

Signs of the Times

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Reconstruction by Civic Righteousness

Will the Law of Love Become the Code of the League?

By WILLIAM G. WIRTH

SEEMINGLY the world is caught between the Scylla of present and impending international strife, and the Charybdis of national, social disruption and upheaval. I. W. W.-ism, Red-ism, Bolshevism, and other social and civic destructive "isms" only add emphasis to the need of a sound world reconstruction policy. It is purposed that this needed reconstruction be brought about by civic righteousness; that is, that men be made righteous by legislation. It is felt that the extraordinarily difficult times demand an extraordinarily different way of saving men; that the mere preaching of the gospel will not do, but stronger, more compelling methods must be put into operation than the past evangelistic means of presenting to men the gospel and then leaving it with them as an individual matter between themselves and God. The times of stress now are said to demand that gospel preaching be made a national

affair; that the state realize that Christ is king of the nations, and, as servant of that king, do His bidding in the salvation of men. The issues are declared to be too momentous for individualism; and nationalism is expected to do in its strength of unity what individualism is failing to do in its weakness of isolation.

Let us read a few extracts from a brochure entitled "A Declaration of Principles for Christian Civic World Reconstruction," distributed recently by the National Reform Association, probably the leading organization in the field of civic righteousness endeavor:

"Jesus Christ is King of the nations.

"His law is the rightful law of their existence.

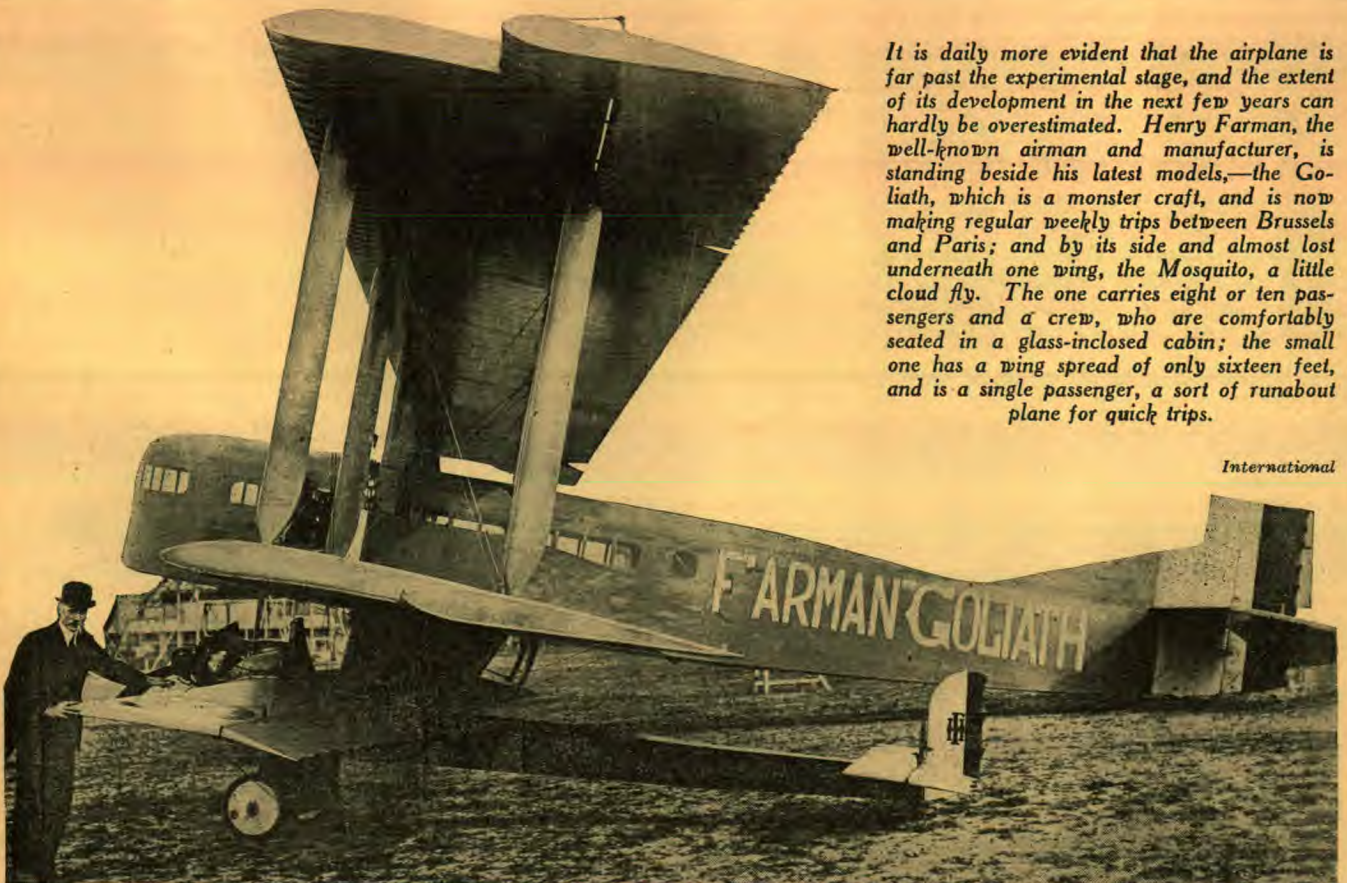
"Their governments are under His authority.

"They are responsible to Him as nations.

"Civil government is a divine institution grounded in the

It is daily more evident that the airplane is far past the experimental stage, and the extent of its development in the next few years can hardly be overestimated. Henry Farman, the well-known airman and manufacturer, is standing beside his latest models,—the Goliath, which is a monster craft, and is now making regular weekly trips between Brussels and Paris; and by its side and almost lost underneath one wing, the Mosquito, a little cloud fly. The one carries eight or ten passengers and a crew, who are comfortably seated in a glass-inclosed cabin; the small one has a wing spread of only sixteen feet, and is a single passenger, a sort of runabout plane for quick trips.

International



nature of man; unfolded as to its essential elements in Scripture; providentially developed in history; and is a principal agency for the advancement of civilization, the promotion of human welfare, and the establishment of the divine kingdom on earth.

"And to live as a ministration of the divine authority, it must come into accord with the divine will. It must acknowledge Christ as the source of its power. It must embody His law in its statutes. It must conform its social customs to His gospel of man's duty to man."

NOT BIBLICAL

As sympathetic as we are with all efforts for world betterment, and though aware that we are facing an appalling moral degeneracy, we cannot agree with the well meaning and sincere advocates of civic righteousness, for its principles find no echo in the Bible.

Is it true that Christ is the world's king, and that He claims direct supervision over the legislation of the nations? If so, why, when He came the first time, did He not cause the Roman Senate to pass a law compelling the whole world to accept Him as the Messiah? If Christ be the world's king, why, after He had performed the miracle of the feeding of the five thousand, and the people were gratefully about to crown Him king, did He not accept that honor? Why do we read, "When Jesus therefore perceived that they would come and take Him by force, to make Him a king, He departed again into a mountain Himself alone"? John 6:15.

We have not forgotten those familiar words He spoke to Pilate, during His arraignment: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence." John 18:36. Surely such plain language needs no comment. We may search the Scriptures from Genesis to the Revelation, and we shall fail to find one scintilla of evidence to show that Christ ever depended on earthly governments to forward His cause of righteousness. Christ is king of the spiritual dominion of this world, but not of its civil dominion.

Christ does rule in the hearts of those who accept Him as their Saviour; but He does not rule in the legislatures of earth. The domain of the state is one thing; the domain of the heart is another. The two are distinct and separate; there is no connection between them. This principle Christ Himself voices, when we read, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matthew 22:21. And it is because men have failed to keep separate these two domains, the spiritual and the civil, that history reveals to us its awful chronicles of martyrs and so-called heretics who lost their lives through religious in-

tolerance and persecution; because there were persons in those times who believed—shall we say it?—in civic righteousness, the state enforcing the will and principles of Heaven.

