdom of mankind, and completely dispossessed him of his kingship in the kingdom of nature. The kingdom of grace closed its doors to the kingdom of mankind ("drove out the man"—Genesis 3: 24), and the kingdom of nature was deprived of its splendor ("cursed is the ground;" "thorns also and thistles shall it bring forth to thee"—Genesis 3: 17, 18). All appeared dark, hopeless, lost; for the Lord God placed at the entrance to the Garden of Eden cherubim, and "a flaming sword which turned every way, to keep the way of the tree of life." Genesis 3: 24.

But not for long was despair to enslave the heart of man. Not for long was nature's realm to sigh without hope of deliverance. The kingdom of grace, introduced a remedial system, the object

of which was to reclaim and restore that which was lost, both of man and of nature. The representative and agent of this kingdom of grace was Jesus Christ. He was sent from heaven to earth with plenipotentiary powers. (Luke 19: 10.) Through Him was opened once more the door of the kingdom of grace for the redemption of the kingdom of mankind; and because of this, the kingdom of nature is to return to its original perfection and beauty. (Micah 4: 8; Romans 8: 19-26.)

The process of reclamation is governed by the constitution of the thing to be reclaimed. That is to say, in the redemption of the soul of man, there are involved certain elemental principles which are not required and cannot be operative in the redemption of the earth—the home of man. Nevertheless, in both cases, it is the kingdom of grace that proffers the restoration.

Man is endowed with the power of choice. If he desires to become again a citizen of the kingdom of grace, and enjoy its benefits, he must exercise his power of choice in that direction. As to the redemption of nature, if it blooms again with primeval purity and sublimity, and comes again into harmony with the kingdom of grace, it becomes so only by the direct and absolute intervention of the Creator. Here no choice is involved.

Some claim that the kingdom of mankind is rising to its goal of perfection by means of inherent effort, or by the process of evolution. We are willing to grant that there is involved in the remaking of man an element of evolution; for the person who accepts the privileges of mercy and grace through his only Saviour, is "changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Corinthians 3: 18. He is making progress ever upward, not in himself, by himself, but by his coöperation with the plan that offers salvation from sin. This kind of evolution, however, has no kinship whatever with those pestiferous doctrines of pantheism, theistic evolution, and absurdities commonly paraded before us from both pulpit and press.

The kingdom of nature, animate and inanimate, is reclaimed and restored by extrinsic power directed and applied by the supreme and unconditioned will of Jehovah. It mechanically responds to

the omnific word of Him who made the heavens and their hosts by the breath of His mouth; who "spake, and it was done;" who "commanded, and it stood fast," Psalm 33: 6, 9. Evolution finds not the slightest privilege to assist in this stupendous act of making a world. Even man redeemed from iniquity to perfection, the masterpiece of the divine Sculptor, has nothing to do with respect to the transformation and re-creation of his everlasting abode.

For when the kingdom of divine grace shall have finished its work of restoration in the kingdom of mankind, then will be presented to the "little flock" the kingdom of nature in all its Edenic glory and purity of perfection. Then will be brought to pass the condition pictured by John the revelator, when throughout God's vast domain will sound forth again the sweet song of peace and harmony, because the kingdom of grace has conquered in the conflict with sin; because it stooped to raise the fallen human race, and offered to the ransomed a "new heaven and a new earth." Revelation 4: 11; 5: 12, 13; 21: 1.

Ten "God Forbids"

1. "WHAT if some did not believe? shall their unbelief make the faith of God without effect? *God forbid*: yea, let God be true, but every man a liar." Romans 3: 3, 4.

2. "Is God unrighteous who taketh vengeance? . . . *God forbid*: for then how shall God judge the world?" Romans 3: 5, 6.

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

4. "What shall we say, then? Shall we continue in sin, that grace may abound? *God forbid*. How shall we, that are dead to sin [baptized believers], live any longer therein?" Romans 6: 1, 2.

5. "What then? shall we sin, because we are not under the law, but under grace? *God forbid*." Romans 6: 15.

6. "What shall we say then? Is the law sin? *God forbid*. Nay, 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.

7. "Was then that which is good made death unto me? *God forbid*. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual: but I am carnal, sold under sin." Romans 7: 13, 14.

8. "What shall we say then? Is there unrighteousness with God? *God forbid*." Romans 9: 14.

9. "I say then, Hath God cast away His people? *God forbid*. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Romans 11: 1.

10. "I say then, Have they [Israel] stumbled that they should fall? *God forbid*: but rather through their fall salvation is come unto the gentiles." Romans 11: 11. STEMPLE WHITE.

A GOOD many people to-day are like Lot—they just want enough religion to save them. They make religion a fire escape.—D. L. Moody.



The tragedy of Eden deprived man of his citizenship in the kingdom of grace.

The Sanctuaries of Jehovah

When Did Jesus Become Our High Priest?

By RODERICK S. OWEN



THE apostle Paul tells us that "every high priest taken from among men," to offer gifts and sacrifices for men, "can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity." So Christ, "in the days of His flesh," when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a son, yet learned He obedience by the things which He suffered; and being made perfect, He became the Author of eternal salvation unto all them that obey Him; called of God an high priest after the order of Melchisedec."

"For verily He [Christ] took not on Him the nature of angels; but He took on Him the seed of Abraham" [seed of man], was "made of a woman," because "in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Thus, in His earthly experience, was the Captain of our salvation made "perfect through sufferings."

A FULL IDENTIFICATION

From this, we learn that the Son of God was not fully prepared to be our high priest until He had become one of us; and this He did to the extent that He is not ashamed to call us brethren, inasmuch as He was compassed with the same weaknesses and touched with a feeling of the same infirmities as ourselves, so that He could be tempted in all points as we are. So full and complete was His identification with us that He passed under the condemnation of the law, and died a malefactor's death.

In thus identifying Himself with the condemned, He relinquished, as it were, His rights as Creator; but through it all, He so "loved righteousness, and hated iniquity," that God reaffirmed Him the heir to the very things He had created.

Oh, it is wonderful, the condescension, the love, of Christ! Humbling Himself, emptying Himself, despised and rejected by the ones for whom He did all this; and then, because of His own loyalty, reaffirmed the heir to all things; and, wonderful climax to it all, He appoints every one of us who accept Him as a substitute, to be a joint heir with Him, thus to inherit all things.

JESUS OFFERS HIS OWN BLOOD

The apostle further says: "Every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this Man have somewhat also to offer." But what does Christ offer? Not the blood of calves and goats, but His own precious blood; and without the shedding of blood there is no remission of sins. Then Christ could not enter upon His work as high priest until after He had shed His blood; for the high priest could not appear in the presence of God without blood.

Again the apostle says, "If He were on earth, He should not be a priest." So Christ was not a priest during His earthly life. And again, He "abideth a priest continually." That is, when He once began His priestly work, there was to be no interruption to it. Hence His work as priest did not begin before He came to earth, or it would thereby have been interrupted. Furthermore, our Priest is never to die; for of Him it is said, "He ever liveth to make intercession" for us. To have His priest-

hood begin before He came to earth, to have it suffer interruption during the period of His earthly life, and then at the close of that time to have our great High Priest die, would be contrary to the Scripture statements above quoted.