A CATAclysm, NOT LEGISLATION

The day is drawing on apace when Christ will be king of the nations; and this should rejoice the heart of every Christian, "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isaiah 11:9. This will be at His second advent in glory. "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matthew 25:31. This is the same scene the revelator John witnessed, which through inspiration he describes thus: "The seventh angel

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sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Revelation 11:15.

But "the kingdoms of this world" will not "become the kingdoms of our Lord, and of His Christ," by any gradual, man-made, legislative program. The change will be cataclysmic and sudden; a divine debacle and not a human devising. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Daniel 2:44. "I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for

Thy possession. Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Psalm 2:7-9.

If at present Christ is not the king of the nations, it is patent that His law is not the law of the nations. And, indeed, in the very nature of the case, it cannot be. The Decalogue deals primarily with the motives and purposes of the heart, the individual's outward life being a purely secondary concern. A few scriptures will suffice to clarify this point. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matthew 5:27, 28. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." 1 John 3:15. In Romans 13:10 we read, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." The state is necessarily satisfied when a man keeps the letter of the law; for the spirit of law keeping it can have no regard. How, then, could the state apply God's law of love? Again, forgiveness of transgression is a leading characteristic of the divine government. Were finite men to operate their governments on this plan in the treatment of crime, what anarchy, demoralization, and contempt of law would ensue! Citizenship under such conditions would become unbearable. It would out-Bolshevik Bolshevism.

THE ONLY HOPE OF THE RACE

But one asks, "Have you no hope in reconstruction?"—Yes, a great hope; a reconstruction, however, that is translated in terms of soul regeneration, and not in civic righteousness. I believe in individual spiritual transformation, but not in national social renovation; and that because there is no power in the state, in legislation, or in any other human means or organization, to make a man morally or spiritually good. Our only hope in this regard is in Jesus Christ. He is the only Saviour. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

As well might men think to hold back by human means the tide of a rolling, ceaseless ocean, as to hold back by any human means the waves of sin that surge in the heart. As well might men try to lift themselves from the ground by pulling on their boot straps, as to endeavor to lift themselves out of the slough of sin by man-made methods. It requires superhuman power. Strikingly does the Old Testament prophet put it: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." Jeremiah 13:23.

(Continued on page 12)

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"I Cannot Eat Fruits nor Starches"

Then there may be a reason, such as cherry stones or the paper hanger's paste.

By DANIEL H. KRESS, M. D.



The savage would refuse to eat what we in civilized lands regard as necessities.



STRANGE, is it not, that so many are unable to eat fruits and starchy foods, in view of the fact that God says, "Of every tree . . . thou mayest freely eat," and the foods originally designed for man practically all contain a large amount of starch?

It is, however, a fact which we cannot ignore, that many people find themselves apparently unable to eat either fruits or starchy foods. How often, when advising a change of diet to my patients, including fruits and starchy foods, I have heard them say: "Doctor, I cannot eat fruits." "I cannot eat starchy food."

SOMETHING WRONG

I admit that there are cases where the stomach will not tolerate these normal foods, just as the eye when diseased cannot be exposed to the normal light. The stomach, however, in all such cases, is diseased. It is in an irritable condition.

The irritated eye needs to be protected from the light, but only for a time, to afford it an opportunity to recover. The stomach that is in a state of irritation needs protection from certain foods, but only for a time, to afford the opportunity to recover. To allow the eye to continue in that condition year after year would be regarded as gross neglect. Yet there are those who are content to go on year after year, saying, "I cannot eat fruit, and I cannot eat starchy food." This is certainly not as it should be.

Why is it that so many cannot eat fruits and starchy foods? The acids in the fruit, and also the starches, tend to intensify this irritation.

When the eye becomes inflamed, we are generally able to tell why—some foreign substance has got into it. If attention is given to it, the eye soon recovers, and the tears cease to flow when the eye is exposed to the light. The eye is placed at rest and intelligently treated.

When the stomach gets into a state of inflammation, some foreign substance has been introduced into it, or wrong food combinations have been made. Why not treat the stomach as intelligently as we treat the eye? Why not give the stomach the needed rest for a few days, and afford nature an opportunity to do that

which she always stands ready and longs to do—*restore the diseased organ*—then go our way and sin no more?

Is it strange that so many have irritable and diseased stomachs? It is no surprise. The stomach is a much abused organ. The wonder is that it so patiently bears for years the abuse which is heaped upon it.

AN OMNIVOROUS PRODIGY

Take an inventory, if you will, of a table laden with its luxuries, delicacies, and irritants. There is no other creature that could be persuaded to eat what modern man eats. The savage would refuse what we in civilized lands regard as necessities. Savages will utterly refuse pepper, mustard, chowchow, pickles, and even cane sugar. The pastries, puddings, and other unnatural delicacies, they will have nothing to do with. The pig is not very particular in the selection of its foods, but even the pig will eschew many of the articles served on our modern tables.

The stomach becomes inflamed by such substances. When it is in this condition, one of two things is necessary in order to keep comfortable: either to restore it to a normal condition by treating it as we would any other inflamed member—putting it at rest—or to use some medicine that will deaden the nerve terminals of the inflamed organ. By the latter means, we are left in a state of blissful unconsciousness and ignorance of the actual condition the organ is in. Thousands are choosing this course. The boastful remark is made, "I can eat anything." These men may put on weight



Take an inventory, if you will, of the modern table, laden with its luxuries, delicacies, and irritants. There is no other creature that could be persuaded to eat what modern man eats.

and appear robust. They may be physically strong, but they are vitally weak. They die suddenly, as a rule, at an age when they should be entering upon the period of greatest usefulness. Friends are surprised. These are the men who develop cancer of the stomach and other serious and fatal disorders.

A word of advice is sufficient on this point. Do not resort to narcotic stomach

remedies when suffering with an irritable stomach. Give the organ the needed rest for a brief period, and then begin to eat moderately of wholesome, non-irritating foods, being careful to chew each mouthful well. Let nothing enter the stomach in lumps. Reduce everything to a creamy consistency, and the chances of a complete recovery are all in your favor.

Several years ago, while traveling in Tasmania with an old man who had lived on that fertile island where fruits are grown in abundance, I offered him some large, luscious cherries. He replied, "Thank you, I cannot eat cherries." I expressed surprise, and assured him cherries were harmless, and finally succeeded in persuading him to run the risk of eating a few. I observed that in eating the cherries, he swallowed the pits and all; and upon inquiry, I found that he habitually did this when eating them. It was not at all strange that the cherries disagreed with him.

WHEN MOTHER SCRAPED HER APPLES

I can recall the time when, but a child at my mother's knee, I saw her scrape with a knife the apples she ate. She said that formerly she could not eat apples, but she had discovered that she could eat them when they were scraped. There was a reason for this. Mother had few teeth left. She was unable to chew what she ate; and the unchewed, hard particles of apple irritated her stomach, and probably underwent fermentation later. Had she been able to do with her teeth what she did with the knife—reduce the apple to minute particles—she would have experienced no difficulty in eating apples in the ordinary way.

When I advise patients to eat bananas, I expect them to throw up both hands in astonishment, and say, "Oh, doctor, I cannot eat bananas!" However, I am prepared for this outburst with the reply, "Yes, you can, if you eat them as I tell you." Bananas are one of the most beautiful, most wholesome, and most nutritious foods God has given to man. They are included in the list of foods of which He said, "Thou mayest freely eat."

Some time ago I had a critical typhoid fever patient—the only daughter of a wealthy contractor. She was unable to take gruels and other foods that it is customary to give to these cases. I instructed the nurse to get well ripened bananas, and crush them up well with a fork, and then beat them up with a little

cream, and feed her with them. This was done; and on this diet, my patient did better than any typhoid fever patient I had ever treated. She made a splendid recovery, and her parents were delighted.

This was not merely an experiment. I knew that in the banana, if it is well macerated by the teeth, there is nothing to harm the most sensitive stomach. When bananas are swallowed half chewed and in large lumps, as is the case ninety-nine times out of a hundred, it is not surprising that they disagree. Children, unless instructed, eat bananas in this way; and in fact, most of the adults, who

not combine well with vegetables, herbs, or milk. Meats and fruits are opposites. Milk and sugar combine poorly. There is no affinity between them.

Allow me to make another suggestion: Chew your fruit thoroughly, or else scrape it or macerate it, then try eating it at the close of your meal. Let the fruit be your desert, instead of that piece of pie or that dish of pudding.

There is a physiological reason why fruit should be eaten at or near the close of the meal. In subsisting upon the natural foods, the food that the Creator designed, we find they practically all contain a large proportion of starch.

eaten. Such a preparation will do very well for paper hangers and billposters, but it is entirely unsuitable for the human stomach. Soft, pasty, starchy foods will sour in the stomach and produce flatulency and distress. It is better to eat the grains raw, merely soaking them in water overnight, than it is to eat them in the form of paste. It is still better to bake starchy foods thoroughly. In baking, the starch is carried along several steps in the process of digestion. For this reason, the crust of bread will agree with the stomach perfectly when the interior of the loaf will create trouble.

There are many wholesome cereal foods on the market now, such as puffed wheat, puffed rice, krumbles, granose, shredded wheat, etc., all of which are perfectly wholesome and digest easily.

A short time ago an anxious mother came to see me about her boy, a lank, anæmic young fellow about seventeen years of age. The boy was poorly nourished. Did he eat enough?—Yes, he ate enough. I had the privilege of observing the boy eat. I saw him take a slice of white bread, double it up in his mouth by a twist of the tongue, and swallow it. This performance was repeated twice, and was followed by several swallows of coffee. The entire meal disappeared in a remarkably short time, in the same mysterious manner. Is it a thing to be marveled at, if our children are poorly nourished and are nervous and irritable? The soft, immaculately white baker's bread is bad enough if it is masticated, but to swallow it without mastication makes it doubly bad. If you must eat baker's bread, pull it into small pieces, place them in the oven, and toast them. This will make a fairly wholesome delicacy. It converts the bread into zwieback or rusk. Eaten when prepared in this way, it is easy of digestion.

LESS WATER, PLEASE

Allow me to make one more suggestion: Do not drink too freely with your meals. Moisten the starches with saliva instead of water. In subsisting largely upon meats, and using mustard, pepper, and a large amount of salt and sugar, it is all right to take three or four glasses of water during the meal—the more the better. Meats require no saliva. Chewing is not a great essential. All that needs to give concern is the swallowing of it. When one abandons a meat diet, and subsists largely on starchy foods and fruits, the lost art of mastication has to be revived, and all the liquid needed or desired is the juicy fruits at the close of the meal. There can be no objection to half a glass of water; but the free drinking of water with such a meal is a mistake, a snare and a delusion.

In conclusion, let me say: Do not keep on saying, "I cannot eat fruits, and I cannot eat starchy foods," the very foods that God "created to be received with thanksgiving of them which believe and know the truth," and then allow the tempter to persuade you to eat that which God in His wisdom has withheld. Do not continue to call the good evil, and the evil good. Find out *why* you are out of harmony with God's bill of fare, and make it your life study and purpose to come into line.

The Pilgrimage

THE valley's floor was spread with flowers,
The valley's skies were blue.
Its glowing skies and leafy bowers
Were all the world I knew;
And I was walking down its length,
Yet sensed it not the while,
So happy in its given strength,
Returning smile with smile.

From field to field I passed along,
Time's touch a fond caress.
All nature sang a pleasing song
Of joy and happiness.
Then with the rising sun, one day,
To desert wastes I came,
The ash-pale sky obscured its ray
And quenched my bosom's flame.

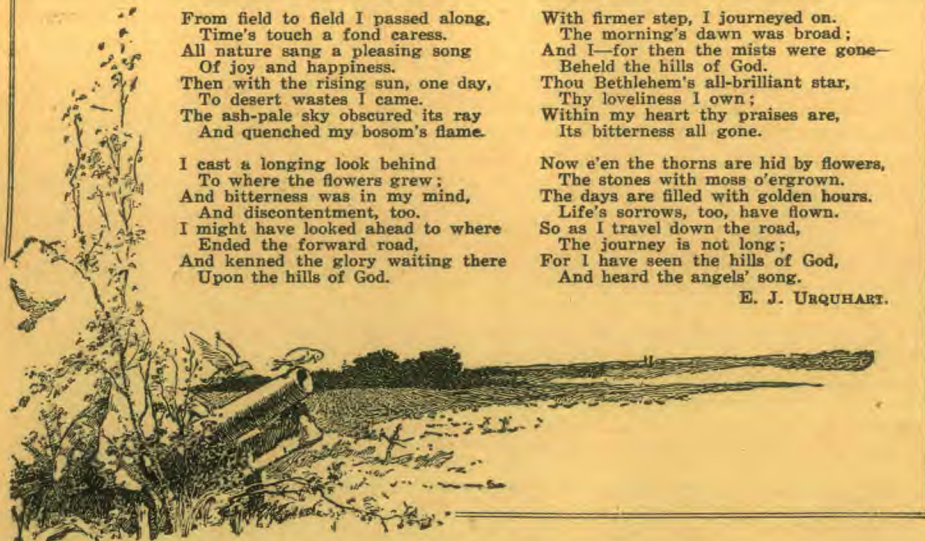
I cast a longing look behind
To where the flowers grew;
And bitterness was in my mind,
And discontentment, too.
I might have looked ahead to where
Ended the forward road,
And kenned the glory waiting there
Upon the hills of God.

But looking not, I fought the fight,
Each morning dawning grey,
And darker each succeeding night,
And rougher still the way,
Till through the deep, dark mists,
One night,
I saw a friendly star,
And caught the flicker of a light
That shone from worlds afar.

With firmer step, I journeyed on.
The morning's dawn was broad;
And I—for then the mists were gone—
Beheld the hills of God.
Thou Bethlehem's all-brilliant star,
Thy loveliness I own;
Within my heart thy praises are,
Its bitterness all gone.

Now e'en the thorns are hid by flowers,
The stones with moss o'ergrown.
The days are filled with golden hours.
Life's sorrows, too, have flown.
So as I travel down the road,
The journey is not long;
For I have seen the hills of God,
And heard the angels' song.

E. J. URQUHART.



ought to know better, do the same thing, and then these false witnesses are summoned to bear witness against this, one of the most precious of all foods.

UNCONGENIAL PARTNERS

When fruits are eaten, they should have the privilege of selecting their company. There are certain foods with which they do not combine well. When trouble arises, it is not because of the innocent peach, banana, or pear that has been eaten. It is caused by the combination. When you put an Ishmael and an Isaac together, you may expect trouble; but do not put the blame upon innocent Isaac. Ishmael is probably the offender. "Away with him, away with him," "release unto us Barabbas," figures conspicuously in the matter of diet. That which God pronounced "good" is rejected as evil, and that which ordinary good sense should denounce as evil is cherished and pronounced good.