NO SELF-GLORIFICATION

John tells us that when Jesus rode into Jerusalem amid the demonstrations of the people, the disciples did not understand the significance of what they were doing; but

John 12:16; they did understand after Christ was glorified. 7:39

Again, in speaking of the water of life which was to flow out from the believer to the world, he tells us that this is "the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." We must conclude, from these expressions, that between His triumphant entry into Jerusalem and the day of Pentecost, at which time the Holy Ghost was given, His glorification must have taken place. Paul tells us, "So also Christ glorified not Himself to be made an high priest; but He that said unto Him, Thou art My Son, to-day have I begotten Thee." So before Christ could be a priest, He must have been glorified, not by Himself, however, but by God the Father.

To understand this, note that when Jesus arose, Mary was the first to see Him, and to her Jesus said: "Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." This He did immediately; and we can imagine how the host of angels would welcome Him, and how they would attempt to worship Him as they had done before He came to earth. But Jesus refused their worship, and swiftly passing through the throng, presented Himself before His Father, for His Father had called Him. Has His work on earth been satisfactory? Will His Father accept humanity in Him? For He now stands as their representative.

UNCONDITIONAL APPROVAL

The Father looks but a moment upon His beloved Son, the forerunner of many who are to follow, and among whom He is to stand as first-born among many brethren, and then forever settles the question by saying, "Let all the angels of God worship Him." Instantly, and

oh, how gladly, do those mighty angels, which excel in strength, a vast shining throng, ten thousand times ten thousand, and thousands of thousands, bow before our blessed Redeemer and elder Brother. Then to this our Forerunner

Heb. 5:6 God said, "Thou art a priest forever after the order of Melchisedec." And immediately He brought this first-begotten again into the world for a period of forty days to

Matt. 28:9 instruct the disciples further in things pertaining to the kingdom of God. Jesus, returning to earth, met the women who had followed Him during His ministry; and having, by the authority of His Father, received the homage of the angels, He now permitted these women also to worship Him.

From this, we conclude that the glorification of Christ was His exaltation to be a priest forever after the order of Melchisedec, and that it took place in heaven soon after Christ's resurrection.

In harmony with this position, are these words of Jesus, spoken shortly before His death: "The hour is come, that the Son of man should be glorified." And soon after, He offered this prayer: "Now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

David, speaking prophetically, represents God as saying to Christ, "Sit Thou at My right hand, until I make Thine enemies Thy footstool," and in the same connection Ps. 110:1, 4 also as saying, "Thou art a priest forever after the order of Melchizedek"; thus indicating that His dedication to the priestly work took place in connection with His taking His seat at the right hand of God. And Paul tells us that Heb. 8:1, 4 "we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

When Jesus, as the great antitypical Sacrifice, died on the cross, the veil of the earthly sanctuary was rent in twain from top to bottom, thus clearly indicating that its services had terminated. The next step was that of inaugurating the services in the heavenly sanctuary.

Jesus, then, now stands as our high priest in heaven. He is our "advocate," our lawyer, ready to plead every case submitted with faith in Him. "Hold fast" to Him, 1 John 2:1 my brother. "Come boldly" to His throne; for Heb. 4:14-16 He is "touched" with "our infirmities," and understands how to help in every "time of need."

JESUS' BROTHERS

Their unbelief tried Him, but that only helped Him to be a big brother to us all.

By WILLIAM P. PEARCE

EVIDENCE exists to show that Jesus had four brothers, besides two or more sisters. Matthew and Mark give us the names of His brothers—James, Joses, Simon, Judas. (Matthew 13:55; Mark 6:3.)

Sometimes writers refer to His brethren and His disciples as one and the same. But Jesus makes a distinction. John emphasizes this where he speaks of "His brethren" and His "disciples" in one verse. John 7:3. We also read, "After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples." John 2:12.

But leaving the fine point of blood relationship, let us note the attitude of His brethren toward Jesus. A part, if not all, were unsympathetic and out of touch with Him. Strange, yet how frequent, that one's kinsfolk are one's opposers! Doubtless Jesus had this very thought in mind when He said that "a man's foes shall be they of his own household." Matthew 10:36.

We find that the brethren of Jesus were somewhat skeptical of Him. John says they did not "believe in Him." John 7:5. They were unbelievers. How long this continued, we do not know; but later evidence seems to show that they became believers. (Acts 1:14.)

These brothers also attributed cowardice to Jesus. They added a sting to their unbelief by challenging Him to publicity. Without doubt, they had heard of the wonderful things He had done. But, believing not, they said, "If Thou do these things, show Thyself to the world." John 7:4. They urged Him to leave the home and city in which He lived, saying, "Go into Judea, that Thy disciples also may see the works that Thou doest." John 7:3.

These brethren of Jesus were also irritated with Him. Matthew records, and Mark similarly, "They were offended in Him." Matthew 13:57; Mark 6:3. Very significant is this word "offend." It means to be displeased, caused to stumble, to sin. Their blind unbelief, aided by His humble birth and lack of scholastic training, made them scorn His wisdom, misinterpret His miracles, and reject His claims. Jesus was, and is, as Peter said, "a stone of stumbling, and a rock of offense." But note to whom: "Even to them which stumble at the Word, being disobedient." 1 Peter 2:8.

These brethren, disbelieving, naturally hindered Him. With His own countrymen, they not only objected, but injected impediments. Matthew records that they, countrymen and brethren, people of "His own country, and in His own house," exerted such baneful influence, that "He did not many mighty works there because of their unbelief." Matthew 13:57, 58.

These brethren of Jesus, however, were not without some natural affection. When the dark days came, and persecution slew



The brothers of Jesus did not always remain hostile to Him. After His ascension, Luke says they were in the "upper room" with the apostles and Mary, Jesus' mother.

our Lord, they mourned Him. In the upper room where Jesus appeared, Luke says that besides the apostles gathered were Mary the mother of Jesus, and "His brethren." Acts 1:14. They were at least interested, maybe converted, but surely sad at heart.

Besides His blood brothers and sisters, Jesus has other brethren. On a certain Sabbath, when He had healed many, and discoursed on the blasphemy against the Holy Ghost, some one interrupted Him by saying, "Behold, Thy mother and Thy brethren stand without, desiring to speak with Thee." Matthew 12:47. Then was it He uttered that beautiful saying, "Whoever shall do the will of My Father, . . . the same is My brother, and sister." Matthew 12:50. He is our big brother, by whom, through whom, and with whom we pray, "Our Father." Luke 11:2.

*"There is none, O Jesus, like Thee,
None so faithful and so true;
None so full of tender pity,
And compassion ever new."*



EDITORIAL



Phenomenal Spread of Spiritism

THE marvelous spread of spiritualism throughout England and the Continent is narrated in a cable dispatch, to the *Public Ledger* from London, under date of May 13. Mr. Carroll, the special correspondent of the *Ledger*, tells of the enthusiasm with which men are propagating the doctrine of spiritualism, and the energy with which the people are accepting it. And, incidentally, he mentions the launching of "the first Jewish Spiritualist Society of England," during the previous week.