"Oh, yes, I can eat meat and oysters and fish, but I cannot eat fruits," has become a proverbial saying. Well baked cereal preparations, whole wheat, rye, or Graham bread, nuts, and fresh fruits, make an ideal combination. Fruits do

Starch, as we well know, requires to be well chewed, and to have incorporated with it a sufficient amount of saliva to convert it into sugar. If this is done, starch will be found to be one of the easiest of all foods to digest, aside from fruit sugar. It does not take more than five minutes for the ptyalin of the saliva to complete its work. This can be demonstrated by the aid of a test tube.

But starch does not digest well in the presence of an acid. Acids interfere with the action of the ptyalin. If acid fruit or a large amount of sugar is eaten with starchy foods, the digestion of the starch is delayed, if not entirely arrested, and fermentation and other digestive disturbances may result. If acid fruits are eaten at the close of the meal, they do not interfere with starch digestion, and prove a valuable aid in the digestion of the proteids.

FOODS FOR BILLPOSTERS' USE

Some say, "I cannot eat starchy food." Of course they can't. Neither could I, if I ate it as they do. The Creator never designed that starch should be ground up finely and stirred into a little boiling water and converted into a paste and

The Next Deluge

By CARLYLE B. HAYNES

THOUGH the League of Nations bears the hopes of humanity, still the fact remains that "it is not in man that walketh to direct his steps." Jeremiah 10: 23. There is no human structure that can save the world, or bring in lasting peace. Wars are not the result of imperfection in human governments, but of imperfection in the human heart. "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4: 1.

Reasoning not alone from the prophecies and teachings of the Word of God, but also from the analogies of the past history of mortal affairs, we see but little hope of human improvement. The tendency of man has been downward from the beginning. His penitence has been temporary, his apostasy permanent. His acknowledgment of God's authority has been feigned, his loyalty to Satan sincere. His reformatations have been brief, his revolts protracted. As widely as the race is scattered, so widely have the works of the flesh been manifested. Through all generations, they have been the same everywhere. The fountain is corrupt, and the stream can be nothing but corrupted. The heart is deceitful, the life hypocritical. The source of wickedness is within, the manifestation of it without. That which is born of the flesh is flesh, and it inherits all the lusts and depravity of carnality.

STUBBORNNESS OF HUMAN NATURE

And these sins are not the occasional mistakes of a better nature, but the natural actions of a perverted and fallen character. These are the lusts of the flesh that constantly war against the soul (1 Peter 2: 11); the outworkings of that law of sin which wars against the law of the mind (Romans 7: 23); the fruitage of the carnal, or fleshly mind, which is enmity against God, not subject to His law, knowing no rule but lust (Romans 8: 7). These are the things which must be untiringly kept under, or they would make even an apostle an outcast. 1 Corinthians 9: 27. And they can be subdued only by the power of God, controlled only by His Holy Spirit, and crucified and slain only by the cross of the Lord Jesus Christ. Galatians 2: 20; 5: 24.



This persistent, perverse, unholy disposition in "the natural man" does not change itself. Refinement will not change it. Education will not change it. Evolution will not change it. Civilization will not change it. The repressive enactments of human government will not change it. Changes in the structure of human government will not change it. A League of Nations will not change it. It is ever the same. The fruit is like the tree, and the tree is vile. Men do not gather grapes of thorns, or figs of thistles. The perfidious hearts and lives of a rebellious race can no more be changed by human means than an Ethiopian can change his skin, or a leopard his spots. The only way a change can be brought about is by men's being created anew "in Christ Jesus unto good works." Ephesians 2: 10.

In all the ages of the past, the only permanent reformatations have been those which have been wrought of God in individuals. All national reformatations and improvements have ended in degeneracy and revolt. All ecclesiastical reformatations, after they have run their course, have ended in backsliding and apostasy. Out of these, God has selected His chosen people, working in them an individual and permanent transformation.

It would be easier for the child of God who understands, by the prophetic Word, the outcome of all human efforts toward

In the next war, the present aeroplanes will be as pygmies to the airships that will be made. These ships will be armored, and will carry high-powered guns. They will carry explosive shells, filled with chemicals, which will destroy the strongest fortification that men have dreamed of, and will tear holes in the ground into which a fair-sized skyscraper might be dropped.

"Compared with the next war, the contest that has just ended will be as a fight between children is to a struggle between giants."

bringing in lasting peace, to refrain from speaking just now. One who loves his fellow men cannot help but sympathize with their ardent hopes for a permanent cessation of the turmoil of the world. We long for peace and justice to be permanently established in this world, as ardently as those who look for this to be accomplished through the League of Nations. Our minds leap eagerly and gladly forward to that time when the earth shall be forever purged of war and hatred. But the only hope of lasting peace on this planet is the coming of the Son of God to establish His everlasting kingdom of peace.

It is for the purpose of directing attention to the true and only hope of mankind, the second coming of Christ, that we point out the certain failure of every human effort to save the world. Indeed, our attention is directed by the Lord to the failure of human federations. He says: "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." He says again: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand." Isaiah 8: 12, 9, 10.

When the hopes of men are centered in human associations and federations, the Lord directs them not only away from these great combinations of human strength, but to Himself, saying, "Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread." Isaiah 8: 13.

We should be remiss in the duty laid upon us by the Lord, if, in this time when human society is more broken up and turbulent than ever before, we did not speak frankly.

We look for another war, as much greater than the recent war as that was greater than all that preceded it. Secretary of War Baker is reported to have "warned a large audience," in a recent speech in Boston, "that unless the League of Nations idea prevailed, scientists would invent for another war weapons of destruction beyond comprehension of



those who fought in the recent world conflict."

An editorial in the Memphis, Tennessee, *Commercial Appeal* of December 17, 1918, looking forward to when the next war breaks out, says:

"Compared to the next war, the struggle which has just ended will be as a fight between children is to a struggle between giants."

Troubles and evils will go forth from land to land like a rushing whirlwind. Jeremiah 25:32. The nations will be angry, and then God's wrath will come upon them. Revelation 11:18.

All this trouble, tumult, commotion, and strife will be terminated by the personal, visible, bodily manifestation of Jesus Christ. When the hearts of men

fail for fear, "they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:30. When the nations assemble to battle, God will bring down His mighty ones to their overthrow. Joel 3:2. When "the nations shall rush like the rushing of many waters," then "God shall rebuke them," and drive them away "like thistle-down before the whirlwind." Isaiah 17:13, margin. When the nations are gathered to "the battle of that great day of God Almighty," then the second advent comes upon them "as a thief." Revelation 16:13-16. When the kings of the earth make war against Christ, then down the parted skies the white war horses come, bringing Jesus as "King of kings, and Lord of lords."

Harbingers of the Messiah

*Centuries of Darkness to
Precede the Dawn*

By VARNER J. JOHNS



"Then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders: so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Matthew 24:21-27, A. R. V.

THE tribulation of Judea, spoken of in the verses just preceding those quoted, was but a forerunner of still greater tribulation for the people of God. Even a novice in church history shudders as his mind reverts to the long night of medieval history, known as the Dark Ages. That was a period of spiritual as well as intellectual darkness. The Word of God was forgotten, except as it was mingled with pagan theology. The doctrines of the Bible were perverted. Righteousness and liberty were so far forgotten that thousands of the saints of God filled martyrs' graves. But those days of papal supremacy were shortened. Men of God dared to face the fagot, the rack, and the guillotine, that the principle of righteousness by faith might be reestablished. The names of Huss, Jerome, Luther, Melancthon, and other noble men are bright lights on the pages of history. The world was enlightened by the gospel of life and light, until papal persecutions became relics of history, and the "great tribulation" was ended.

Jesus said, "There shall arise false Christs." Many false Christs have unfurled their banners of pseudo Messiahship, and many disciples have followed their deceptive claims to divinity. Perhaps the greatest deceptions have come in the exact manner described by Jesus. Thousands have made their homes in the desert of Utah, with the expectation that the Messiah would there appear. Count-

less thousands have entered the darkened portals of spiritualism, where the spirits of demons, masquerading as the spirits of the dead, apparently hold communion, and exclaim, "Behold, He is in the inner chambers."