A paragraph from Mr. Carroll's dispatch gives an idea of the tenor of the entire article:

"Clergy all over the United Kingdom are aghast at the inroads of spiritualism under the direction of zealous converts. Their sermon attacks have only served to stimulate greater interest in the offered evidence of spirit recognition. New headquarters for soul readings, séances for investigators, and clinics for shell-shock victims are opening up all over London."

It was some twenty years ago that a prophetic writer ventured the prediction, as the Fox sisters began their spiritualistic experiments in Hydeville and Rochester, N. Y., that spiritualism would spread with such great rapidity that before the end it would seem to engulf the entire world. Indeed, at that time the prediction was boldly made that eventually "it would be considered blasphemy to speak against the rapping [the spiritistic table tipplings, rappings, etc.] and that it would spread more and more."

Spiritualism claims as its basic article of faith that the dead do not in reality die, but that their spirits may and do move all about us. The Bible, however, is very explicit in stating that the dead are asleep, and that they remain in that condition until the resurrection at the second coming of Christ.

The Bible is also quite as clear in its statement that Satan, working mighty miracles, will go forth to the great men of earth to inspire them with his false teaching as he prepares the world for the culminating war of Armageddon.

Upon man's condition in death, how very plain are these words from the patriarch Job: "So man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be roused out of their sleep." Job 14: 12, A. R. V. When man lieth down in death, he is not "roused" out of his sleep until the great time when Christ comes in the clouds and the heavens are no more. The 21st verse of this same chapter says: "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." In other words, the dead man has no knowledge of what his sons are doing. They may attain to honorable positions in the world, or they may be brought to the lowest depth, but he is alike oblivious to all that is happening.

In his prayer to God, the Psalmist says: "For in death there is no remembrance of Thee: in sheol [the grave] who shall give Thee thanks?" Psalm 6: 5, A. R. V.

If man is so completely unconscious in death that he has no remembrance of God, certainly there is no possibility that he should be roving about as a communicating spirit among his fellow men.

In another Psalm, we read: "The dead praise not Jehovah, neither any that go down into silence." Psalm 115: 17. The dead "go down into silence," and they do not praise Jehovah. How manifest it is then that they cannot communicate with their fellow men on earth!

In still another Psalm, we are exhorted to "put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4. If a man's thoughts, or as it is in the margin, his "purposes," perish in the day that he dies, how can it be possible that he is the one that is about among his fellow men as a conscious, thinking, roving spirit, more lively, if any different, than he was when he was alive?

It is only through the promised resurrection at the second coming of Christ that man will live again; for we read: "Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast forth the dead." Isaiah 26: 19.

God has decreed that man shall live again, but it is when the earth shall cast forth her dead in the great resurrection morning.

When the Master was on earth in person, teaching His mighty truth of the gospel, He said, "Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5: 28, 29, A. R. V.

Those who are in the tomb shall come forth either to the resurrection of life or to the resurrection of judgment or condemnation; but they do not come forth before that time. The scripture evidence upon this point is too clear and too abundant to be gainsaid or set aside. Therefore, we are to look to some other quarter than the spirits of the dead for the mighty manifestations that are seen through the workings of spiritualism. Upon that point thoughtfully read these words:

"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



International Film
A British dirigible of recent type, carrying its own aeroplane attached underneath, which marks a new advance in aviation. As the balloon leaves the ground, the pilot is already seated in his plane, ready for instant release and flight. The plane serves both for scouting and for driving off enemy aircraft.

as a thief. Blessed is he that watcheth, and keepeth his garments, let 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: 13-16.

Thus do we see that God forewarns us that demon spirits will reach the very kings of the earth themselves, representing the highest stations of nobility and power, and lead them through a maze of bewildering delusion, until they are finally lured to the indescribable climax of Armageddon.

We should heed these warnings. We should listen attentively to the clear teaching of the divine Book, for it, and it alone, will enable us to know definitely where to take our stand amid all the babel of voices calling us this way and that in these momentous hours.

We Must Hate Sin

IN days of despairing perplexity, how like the cooling shade and the refreshing fountain in the desert are these words: "O ye that love Jehovah, hate evil: He preserveth the souls of His saints; He delivereth them out of the hand of the wicked. Light is sown for the righteous, and gladness for the upright in heart. Be glad in Jehovah, ye righteous; and give thanks to His holy memorial name." Psalms 97: 10-12.

Our God has sown light for the righteous, and gladness is literally sown for the upright in heart. Then we are exhorted to "be glad in Jehovah," and continually should we "give thanks to His holy memorial name."

How carefully should we seek out these precious promises that are found all through the Word! And how carefully should we ponder them in our mind, until they become a living

(Continued on page 15)

The Keystone of the Gospel

For Those in the Grave, There Is Just One Road to Heaven.

By F. W. STRAY

INFIDELS date their books "Anno Domini," "in the year of our Lord," which is simply an acknowledgment that Jesus of Nazareth has exercised the greatest influence of any man ever born on the earth, so that time is computed with reference to His birth, rather than by any other event in earth's history. It is impossible to deny that such a man lived.

Neither can any one question the fact of His death. Two peoples had to do with His death, the Jews and the Romans. The leaders of the Jewish nation demanded His life; and in the days of their independence, capital punishment had been inflicted by stoning the criminal to death. But in the days of Jesus, Judea was a Roman province, its affairs were administered by a Roman governor, and the death penalty of that cruel heathen government was the slow torture of crucifixion.

It is written in history that in the final overthrow of Jerusalem by the Romans in A. D. 70, the hills about the city were covered with crosses, upon which the Jews had been crucified even to thousands. Yet hardly a name of all those crucified under the empire of old Rome persists in history; so if any mention is made of crucifixion, Jesus of Nazareth is immediately thought of. He is the Crucified One.

There is no question but that Jesus was born, and that He died. His death was the most public possible, lifted up above the earth in plain sight of all the people. Lest there might be a mistake, a Roman soldier thrust his spear in His side; but there was no responding cry of agony, or writhing under the spear thrust. Blood and water came forth from the wound: Jesus of Nazareth was dead upon the cross.

So the first established fact, which even infidelity would not assume to deny, is that such a man was born; and the second, that He was finally crucified.

HE WOULD RISE AGAIN

But the hopeful thing about it all, which He explicitly taught His disciples, is that the third day after His death, He would rise from the grave. This teaching was so well known among His enemies, that the same antagonistic peoples, the Jews and the Romans, who had united in putting Him to death, agreed to frustrate any attempt on the part of His followers to steal His body away and afterward declare that He had risen from the grave.

"The chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that Deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulcher be made sure until the third day, lest His disciples come by night, and steal Him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulcher sure, sealing the stone, and setting a watch."

Consequently there can be no question of His burial, in a tomb which had but one door. That door was sealed by the Roman government, and guarded by a centurion's band of soldiers, under strict orders to permit no one to approach the tomb, day or night.

But the tomb could not long hold the sinless Saviour of men. The third day dawned, a mighty angel came down from heaven, and Jesus was called forth. "He is not here: for He is risen," was the joyful word of the angel to the sorrowing women. Matthew 28: 6. Christ had left the tomb. The Roman soldiers on guard did not doubt it, for they reported the whole matter to the Jewish leaders. Nor did even these doubt it, despite their hatred toward Him; for "they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole Him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day." Matthew 28: 12-15.

Now the fact that He was not stolen away, but was actually resurrected, is



Christ, the Resurrected, is the only hope for those who die.

the keystone of Christian faith and apostolic preaching.

After His resurrection, Jesus "was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, He was



"Maid, arise," said Jesus. "And she arose straightway."

seen of James; then of all the apostles." 1 Corinthians 15: 5-7. "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days." "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1: 3, 9.

Is it not strange that many Christians should accept the facts concerning the manner of Christ's going to heaven, and then expect to go there some other way themselves? He went by way of a resurrection and a visible ascension. He said, "I am the way," and, "No man cometh unto the Father, but by Me." John 14: 6. While these statements truly indicate that we must live a Christlike life in order to reach the Father, yet I am also constrained to believe that the only manner in which those who die can reach heaven, is by the Christlike manner of the resurrection, and the ascension of the resurrected body.

This was the way the apostles understood the matter and preached it. Speaking of the dead as asleep, even as Jesus had taught them, they likewise taught that believers would go to heaven the same way that He had gone. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." See 1 Thessalonians 4: 13-17. "Even so" must mean in the same manner. As Jesus was called from the grave and given life, so will it be with all believers. "And so shall we ever be with the Lord." "And so"—that is, in the manner described.

"THEY THAT HEAR SHALL LIVE"

Jesus did not say that He alone would rise from the grave. He declared further: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5: 25. The only hope of life after death, in the teaching of Jesus, is that the dead shall hear His voice, and come forth. "I will raise him up at the last day." John 6: 40. Three times in this chapter did Jesus make this declaration.

The Saviour has left no unfounded promises, and that is why He must have inserted the "now is" when speaking of His power to raise the dead. He would leave no question in the minds of His followers.

Matthew, Mark, and Luke all record the raising to life of the daughter of Jairus. The father of the girl hastened to Jesus when his daughter was ill; but before their arrival, messengers came saying it was of no use, for she was dead. When Jesus arrived, He said, "Weep not; she is not dead, but sleepeth." "And they laughed Him to scorn, knowing that she was dead." Luke 8: 52, 53. Each of the three evangelists who record the account, repeat the statement, that "they laughed Him to scorn," indicating that there was no question in any one's mind about her being dead. But Jesus put the scorners all out of the room, and said to the damsel, "Maid, arise." "And she arose straightway." Luke 8: 54, 55. After she was restored to her parents, no one could have done other than acknowledge the power of Christ to raise the dead.

A FUNERAL TRAIN REVERSED

At another time, Christ with His disciples met a funeral procession conveying a body to the cemetery. Unlike the daughter of Jairus, who had but just died when Jesus came, this son of a widow of Nain had been dead long enough that the funeral services had been held, and in a short time he would have been buried. But Jesus halted the procession, and addressing the young man, said, "I say unto thee, Arise." Restored to life, and with his mother by his side, the young man joyfully turned his back on his grave, and led the procession into the city again. Luke 7: 11-15. Thus Jesus was demonstrating His power to fulfill His promise to raise the dead to life.

But doubting and skepticism were rife, so once more He would reveal His power both to His disciples and to the world. He would leave no ground for criticism, which might have been built either upon the immediate resurrection of Jairus' daughter, or upon the resurrection of the young man of Nain just before his expected burial.

Word was sent to Christ that Lazarus was sick. "When He had heard therefore that he was sick, He abode two days still in the same place where He was." John 11: 6. Then Jesus slowly journeyed to Bethany, teaching His disciples, and ministering as He went, being two days on the way. "When Jesus came, He found that he had lain in the grave four days already." Verse 17.

It is clearly indicated, by Christ's whole attitude and experience in the raising of Lazarus, that it was His deliberate purpose to set forever at rest all skepticism and doubt of His power to fulfill His promise to raise the dead from the grave.

"I am glad for your sakes that I was not there, to the intent ye may believe." Verse 15. As another has eloquently written: "He tarried, that by raising Lazarus from the dead He might give to His stubborn, unbelieving people another evidence that He was indeed 'the resurrection and the life.' . . . This was the reason of His delay in going to Bethany. This crowning miracle, the raising of Lazarus, was to set the seal of God on His work and on His claim to divinity."

When we compare the theory that no resurrection is needed to get to heaven, with the way to heaven which Christ has exemplified and demonstrated, we have no doubt as to which is true. In the one, which must depend upon messages from

the dead for confirmation, we find every opportunity for satanic deception. In the other, we follow the evidence of our senses in believing with the revelation of God that "the dead know not anything." Ecclesiastes 9: 5. In the words of Jesus and the apostles, they are asleep, in an unconscious state.

We accept the Scriptural account of the resurrection of Christ Himself, which was demonstrated to the disciples by His association with them for many days, and at last His visible ascension from their midst. For a dead and dying world, the glorious and only hope of life beyond the grave is by a resurrection from death, accomplished by the power of Jesus Christ, the Son of God, Himself resurrected and ascended to heaven. "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven." Acts 1: 11. At that time, "the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thessalonians 4: 16. "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14.



"Civilization Imperiled"

Only the Thoughtless See No Peril.

By GEORGE W. REASER

IN a striking article under the above title, in the *Saturday Evening Post* of April 12, 1919, Mr. Alfred Noyes reviews social and religious conditions in the world in a very candid and straightforward manner. The following quotations from this article portray a sad situation:

"A few years ago the title of this article would have seemed fantastic to the majority of level-headed men and women. To-day it is the expression of a constant thought that troubles all of us. It is the most level-headed members of the community who are most anxious. Only the irresponsible and thoughtless are unconscious of a vast peril to that slow growth of the ages which we call our civilization. Practical men, with their feet planted solidly on the earth, are looking into the future as into an immeasurable darkness; and they are not sure whether there is solid ground in front of them or whether the next few steps may bring them to the brink of a precipice."

"One reason for this hopeless dilemma is the almost complete downfall of religion among the so-called 'intellectuals' of Europe."

Three of the subheadings in this article are, "The Decalogue Reversed," "A Wave of Wickedness," and "The Lost Sense of Right and Wrong." Thus Mr. Noyes continues:

"We hear Bolshevism described, for instance, as a terrible menace to our political systems. But we seldom hear it attacked on the really fundamental ground that it substitutes 'Thou shalt steal,' and 'Thou shalt commit murder' for the old laws of God. It is far more than a political problem. It is a religious problem affecting the whole con-

"Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15: 12, 16-18.

The climax of the Christian's hope hinges on the resurrection. God has revealed no other plan of getting men to heaven from the grave, than through a resurrection from it. God has taken and will take men to heaven by translation without seeing death, by changing them at the time of translation. But if men die, there is only one way to heaven open to them, and that is by the resurrection road, by which our Lord Himself passed from earth to heaven after death.

"Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1: 3, 4.

duct of human life. . . . It must not be supposed that the spirit of this evil, which we have called Bolshevism in Russia, is an isolated phenomenon. It is active everywhere."