The deceptions are many, and the deceived are innumerable. Poor, deluded, blinded mortals, ever falling into the pit of deception! If men could only read and believe the plain teachings of the Bible, there would not be this widespread deception. "For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." These words forever preclude a silent or secret appearing of the Saviour.

SECRECY IMPOSSIBLE

Many conscientious Bible students teach a secret appearing of the Saviour, in the form of a "secret rapture." According to this belief, there are two stages in the coming of Christ. The first is secret, and no one will be aware of it except the saints who are taken away; and the second is the revelation of Christ in glory with His saints. A brief quotation will illustrate this teaching: "We need carefully to distinguish between Christ's coming for His saints, sometimes called the 'rapture,' or *parousia*, and His coming with His saints, called the 'revelation,' or *epiphany*."

This entire theory is based on the statement that the *parousia*, or presence of Christ, is a secret presence, known only to the righteous who are taken away, while the wicked awake in the morning to find the righteous gone. But this deceptive theory—for such it is—has absolutely no Bible foundation.

There are found in the Greek New Testament three nouns that refer to the coming of Christ: the *parousia*, or presence; the *apokalupsis*, or manifestation and revelation; and the *epiphany*, or appearance and brightness. This theory is based on the statement that the *parousia*, which means the presence, refers to a secret, silent coming of Christ for His saints. But this foundation work is easily shattered. In the very texts in the Bible that elaborately describe the majesty and glory of the visible coming of Christ, the Greek word *parousia* is used. "For as the lightning, . . . so shall also the coming [*parousia*] of the Son of man be." "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming [*parousia*] of the Lord shall not prevent them which are asleep. For 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 4:15, 16. The very word that is coupled with a magnificent, glorious, power-filled, lightning-like appearing of the Son of God is the word that is erroneously referred to as denoting a "secret rapture."

And it is at the *parousia* that the wicked are destroyed, by the brightness of Christ's coming. All three of the Greek words are used in 2 Thessalonians 2:8: "And then shall be revealed (*apokalupto*) the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation [*epiphany*] of His coming [*parousia*]." The blessing of the personal presence of Christ, as He comes as King of kings, and the unveiled glory of His majesty, which destroys wickedness, are coupled together in the thought of the return of the Christ.

"BE NOT DECEIVED"

There is but one coming of the Son of God the second time, and that coming is a glorious appearing. In the Olivet talk, Jesus evidently could foresee the multifarious counterfeits and erroneous teachings in regard to His coming, as He sought to impress upon the minds of His followers the visible, lightning-like nature of the *parousia*. Safety is found only in an acceptance of the Bible teachings. If they say He is coming in secret, "believe it not." Jesus once came silently into the world, to be reviled, persecuted, and slain. But at His second appearing, He comes as a King and Judge, to close up forever the pages of present world history.

The greatest and most sublime event of the ages is the coming of Jesus. Yet many people blindly expect that coming to be a secret coming, the resurrection to be an invisible awakening, that crowning to be a silent coronation. But the vast universe will sing praises to God when Jesus comes again, and then journeys with the redeemed to the throne of the Eternal One.

Occidental Experiments in the Light of Oriental Experience

*A Survey of the Boundary Line Between
Church and State*

By C. F. McVAGH

THE story of the three Hebrews who were cast into a fiery furnace by a heathen king, and delivered by the miracle-working power of God, is not only an interesting one, but must have some permanent value for humanity. It is recorded in the third chapter of the book of Daniel, and is a part of the "all Scripture" "given by inspiration of God." The apostle Paul says very positively, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Romans 15: 4. This evidently refers to the Old Testament Scriptures, of which the prophecy of Daniel is universally accepted as a part.

Fiery trials are common to the people of God in all ages, and the story referred to contains a message of hope and assurance to all. God does intervene on behalf of His people in their extremity. We may call upon Him in faith. He is still "touched with the feeling of our infirmities," and has demonstrated His ability to help in the great as well as the small trials. "The God that lived in Daniel's day is just the same to-day." The story teaches a further and more specific lesson,—that neither the will of kings nor the power of majorities can change God's Ten Commandments. This thought was also emphasized by the wise man, when he said, "There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand." Proverbs 19: 21.

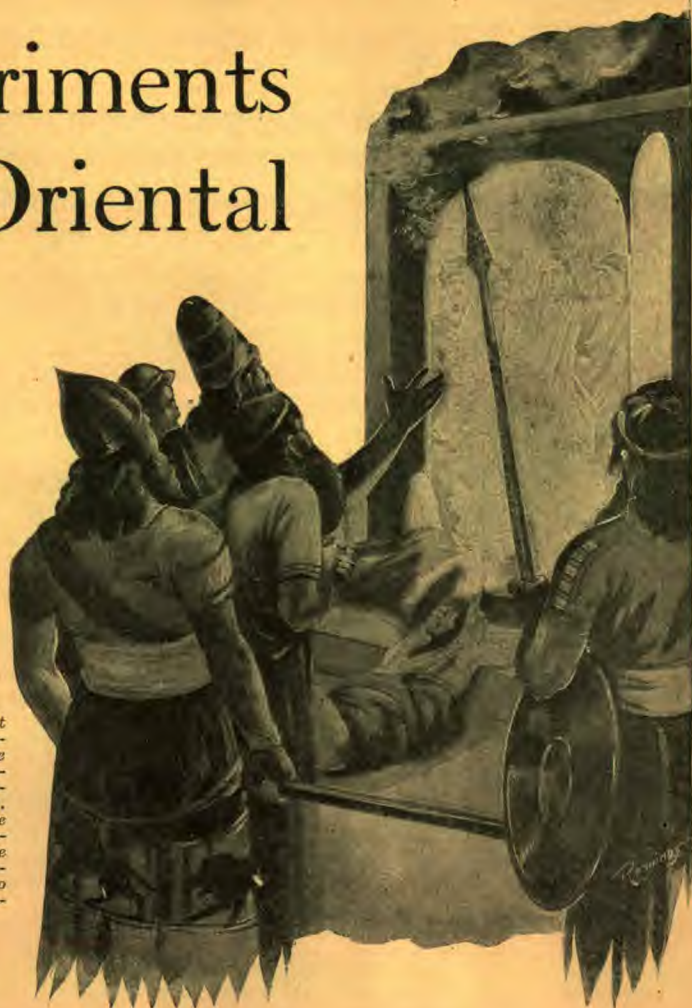
NEBUCHADNEZZAR DESIRED MONOTHEISM

After the prophet Daniel had made known to King Nebuchadnezzar the meaning of the great image with a head of gold, the king was moved to make an image all of gold.

"Nebuchadnezzar the king made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon." Daniel 3: 1.

Probably no more magnificent monument of human power, wealth, and pride was ever before or since erected anywhere. Nebuchadnezzar may have thought to impress the God of Daniel by such a manifestation of power and zeal as would induce Him to change His mind and cause Babylon to continue forever,

The fire was so hot that the flames slew the executioners; but to the astonishment of all present, the fire did not injure Shadrach, Meshach, and Abednego in the least. They were protected by the presence of one whom these heathen knew not, but who impressed them as being the Son of God.



instead of permitting it to be overthrown, and followed by Medo-Persia, Greece, Rome, and the present kingdoms of the world.

The king's plan was to unite the whole world in the worship of one god, and that was the god he himself made and erected.