"The downfall of moral standards has led us to the brink of greater dangers than our practical men seemed to realize until they were confronted by this incomprehensible specter which they call Bolshevism. But our European art and literature—and latterly certain sections of American literature—have been increasingly Bolshevistic during the last thirty years. Vicious literature has been common in every age; but it has been reserved for our own to produce a literature that deliberately erases the 'not' from every law of God or man and proceeds to preach a creed of immorality as the gospel of the future. . . . In summing up here I can only say that there is no hope for the future except in the re-establishment of the sense of right and wrong in the world."

This article is all the more impressive from the fact that it appears in a purely secular periodical. The Bible forecast of this world disease and its remedy is contained in these words: "It is time for Thee, Lord, to work: for they have made void Thy law." Surely there is no more effectual way to make void the law of God than to take the "not" out of every commandment of the Decalogue.

While the preaching of the gospel will continue until human probation terminates, and will miraculously transform and save some, yet is there any hope of permanently bettering the world until the Son of man sends forth His angels and gathers "out of His kingdom all things that offend, and them which do iniquity"? Matthew 13: 41.

The Religion of "I"

(Continued from page 2)

less extent, overcome sin and do right by his own efforts, is one of the most successful errors Satan has ever invented to blind men's eyes to the truth, and to rob Christ of the honor and praise due for His infinite sacrifice.

THE GIST OF ORIENTAL SACRED BOOKS

"Max Muller, in an address to the British and Foreign Bible Society, said: 'I may claim that in the discharge of my duties for forty years [as professor of Sanskrit in the university of Oxford] I have devoted as much time as any living man to the study of the sacred books of the East. And I venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak—of all these so-called sacred books,—whether it be the Vedas of the Brahmins, the Puranas of Siva and Vishnu, the Koran of the Mohammedans, the Zend-Avesta of the Parsees, the Tripitaka of the Buddhists,—the one diapason, the one refrain that you will find through all, is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price must be our own works and deservings.'—'Divine Penology,' Hartman.

This almost universal endeavor to win salvation by human effort is described in the Scriptures:

"For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" Romans 7: 14-24.

ABSOLUTE SERFDOM

Notwithstanding all his struggles to free himself from the power of sin, man finds "a law" in his "members" bringing him into captivity to the law of sin. The experience here portrayed may be taken as typical of that of all men, who, having been convicted of sin, realize something of its awful nature, long to be free from it, and resolve to overcome it. It is very significant that in the eighteen verses describing this human struggle to overcome sin, the personal pronouns "I," "me," and "my" occur forty-six times. The conflict ends in this typical case, as in all other cases, with the despairing cry of utter failure, 'O wretched man that I am! who shall deliver me from the body of this death?'

What an appalling yet appropriate suggestion of the condition of one in

slavery to sin! A man is condemned to capital punishment of the worst form. A corpse is chained securely to his person; and, though the man struggle frantically day and night, all his efforts to free himself are in vain. Slowly but surely he is overcome by the deadly gases arising from the decaying corpse. Like Paul, he cries, "Who shall deliver me from the body of this death?"

Sickening as is the picture this presents to the mind, it is inadequate to illustrate the experience of one who is struggling to overcome his sins in his own strength. Over and over he goes down in defeat. He cannot break the chains which bind him to his evil nature. He has the power of choice, but the law of sin which is in his members leads him to choose evil even when his better nature hates it. There is only one remedy for him, and he cannot understand and accept that until he realizes his helpless and lost condition.

In the beginning, man was created in the image and nature of God. Not only was he free to choose right, but he was capable of doing right, because it was his nature. Sin defaced this moral image of God—this divine nature in man—so that the Scriptures describe the sinner as dead. "And you hath He quickened, who were dead in trespasses and sins. . . . But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ," Ephesians 2: 1, 4, 5.

Since we are regarded by the Lord as dead, how utterly impossible it must be for us to save ourselves from the power of sin! A man dead in trespasses and sins can no more win his way to holiness and eternal life by any efforts of his own, than a man physically dead can climb up to heaven.

The Coming World Government

THE most tremendous problems of world statesmanship in all history confront the people of the present generation. The mind that is sincerely attempting to arrive at right conclusions will not overlook or ignore the light thrown on such problems by the rapidly fulfilling prophecies of the Bible.

The defeat of the recent attempt to bring the world under German domination is due not alone to the brilliant feats of allied generalship, but also to the fact plainly set forth in inspired prophecy, that any such attempt is clearly in opposition to the revealed purposes of God regarding the future. The German military machine, though more powerful than anything else in the world, was broken because "the Scriptures cannot be broken," and the two came into conflict.

There are but two forms of human government which embody ultimate and final principles. These are extreme absolutism and extreme social republicanism. All other forms are but modifications of, or compromises between, these two, containing sometimes a preponderance of the one element, and sometimes of the other.

Six thousand years of human history have demonstrated that both these forms are impracticable in the present condi-

tion of the world. But we believe that these ultimate principles are destined to be realized. Therefore philosophically, as well as by the pointing finger of inspired prophecy, we are impelled to look to the time of the restitution of all things spoken of "by the mouth of all His holy prophets since the world began," for their realization.

That future government is the kingdom of God, which, with God's own Son seated upon the throne of universal empire, will be a perfect consolidation and embodiment of both these principles of government, having an absolute Monarch as its King, and also the very extreme of social freedom for its inhabitants, even "the glorious liberty of the sons of God."

To doubt that this perfect consummation will ever be effected, is in reality to question the inspiration of divine prophecy, and also to declare presumptuously that mankind will never answer the grand design of creation.

Surely, then, God has a future full of His own designs, and one of His objects in dispensing prophecy to us is to make us participators in His thoughts and His purposes, and to acquaint us with His will in the destiny of nations.

In urging the reader to study diligently the predictions contained in the great lines of Bible prophecy, we are moved by an almost overwhelming desire that those who peruse these prophecies may be so stirred by the compelling power of truth that they shall be moved to grasp the laurels which belong alone to those minds valiant for the truth, and that they may obtain citizenship in that government which will soon rule over all the world. CARLYLE B. HAYNES.

Thorns and Grace

A THORN in the flesh is no pleasant thing, yet it may be made a pleasure and a cause of rejoicing. Paul had a thorn in the flesh. Three times, he prayed that it might be removed. His prayer was heard, but not for the removal of the thorn; grace was given him in sufficient measure to bear the thorn. After that, he most gladly bore his infirmities, and took pleasure in them,—not only one thorn, but more. He even gloried in them. 2 Corinthians 12: 7-10. Instead of wanting to be rid of the thing that pained or annoyed him, he now learned how to make the most of that which he could not get rid of. And in this new way of looking at his infirmities, reproaches, necessities, persecutions, and distresses, Paul found greater help and power and strength than he could have realized had he not had the thorn and learned how to live with it.

Does a thorn prick you? Have you prayed for its removal? And does it remain? Then there is something given with it that can more than make up for the thorn. You may glory in the fact that you have learned more of the fullness of His grace in living with the thorn than you could, perhaps, if God took it away. L. A. HANSEN.

"THERE are three thousand human bricks in this church," said one great missionary, "and I handled every one." It is the personal touch that counts.

M.



Every Sunday morning, they drove "old Billy" seven miles to church.

IN 1866, there was born in northeastern Ireland a boy of bonnie Scotch parents. At an early age, he was brought to live with an aunt and uncle in a country residence, to improve his general health. That home was one in which the Bible was read daily, and all the household was regulated accordingly. The boy grew strong, and was sent to school, where it was part of the regular program to commit portions of the Scriptures to memory; and every Sunday morning saw "old Billy" on the road, hitched to the two-wheeled cart, and carrying the folks to church some seven miles away. The church structure was of modest dimensions, but filled with earnest Reformed Presbyterian worshippers. There was no choir, but every one sang the Psalms of David in meter, with a zest of appreciation, if not always according to the rules of music. Every one knelt in prayer. To many modern worshippers, much of the service might appear wearisome; but to those folks, it seemed an enjoyable part of life.

Under these influences, for a number of years, this boy was brought. In those days, the Ten Commandments were regarded as the unchanging rule of all moral actions. To memorize them became a part of this lad's duty. This was easily done by a boy who considered it more pleasure than pain to attempt whatever was recommended by those who had gained his confidence. And, too, this uncle and aunt seemed to have the faculty of knowing just how to get a boy to do things. They never seemed to ask from a boy what they were not willing to do themselves. This made it easy.

The aunt challenged the boy, one Sunday afternoon, to repeat the Ten Commandments without missing a word. The boy accepted the challenge at once. All went well till he had repeated the words, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Then he stopped and asked his aunt this question: "Why do we not keep that commandment now?"

"Oh, dear, the seventh day is not now the Sabbath of the Lord. Christ changed it to the first day of the week."

"Then why," persisted the boy, "don't we take our duty now from Christ's commandment?"

"That's right, dear; and so we do," replied the aunt.

time in all his aunt's experience, she seemed unable to produce the text she wanted. Just then a step was heard, and another aunt of pronounced religious convictions entered the room. Appeal was made to her for the desired scripture. Being better versed in the church creed on this point than in the Scriptures, she repeated these words: "By a positive, moral and perpetual commandment, binding all men, in all ages, He hath particularly appointed one day in seven, for a Sabbath, to be kept holy unto Him, which, from the beginning of the world to the resurrection of Christ, was the last day of the week, to be continued to the end of the world as the Christian Sabbath."

"True; but what this boy wants is the place where that can be found," was the reply to the visitor.

An interesting search was begun, but nothing definite was found. The matter passed, and things went along in the usual way for a time.

BUT one day, the boy was combing over a pile of old books to see what he could find to amuse himself, and he came upon one book apparently venerable for authority on all doctrines of the church. His eyes rested on these words: "The church is one in all ages, and every precept and ordinance enjoined in the Old Testament continues binding unless repealed in the New. If a formal New Testament be required to constitute covenanting a Scriptural duty, then it follows that the observance of the Sabbath on the first day of the week, and the admission of infants to baptism, are not in accordance with the divine law."

The boy began to reason, "Can it be that after all, there is no divine law for the change of the Sabbath from the seventh day to the first day of the week?" But then, auntie could explain it, and to her he came. She always took time to help him solve his difficulties. But this time, she was nonplused, and did not know what to say. She assured him that at a more convenient time, the question would be considered.

After the boy had left the room, she entered another, where her husband was seated in a large chair, reading the daily news. "James," she said, "that boy has me in a corner, and I want you to help me out; for I fear that his inquisitiveness may lead him to disbelieve the Bible."

RIGHT ABOUT, FACE!

"No question is ever settled until it is settled right."

By CATHCART J. COLE

"Then let us find that commandment and learn it, and let the old commandment go," said the boy, proceeding to turn to the New Testament for the scripture.

For the first

"Oh, I think he will come out all right when he gets older and can better reason out things for himself."

"That seems to be what he is bound to do," replied the wife.

"Well, you send him to me, and I will see what I can do for him," he said, resuming his reading.

This seemed to be much of a relief to the conscientious woman who had the boy's welfare so dearly at heart. She felt that her husband was quite equal to any emergency with any boy. So anxious was she to have the matter settled, that she divulged the plan to the boy as soon as she saw him again. The boy was ready for the solution right away, but was informed that tea must first be served to the family, and afterward the affair would get due consideration.

IN genuine fatherly style, his uncle drew him up to his knee, and said: "I hear that auntie and you have been having some interesting conversations about the change of the Sabbath from the seventh to the first day of the week. Now I have given some thought to that myself, and find very little authority in the Bible for such a change, as the revealed will of Christ; yet all tradition and all church history have decided that Christ made the change."

"Well," said the boy, "I know that you are good authority, and for some time I wanted to ask you about it; but there is one thing I found in that church book that I want you to explain to me."

After hastening for the book, and spending a little time to find the place, he asked his uncle to read aloud a certain paragraph and explain some of the hard words.

So his uncle read: "Not the tradition of men; not the authority of pope, prelate, or prince; not supposed agreeableness to reason and the fitness of things; not venerable antiquity; not fascinating novelty; not present expediency; not even the authority of the church, but the revealed will of Christ, is the immediate, authoritative, and ultimate reason for the church's faith and ordinances."

IT was evident that every one was immersed in thought, for no one spoke until the boy again requested an explanation. After a careful analysis of the sentences, the matter seemed plainer than ever, that nothing should be taken for authority in matters of faith and ordinances, except the revealed will of Christ in the Bible, and that there was no New Testament command for the observance of the Sabbath on the first day of the week. What more could be said? Here was a clear acknowledgment, from church authority, that the divine command was lacking.

Aunt Jane was the first to break the silence: "Well, I don't think that it is given us to settle this question."

"But, Jane," opposed her husband, "this seems to settle the question for us, that except the Lord commanded the change to be made, man's saying so does not make it so."

"Yes," added the boy, "and that reminds me of the scripture you read last night for worship in the book of Lamentations." Quickly turning to the third chapter and the thirty-seventh verse, he began to read, "Who is he that saith, and it cometh to pass, when the Lord commanded it not?" The church creed says there is no Bible command for the change from the seventh to the first day of the week; so how can any one bring it to pass?"

At this point, the clock struck five, and the boy remembered that he was to have the privilege of playing ball with the Willson boys for an hour or so. It did not take him long to go whistling down the path.

After his departure, his aunt said, very soberly: "What will we do with that boy? He will soon question the foundations of religion, and go off into infidelity."

"Oh, I wouldn't let that worry me, Jane," said her husband; "and to tell you the truth, I have thought about that very same thing myself. But it must be all right, or so many learned men would not be so well agreed upon it." And with that, he resumed the reading of his paper.

After that little talk with his uncle, the boy seemed to forget the subject that had made him uneasy. Apparently he rested his confidence in his aunt and uncle. They never spoke of it again; and they died in apparent good faith that somehow, somewhere, the change in the Sabbath had been made by divine authority.

THE boy grew to manhood, and seemingly had no doubts about Christ's having changed the rest day from the seventh day of the week to the first. But one day, the old question came up again, and challenged reconsideration. The conviction deepened upon him that it must be settled aright. He felt that nothing short of an unaided investigation of the Bible was going to be of any service to him.

So the investigation began, only to deepen definite convictions, which would not be shaken off. The cross that obedience would necessarily bring, loomed up in the horizon. It was more than he was prepared to accept. For two whole years, he fought convictions of duty, until darkness began to come into his soul.