Nebuchadnezzar is not the only man who has had such a thought. As the wise man says, "There is nothing new under the sun." A study of past efforts to establish a universal religion should be profitable, in order that we may avoid their mistakes. Nebuchadnezzar went about the undertaking in a wrong way. If he had succeeded, he would have turned all the world away from the worship of the Creator of the heavens and earth to the worship of a false god. Voluntary worship is the only kind that God can accept. Having power to do otherwise, He has left every individual free to worship or not to worship; and each individual must give an account of the way he has used this liberty, when he stands before the judgment bar of God.

ORIENTAL DESPOTISM

Nebuchadnezzar chose the date of the dedication of his golden image for the inauguration of the union of all religions. An invitation and royal command was sent to the various governors, treasurers, counselors, and representatives of all the provinces to come on a set day to the dedication of the golden image.

"Then an herald cried aloud, To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds

of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace." Daniel 3: 4-6.

It appears from the record, that nearly all promptly obeyed the king's command. Probably some had never heard of God's law given by audible voice amid the thunders of Sinai, and written by the finger of God upon tables of stone. But whether they knew or not that the second commandment of the Decalogue forbids the worship of images, the fact remains that most of the people were then, as they are now, influenced more by the actions of the majority or the fear of present penalties than by the thought of how their actions will look in the great Judgment Day. We may forget judgment to come, but it is vain to think of escaping the consequences of a wrong course, especially if it is persisted in. Solomon's comprehensive statement is eternal truth:

"I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: this is also vanity.

"Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

"Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before Him." Ecclesiastes 8: 10-12.

(Continued on page 14)

The Heart of Jesus

By WILLIAM P. PEARCE

JESUS had a heart—a big heart, the biggest heart man ever had. Physiologically, it was no bigger than any other man's heart. The average heart is only six inches in length, four inches in diameter, beating a hundred thousand strokes every twenty-four hours, and sending the life fluid throughout the human system at the rate of three hundred and fifty pounds an hour. But affectionately, the heart of Jesus was big enough to take in the whole world of sinners lost, big enough to retain the redeemed saints of every clime throughout all time; for "having loved His own, . . . He loved them unto the end." John 13:1.

Jesus talked much about the heart—other folks' heart. He commended the pure in heart (Matthew 5:8)—the beautiful within; condemned the licentious in heart (Matthew 5:28)—the jungle of serpents; rebuked the "slow of heart" (Luke 24:25)—the reluctant to welcome prophetic truth; urged heart love to God love (Mark 12:30)—reciprocal; and comforted the shadowed heart with a promise of mansioned glory (John 14:1, 2).

Only once did Jesus speak of His own heart, and then in a figurative sense. Indeed, in no other sense is it mentioned in the Scriptures. But there were many incidents—heartbeats that expressed the kind of heart He had. It was *childlike*—so trustful when talking to His Father; *benevolent*—magnanimous when feeding the hungry and healing the sick; *tender*—three times He cried, and twice, we read, He wept; *comforting*—He bade the bereft Bethany sisters believe in God; *forgiving*—when ruthless soldiers threw Him on the cross beams, jerked His arms and legs in place, and then sent the nails crashing through those members, He did not want God to record their deeds against them; and it was *courageous* and *loving*.

A story is told of a Swiss martyr who requested, at the stake, that the judge who condemned him come and place his hand upon his heart, then upon his own, and tell the multitude which beat the more violently. The judge refused, for he saw the martyr's tranquillity of soul, to which he himself was a stranger.

That was like Jesus, who trod the martyr's "wine press alone." (Isaiah 63:3.) "Under the pressure of that agony of Gethsemane," said the skeptical Strauss, "under the whelming woes of the previous night and the succeeding morning, under the putting to His lips of that cup of divine desertion, the weakened heart at last snapped under the unimaginable strain; and when the Roman soldier cleft the pericardium, there issued precisely what would issue were the heart itself ruptured—clots of extravasated blood and water."

The only time Jesus referred to His heart, was when He put it at the minimum-maximum stage—"lowly in heart." (Matthew 11:29.) The Greek has it "humble [*tapeinos*] in heart." Humility is always the minimum, and honor the maximum, in one's life; for "before honor," said the wise man, "is humility." Proverbs 15:33.

The actions of life are an index of the heart. At least Solomon said so: "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23. Jesus knew this. His mother taught Him this. And knowing the Hebrew Scriptures, He read this, preached this, and exhibited this. King of men, He was servant to man. In His moments of greatest popularity, when conspicuous as the corn lily beside the highway, He was as humble as the violet.

One of the great needs to-day, as Hiram Powers, the American sculptor, used to say, is "more education of the heart." Intellect is calculating, but it is cold.

Heart is feeling, feeling is warmth, warmth is passion, passion is heat. Power begins in the heart. Every thought that has had a history, whether crystallized into a poem, a book, a picture, a machine, or a cathedral, began as a passion. It is not more exalted, selfish exultants we need, but more humble devotees of Christ, who seek to serve.

The heart—that's God's sensitive plate on which He photographs Christ's beautiful character, and which He makes a negative. Light is necessary to do this—"God hath shined." In the shining, He registers facts beyond man's reasoning powers. The astronomic photographer catches the light of the distant star, far beyond the range of the powerful telescopic lens, and then studies the picture of that planet made from it.

God shines on and in our sensitive hearts, and makes for Himself a negative, "the image [likeness] of the invisible God, the first-born of every creature" (Colossians 1:15); and we are Christ's negatives, "conformed to the image of His Son" (Romans 8:29). In proportion as God shines in the heart, Christ's life, and Christ's character, and Christ's features will shine through our lives. Let Him who

titled Himself "lowly heart," Him who bade us learn of Him, be invited, in the poet's cleff of pulse beats, to fashion our hearts after His,

*"In every thought renewed,
And filled with love divine,
Perfect, and right, and pure, and good,
An image, Lord, of Thine."*



"Under the pressure of that agony of Gethsemane, under the whelming woes of the previous night and the succeeding morning, under the putting to His lips of that cup of divine desertion, the weakened heart at last snapped under the unimaginable strain."



EDITORIAL



Did the Apostles Look for It?

IN books and other literature, as well as platform addresses, discussing the second coming of Christ—and these discussions are becoming more and more prominent and pronounced—there is no statement that is more glibly and frequently made than that the apostles looked for the second coming of Christ in their day. But the apostles, so these men affirm, were mistaken in their beliefs, and had to revise their faith.

Then, again, we are also told that all down through the centuries, there have arisen a few people at different times who believed and taught that the second coming of Christ would immediately take place. The conclusion drawn from these statements is, that it is difficult, if not impossible, for us to tell anything about when the coming of the Lord is near.

But can it be fairly shown, from the words of either Christ or the apostles, that they taught that the second coming of Christ was imminent in their day? It is true that some passages, when taken out of their connection, and not studied along with other important passages that bear upon the same subject, may be made to appear as though the apostles taught that Christ would come soon, even in their day.

But much of the trouble upon this important topic would be swept aside if we recognized that the apostles all believed that they would receive their reward at the second coming of Christ, and not at death. There has grown into the church the belief—not taught in the Bible, however—that when a man dies, he immediately goes either to heaven or to hell, and that regardless of the fact that we have pronounced him dead and laid his body in the tomb.

But the apostles did not believe such a doctrine. They believed and taught the Scripture of truth, that it is at the second coming of Christ and the resurrection that all will receive their reward, whether they have done right or whether they have done wrong. To one who falls asleep in death—for in the Bible, death is frequently spoken of as an unconscious sleep—it will seem but a moment until the resurrection and the second coming of Christ. In unconscious, sound sleep, we take no note of the passing hours, and it seems but the twinkling of an eye from the time we fall asleep until the morning sun awakes us to the actions of the new day. And so the person who lies down to sleep in death has no consciousness of passing events, and to him it will be but a moment from the hour of death until the resurrection at the coming of Jesus Christ.

To the individual who has died, it will appear as though he had closed his eyes in death only to open them immediately to witness the coming of Christ in the clouds of heaven, and to hear His voice as the dead are raised.

Then is it not apparent that, in view of the faith the disciples had, it is very easy to confuse some of their statements concerning the second coming of Christ? For whether they were living or dead, they expected to see Him when He should come. If they were dead, they would see Him through a resurrection; and if living, they would join the resurrected dead in the great joy and rejoicing occasioned by the Master's return.

But did the apostles, as these writers and speakers of the present day are so confidently affirming, actually believe and teach that Christ would come while they were still living? At this juncture, a quotation from one of these modern writers may be to the point:

"Paul in his earliest letters (First and Second Thessalonians) expected to be alive when Christ came, declaring that after the resurrection of 'the dead in Christ,' then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air.' But in one of his last epistles, written when in captivity in Rome, he expected to die, hoping that 'Christ shall be magnified in my body, whether by life, or by death,' and 'having the desire to depart and be with Christ; for it is very far better' (Philippians 1: 20, 23). The early Christians generally expected the return of Christ in their day to establish His kingdom by an exercise of cosmic power."

The author from whom the foregoing sentences are quoted is an accredited professor in a leading theological seminary. His writings seem to bear evidence of candidness and honesty;

but can it be that he has actually and closely studied the two letters of Paul to the Thessalonians to which he refers? In his first letter to the Thessalonian church, Paul did indeed say: "The Lord make you to increase and abound in love one toward another, and toward all men, even as we also do toward you; to the end He may establish your hearts unblamable in holiness before our God and Father, at the coming of our Lord Jesus with all His saints." 1 Thessalonians 3: 12, 13.

And then in the following verses, he most graphically and fully presents the hope of the second coming of Christ:

"But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again,



(C) W. N. U.

The prince of Wales, heir to the throne of the British empire, has announced his intention of visiting the United States this month. He is here shown at a military review in England. The prince is very democratic, spending much time with various labor organizations, visiting the poorer quarters of London, and associating himself generally with the workingman. His visit to America will undoubtedly be made a great social as well as official event.

even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 13-18.

"But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness." 1 Thessalonians 5: 1-5.

Read those verses over carefully and critically, and you will see that they do not affirm, in any (Continued on page 14)

Sowing Seeds of Apostasy



Union of Church with Paganism and Imperialism Produces Strange Offspring

By J. A. L. DERBY

UNLESS Christ or the apostles substituted Sunday for the Sabbath of the Decalogue, the change was made by antichristian influence or power. We know, as a matter of history, that the change was not completely brought about for at least four hundred years after Christ. The Council of Laodicea, held in the latter half of the fourth century, still found it necessary to anathematize Sabbath observers. But when people are told now that the change was wholly unauthorized, the thing that puzzles them is, how the church could be persuaded that this shifting of the day was legitimate. Surely, it is thought, unless there was some divine sanction for the change, the church would hardly have been rash or presumptuous enough to perpetrate so great an impiety. A thorough understanding of the religious conditions of those times makes the matter very clear.

To give a complete picture of the religious aspect of that period would obviously require a book instead of one or two articles. Only a suggestive outline can be here attempted. We begin this outline by noting some of the most conspicuous features of the religious life of that age:

First, the apostasy, mentioned in the previous article, and which we shall not further discuss here, except in its more direct bearings upon Sunday exaltation.

Second, general contempt for the Jews and all things Jewish, and fear of being considered as Judaizing.

Third, the allegorizing method of Biblical interpretation adopted by almost every early exegete.

That, from the end of the first century, the church went into rapid apostasy and worldliness, there is the most convincing evidence for any unbiased person who cares to inform himself. It was in the midst of this decay of doctrine and practice that Sunday observance in the church began. And this fact of general decline sets aside the antecedent probability that the change was not made without divine sanction.

Sunday was, among the heathen, the most extensively observed of all pagan holidays. And a church that was not only perplexed in doctrine (as we shall show the church of that time to have been, when we discuss the third feature mentioned above), but careless in practice, could easily persuade themselves that the conversion of the heathen world would be much more speedy if Christian rites and ceremonies bore as close a resemblance as possible to those in use among the pagans. As an illustration of this tendency in the church, we may

mention the early custom of calling baptism and the Lord's Supper the Christian mysteries, in imitation of the famous heathen "mysteries" celebrated in Greece. These were of two sorts, the greater and the lesser. The former were performed at the city of Eleusis, near Athens; the latter, at Agræe.

But, not content with adopting merely the names of the idolatrous ceremonies, the Christians, says Mosheim, "gradually introduced also the rites which were designated by those terms." This, it must be remembered, was but a single instance of a widespread tendency. "It is certain," says the same author in this connection, "that to religious worship, both public and private, many rites were added, without necessity and to the great offense of sober and good men." The inquirer should read up this matter in Mosheim's "Church History," book 1, century 2, part 2, chapter 4.

Of all the heathen observances, no other seems to have been so dear to the pagan world as its holidays. Of these there were two kinds, the judicial and the non-judicial. Of the judicial, there were one hundred sixty in the Roman empire at the time of Christ; and it must not be forgotten that Rome then ruled the world.



Of all the heathen observances, no other seems to have been so dear to the pagan world as its holidays. Now, as Sunday, according to the "North British Review," was the "wild solar holiday of all pagan times," it is not difficult to understand where the Christians got its observance.

In 389 A. D. there were still one hundred twenty-four such holidays. How many of the non-judicial holidays there were, I am unable to state. Now, as Sunday, according to the *North British Review* (volume 18, page 409), was the "wild solar holiday of all pagan times," we can easily understand where the Christians

got its observance. The reason why they adopted it, has already been given.

This observance, be it clearly understood, was never for five hundred years based on even the pretense of there being any sacredness about the day, or of its having taken the place of the fourth (Sabbath) commandment of the Decalogue. Canon Hessey, a learned prelate of the Episcopal Church, states this positively, despite the fact that the lecture in which the admission is made is one of a series in which he supports Sunday observance. In the quotation which follows, covering the findings of his researches for the fourth and fifth centuries, where the canon uses the term "Lord's day," the instructed will understand that he intends Sunday—a conversion of terms, the Scriptural authority for which, we shall consider later. He says:

"And now what is the result of our inquiries into the state of feeling and practice in reference to the Lord's day, since the conclusion of the third century? A great tendency to multiplication of days and observances has manifested itself. . . . Christians have found themselves compelled to apologize for the number of their festivals. . . . In no clearly genuine passage that I can discover in any writer of these two centuries, or in any public document ecclesiastical or civil, is the fourth commandment referred to as the ground of the obligation to observe the Lord's day. . . . In no passage is there anything like the confusion between 'the seventh day' and 'one day in seven' of which we have heard so much in England since A. D. 1595. In no passage is there any hint of the transfer of the Sabbath to the Lord's day, or

of planting the Lord's day on the ruins of the Sabbath, those fictions of modern times. If the Sabbath appears, it appears as a perfectly distinct day. And what is more to our purpose, looking at the matter as a practical one, though law proceedings were forbidden, and labors for gain (at any rate in towns) are forbidden, no symptom is as yet discoverable of compulsory restrictions of, or conscientious abstinence from, such recreations and necessary duties (other than trades and professions) as are permissible on other days, so long as they do not interfere with divine worship, and the

things connected with it, and appropriate to the Lord's day."—"Sunday, Its Origin, History, and Present Obligation," lecture 3.

No great acumen is necessary to see, from this excerpt, that Sunday at the beginning of the sixth century was observed in practically every detail as

Thanksgiving Day, or Christmas, or any other legal holiday, is observed in this country at the present time. The whole purpose of this abstinence from labor was, as will be seen from the following extract from one of the decrees of the Council of Orleans, 538 A. D., not to show regard to the sacred character of the day, but to give the people a chance to go to church:

"We have ordained that on the Lord's day [Sunday] what was before lawful to be done may still be done. But from rural work, that is, plowing, the culture of the vine, reaping, mowing, thrashing, clearing away thorns or hedges, we judge it better to abstain: that the people may the more readily come to the churches and have leisure for prayer."