His own brother was with him, but it seemed he could not confide his troubles to him. While in this condition, he had a very vivid dream, one night, that the Day of Judgment had come, and he heard the Lord say that he had had an opportunity, but there was little hope for him now. In agony of fear and despair, he awoke, and related his dream to his brother, who in turn asserted that he had just had a dream of exactly the same kind. This put the boys to earnest study. That day, they knelt side by side in the hayfield, and asked the Lord to show them both the right way. Nor did they ask in vain; for God converted both their hearts.

The one brother is now dead; but the other is preaching the convictions the Lord brought to his heart in those early

days. Never since has he been sorry that he settled this question aright.

"Let those who have toiled take courage.
Though the enemy seemed to have won,
Though his ranks are strong, if he be in the wrong,
The battle is not yet done;
For sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right."

TEMPORARY! Of course, there may be temporary and widespread peace; but this dispensation ends in war, the most awful war the world has ever seen. The present century was ushered in with a great blare of trumpets, and proclamation that it was to be the most glorious century in the world's history. We were told that wars should soon come to an end, and that the millennial predictions of the Word of God should be realized in the opening years of this century. Eighteen years of this century have already passed. The predictions of these superficial optimists have not been realized. On the contrary, we have been plunged into such a war and into such a social, financial, political, and moral abyss as the world has not known, for centuries at least. There will be no universal and lasting peace until the Prince of peace, our Lord Jesus, comes and takes the reins of government.—*The King's Business.*



Inquirer:

WHAT, O watchman, of the night,
And the hours until the dawn,
When the darkness with its blight
And its shadows shall be gone?

Watchman:

List ye! In the far-off east
Shines e'en now the crimson light;
Dawns the morning fair and fast,
Driving out the fearsome night.

Inquirer:

Watchman, what from off the night,
Watchman, high upon the walls?
Breaks there, then, a day of light,
Where no dimming shadow falls?

Watchman:

Morning cometh, and a night
Dark as Egypt, ages long—
Morning for the heirs of light,
Darkness for the hosts of wrong.

LUCAS A. REED.

Is God's Son an Efficient Life-Saver?

(Continued from page 4)

stung her. The bee was slowly crawling up her arm. "You need not fear the bee now, Willie," she said. "It has no sting; it cannot hurt you. Its sting is here where you see this black speck in the wound." Then the mother took her boy upon her lap, and told him how the sinner was pursued by God's broken law. She explained that the sting of death is sin, and that the sinner could find no shelter unless he hid behind the cross of Christ. There on the cross Christ received the sting of sin for us. For all those who accept Him as their Saviour, that sting was exhausted in Him. And this, in simple language, is the redemption that is in Christ Jesus.

The Business Value of Health

THE business world has recognized the value of health as a big asset. Large corporations and industrial enterprises have shown their appreciation of it as an essential to efficiency by making provision for safeguarding the health of their employees. Well organized medical departments are found to pay.

Welfare work, health education for factory and home, attention to the sick in and out of work time, and numerous efforts for the physical betterment of the workers, are followed with great care. In a number of industrial concerns, applicants for employment must pass a severe physical examination to get on the pay roll. Communicable diseases are debarred.

This health policy does not arise from philanthropic considerations. It is a matter of investment; and that it is a good investment is proved by the very fact that long-headed and maybe hard-headed business men invest so much in it. They get returns. Well people can render better service.

Every individual in the employ of a large concern is like a cog in a big machine, and those at the head of the concern know the need of having every cog work in just right. If a cog slips, something goes wrong. The health of each individual worker is of enough concern to an industry to make worth while an outlay ample to insure that health.

Health is worth just as much to the individual worker whether he is a part of a large concern or working for himself. If Big Business senses the value of health, much more should it be appreciated in the smaller sphere. Especially the man who stands at the head of the household, having a family wholly dependent upon him, with no other means of support than his own labor, and with only himself backing up the maintenance of his health, should give special heed to its care. That man needs to know the business value of his own health.

L. A. HANSEN.

WE should warn men, serve men, save men; but never should we judge men, while we together battle here below.

ALBERT CAREY.

"CONCEIT is a wet blanket that conceals a man's virtues and extinguishes the glow of his good deeds."

We Must Hate Sin

(Continued from page 9)

part of our very being! And we should not fail to observe the announcement at the beginning of the quotation, that "ye that love Jehovah, hate evil." To love Jehovah is to enter into the ways of righteousness; and instead of finding pleasure in evil ways, we find only hatred for all wrongdoing. And the more the love of God enters into our hearts, and the more we learn to hate the ways of wickedness, the closer will we draw to wicked men, and the more earnestly will we love them, so that we may win them away from evil, which we know will destroy them if they continue in their course.

How beautifully does the inspired Word speak of the Lord Jesus as a lover of righteousness and a hater of iniquity! The writer of Hebrews, quoting from the forty-fifth psalm, says: "Of the Son He saith, Thy throne, O God, is forever and ever; and the scepter of uprightness is the scepter of

Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Hebrews 1:8, 9.

The throne of our Christ is established forever and ever because from it is swayed "the scepter of righteousness," which is the scepter of His kingdom. The love of righteousness and the hatred of iniquity are intrinsic parts of the nature of our divine Father, and from this love of righteousness and hatred of iniquity there flows the oil of gladness to all the world.

One of our great tests in the growth of Christian experience is our increasing love for righteousness and our growing hatred for iniquity and sin. And along with this experience is the kindred accomplishment of a constantly growing love,—love for and a burning desire to serve and bless our fellow men. Earnestly must we seek these experiences if we are to find the joys that never fade, for the reason that they have the stamp of eternity upon them.

Proof of Conversion

LOVE for the Bible, love for secret prayer, and love for souls—these are three sure evidences that a person is truly converted.

From the words of the inspired apostle Peter in 1 Peter 2:2,—“As newborn babes, desire the sincere milk of the Word, that ye may grow thereby,”—it would appear that a love for the Word of God is a sure evidence that a person is born again. What more forcible illustration could the apostle have employed to prove that a person is converted, than the desire of a newborn babe for milk! Likewise he who is truly converted will desire the Word of God. Job said, “I have esteemed the words of His mouth more than my necessary food.” Job 23:12.

Only those who are truly converted love secret prayer. Who ever knew of an unconverted person or a hypocrite loving secret prayer? Jesus, who is our example, did His praying principally in secret. So will His followers do. “Thou, when thou prayest, enter into thy closet.” Matthew 6:6. Again, in Psalm 91:1, the Lord says, “He that dwelleth in the secret place of the Most High [who is constant in prayer] shall abide under the shadow of the Almighty.”

A love for souls is always observed in the experience of those who are truly converted. Remarkable illustrations of this fact are found recorded in John 1:40-49, in the call of Andrew and Simon, Philip and Nathanael; also in John 4:6-30, in the story of the Samaritan woman at Jacob's well. This fact is one

that every converted person can testify to.

Friend, pause and ask yourself, Have I a love for the Bible, for secret prayer, and for the souls for whom Christ died? If not, do not delay to yield your heart fully to Christ, who longs to place these elements in your life and character.

K. C. RUSSELL.

NOT a few people measure themselves by others, and measure others by themselves. The worse the character of others, the more righteous do they themselves appear by contrast. Anxious to appear righteous, they are constantly indulging in this comparison. Thus self-righteousness is an accuser of the brethren, the very spirit of Satan. Revelation 12:10.

ORVA LEE ICE.

NOW READY

Repeated requests have come to the publishers of the SIGNS to issue in convenient form for study many of the difficult and puzzling theological questions that have been answered by our editors during the past years. Some of these have been answered in the columns of the SIGNS, but many more by private correspondence. In response to these solicitations, there has been issued

QUESTIONS AND ANSWERS, VOLUME 2

Volume 1 was printed in 1911, and has proved a source of valuable information to thousands. Volume 1 will continue to be published. Volume 2 is entirely new.

The help to be obtained from these two volumes is certainly indispensable, and will prepare the reader to meet the onslaughts of the infidel and the false teacher of to-day.

“I consider it even better than Volume 1,” said a minister who had carefully and critically examined the manuscript for Volume 2.

A Bible students' library is incomplete without these two volumes of 500 or more questions and answers.

HOW TO GET A COPY

Send a yearly subscription to the weekly or monthly “Signs of the Times” with \$2.15, and a copy of Volume 2 will be sent postpaid. The book alone is \$1.00. Both volumes 1 and 2 with a year's subscription to either periodical for \$2.75.

The book can be sent to one address and the paper to another if you wish. Send all orders to our representative in your state, or

PACIFIC PRESS PUBLISHING ASSOCIATION,
MOUNTAIN VIEW, CALIFORNIA

A "Determined" Sunday Campaign

THE one hundred and thirty-first general assembly of the Presbyterian Church recently in session at St. Louis, Missouri, "recommended that a determined campaign be carried on to bring about a Christian Sabbath." The assembly also "recorded emphatic disapproval of the Sunday newspaper, indorsed the Saturday half-holiday, and urged colleges to eliminate recitations on Monday mornings to relieve students of the necessity of Sunday study."

A "determined campaign" in favor of the Sunday sabbath is one of the things that we will see growing in strength and influence in the immediate future, and as that campaign increases it will be shown more and more clearly that there is no foundation whatever in the Word of God for the Sunday sabbath.

God's Word calls us to the observance of the Lord's true Sabbath, the seventh day of the week, commonly called Saturday. There is no other weekly Sabbath authorized or taught in the Bible. Then as the Sunday campaign draws on, is it not apparent that the world will be called upon to choose between obedience to God's Word and the decrees of mere men, which are responsible for the Sunday institution? Loyalty to God and His Word will be involved in the agitation and the crisis that are right before us.

"Drug Fiends" and Prohibition

ARTHUR BRISBANE, on the editorial page of the San Francisco *Examiner*, says: "It is said by responsible officials that there are in the United States 1,000,000 opium addicts and that more opium is used in the United States than in any other country in the world. . . . There should be included in the measures for enforcing prohibition effective measures for dealing with the drug problem."

Prohibition has done a great thing for our world. We are in a far better condition than we should have been had not the temperance workers been so energetic during the last three quarters of a century. But while prohibition helps and is a permanent blessing to a large number of people, yet it does not change the nature of humanity. Bad habits once fastened upon us will seek other sources of expressing themselves when they become blocked in any given quarter, and with the incoming enforcement of prohibition there will be a great wave of added "drug fiends."

The superficial observer will say that this is all caused by prohibition. But such is not the case. Prohibition will sometimes change the current of evil habits, but it is not the cause of them; and the fight must be kept up unceasingly and with growing vigor. The benefits of prohibition are too clearly established to be successfully controverted. It is a well-known fact that the drug fiend is the most numerous and the worst where there is the greatest consumption of intoxicating liquors. The one feeds the other; and the talk that prohibition increases the number of drug fiends is pure nonsense of the most superficial type.

Our next problem may be to know

what to do with the drug addict, but the problem, which is even now one of great proportion, would only be increased by continuing the free use of intoxicating liquor.

May Choose Joys or Terrors

JESUS is coming again, and that coming cannot be far in the future. All who are not ready to meet Him will be in terror in that great day. Jesus inspired the apostle and prophet John to say concerning that supreme hour, that "the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves



International Film

The Rev. J. B. Chitambar, Methodist Episcopal minister from Lucknow, India, now in this country to attend the foreign mission celebration of the Methodist Episcopal Centennial. For nineteen years, he has been preaching the gospel to his own people. He says Christianity is spreading rapidly in India, there being now over 2,000,000 native converts, of whom 30,000 to 40,000 are engaged as missionaries.

and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of Their wrath is come; and who is able to stand?" Revelation 6:14-17.

But of those who are prepared for the Master's coming, we read: "It shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us: this is Jehovah; we have waited for Him, we will be glad and rejoice in His salvation." Isaiah 25:9.

To-day we have opportunity to make the choice of where we will stand in that supreme and awful hour. And if we know the prophecies which make clear that the Lord's coming is very near, how carefully should we live before our neighbors, and how earnestly should we spread the good news to all about us! We should devote all our energies to the one great work of telling every one whom we can reach of the good news of the Saviour's speedy return.

Confusing the Prophecies

THERE are many interpretations of prophecy that are a strange commingling of the true with the false. The prophetic portions of the Scriptures are glibly quoted, and men draw upon their fancies to give many confusing interpretations. But the word in the inspired Book is that "no prophecy of Scripture is of private ["special," margin] interpretation." 2 Peter 1:20.

We must keep ever prominent in our minds the fact that God's own Spirit is the one infallible interpreter of His holy Word, and God's Spirit will not give one interpretation to one individual and an altogether different interpretation to another. And just so surely as God's Spirit, through His Word, is teaching us, we will come into the unity of the faith on prophetic interpretation, as well as in the field of all other Scripture truth.

Human teachers may help us. They may be very valuable in attracting our attention to the words of the sacred Book; but we must each one earnestly seek the Spirit of God to be our personal guide, if we would definitely know the truth of the Bible.

Jesus said to His followers, "Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8. We are, indeed, to be witnesses; but it is through the power of the Holy Spirit that the truth is passed from one to the other, and that we are to come into possession of correct interpretations of prophecy.

Keep Up the Gardens

MR. CHARLES LATHROP PACK and the distinguished gentlemen associated with him who organized the War Garden Commission early in 1917 did a great service for this nation and for the world. Not only did they stimulate throughout the nation the work of gardening, but they also conducted an important campaign in educating the housewife to preserve her own vegetables and fruit by canning them right in her own kitchen.

Mr. Pack and his commission, after their campaign in getting the gardening under way for this year in the back yards of our homes, are discontinuing their labors, but the good work that they so splendidly inaugurated should be kept up. The need for food was never greater in our world than it is at the present time, and the more each family can supply and preserve for themselves, the greater the assurance that hunger and starvation can be greatly minimized.

Besides this, the medical world is making new discoveries right along in the value of the vegetable foods that come fresh from the garden, in building up and maintaining the highest point of stamina and efficiency. The vegetables raised in the home garden are far superior to any that you may find, for the reason that their freshness can always be assured. Then when you raise your own stuff, you can guard against any possible contamination in either the raising or the handling. Let the enthusiasm in gardening be kept up.