It will be noticed, further, from this decree, that even into the sixth century, abstinence from labor on Sunday was not derived from Biblical authority, but was merely a matter of church decision or individual preference. At best, it was only a counsel of perfection, not a divine command. In other words, up to the middle of the sixth century, the Christian regard for the Sunday was practically indistinguishable from the festival nature assigned it by heathen custom. But the preachers of that age found those sanctions too weak to get the people to church. Hence arose those efforts to make the day more binding on the conscience, and the neglect of it more criminal. From these efforts finally resulted the day as we have it now.

EPISCOPAL AUTOCRACY

It will be well for us to explain briefly just here how the Roman Church came to regard Sunday as its peculiar institution and the sign of its authority. One thing clearly demonstrated by church history is that, consciously or unconsciously, desire to "lord it over God's heritage" is as common in the church as kaiserism is in the world. And when powerful prelates are fighting for first place, even clubbing one another to death, as they did in the early church councils, it is only a matter of which of them is most able to "draw away disciples" after himself (Acts 20:30), to decide the question who shall ultimately be supreme.

The success of the bishop of Rome, now called the pope, in dominating for more than a thousand years in matters both spiritual and civil, and in exterminating with fire and sword those who opposed him, is sufficient evidence as to which one of the bishops gained that supremacy. What doctrines and practices the papacy espoused is manifestly a matter of vital consequence for the creed of the church.

Now through ambitious rivalry to be first, against

which Christ had issued solemn warning, a controversy arose in the second century concerning the day on which Easter should be celebrated. The bishop of Rome held that no day but Sunday should be so used. Other influential bishops contended for a method of fixing the celebration which would allow it to fall on any day of the week. There was absolutely no moral question involved; the fight was purely a factional one. Here was a test of strength between the emulous bishops. Rome, the champion of Sunday, won. Indeed, it was concerning Sunday observance, in this controversy, that the first assumption of papal authority was attempted; and it was especially through this influence, working through councils, decrees, and forged documents innumerable, that the Sabbath was finally displaced by Sunday.

EXCELLENT GROUND FOR WEEDS

Thus was fulfilled the prophecy that "he shall think to change the times and the law" (Daniel 7:25, R. V.), and that of the apostle Paul in the second chapter of his second epistle to the Thessalonians. It will be recalled how he disclosed to them that the second coming of Christ should not take place "except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." Surely no one but God can change the law of God or forgive sin.

We now have indicated how the soil prepared by the spiritual decline of the early church proved most fertile for the gradual introduction and growth of rites and doctrines not warranted by the teachings of Christ or His apostles. That many such rites and doctrines were adopted, as we have already shown in this article, no one will attempt to deny, unless so ignorant of the facts as to have no right to an opinion. It was in this soil, nourished by influences and conditions such as we have already mentioned, and others to be more fully dealt with

later, that Sunday observance took root. That apostasy could proceed as rapidly as we have pointed out, seems almost incredible; yet not only is indubitable evidence furnished by both sacred and secular history, but the possibility of such a swift decline is fully avouched by human nature itself. An illustration or two will suffice.

Who would believe, unless inspiration itself affirmed, that the wisest man the world has ever seen, could in only a few years fall so utterly into spiritual darkness as to descend to the abominable idol worship of ancient Palestine? Yet so it was with Solomon, notwithstanding all his wisdom and his clear knowledge of the true God. Who would have thought it possible that the chosen people of God, whose history was so filled with the stupendous works which God had wrought in their behalf, could so completely neglect the Word of their great Deliverer, that it became lost, and only a tradition of it remained? But there stands the inspired record in the twenty-second chapter of the second book of Kings. The lost book of the law seems to have been discovered in the rubbish of the temple when carpenters were set to repairing that building.

PERVERSITY OF HUMANITY

But even in a land filled with Bibles, as is our own country, not one person in a hundred thousand has any adequate idea of the contents and teachings of the Scriptures. What with millions of Jews, with their divisions of Orthodox, Reformed, Zionists, and non-Zionists; what with the Catholics, with their modernists and Ultramontanists; what with Protestants split up into a multitude of different sects; and what with scarcely any two persons daring to be wholly frank with each other when it comes to telling all they believe,—it is certain that either the Bible is a very perplexing book, or else our treatment of it is very inadequate.

How many people are there, even though they profess faith in the inspiration of Holy Writ, who believe that God is able to make His will clear to the in-



The success of the bishop of Rome, now called the pope, in dominating things both spiritual and civil for more than a thousand years, and in exterminating with fire and sword those who opposed him, is sufficient evidence.

dividual? Nevertheless, this is the precise meaning of the Protestant position. Yet, few even of these are essentially different in principle, when it comes to understanding the Bible, from Catholics, who depend on the priest or the church for what they believe in religion. If the Bible is an adequate revelation of God's will, then evidently the thousand and one sects are simply evidence of human perversity. Some of the commonest forms of this perversity are, mental laziness, pride of opinion, and the sway of other principles of the fleshly nature. All these things are efficient causes of intellectual dishonesty, of a perverse heart. And the worst of it is, this dishonesty is hardly ever sensed by the victim himself.

Now, if in these days, after nearly two thousand years of discussion as to what the real meaning of the Bible is, one thinks it difficult to determine the right path, what must one think of the difficulty two thousand years ago, before this mass of Biblical interpretation and controversy had accumulated to help us see every aspect of a text, and when the canon and inspiration of the New Testament had not yet been authoritatively established by the church? No wonder, with spiritual conditions as we have exhibited them, and with human nature undoubtedly as we have described it, that the first centuries were filled with sects of every shade of opinion. No wonder that Sunday, Good Friday, and endless saints' days got into the Christian calendar. If the wonder has not already vanished, it will do so after we have considered, in our next article, the two remaining elements of "the mystery of iniquity"—as the apostle Paul called it.

Reconstruction by Civic Righteousness

(Continued from page 2)

We would cast no aspersion, derision, or opprobrium upon the efforts of our civic righteousness friends. We esteem their honesty, and their purpose to be of real service to a trouble-tossed world; but we regret their self-deception. Are they aware that their resolution to summon the state to the aid of the gospel really implies that the divine gospel is so weak that it needs human force to make it effective? Undoubtedly they would shrink from this position; but can we escape such deduction?

Thank God, the gospel is mighty, forceful, potent enough to accomplish its end without human help. Listen to Paul as he sends forth the challenge to a heathen world: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Romans 1:16. And when we get the full meaning of Paul's "power," it is the more impressive; for coming from the same original from which we get the word "dynamite," it is as if he said, "The gospel is the dynamite of God unto salvation." Certainly, then, it is well able to take care of itself. And in passing, may we not drop these words of our Lord by way of caution? "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. . . . I am the door: by Me



Sermonets

MAN does not have a soul; he is a soul.

If men have immortality, why seek for it? Romans 2:7.

How can man "put on immortality," if he now has it? 1 Corinthians 15:54.

Immortality is not a birthright, but a gift from God.

Since God alone has immortality, man does not have it. 1 Timothy 6:16.

The only way to secure immortality, is through the gospel. 2 Timothy 1:10.

The soul is formed by the union of the breath with the body. Genesis 2:7.

The Bible will take "the breath of life" theory out of the immortality question.

The doctrine of immortality is based upon the first lie of the serpent in the Garden of Eden, "Thou shalt not surely die."

Some people think that God does with the soul as men do with their money, put it in the bank, and then draw it out again.

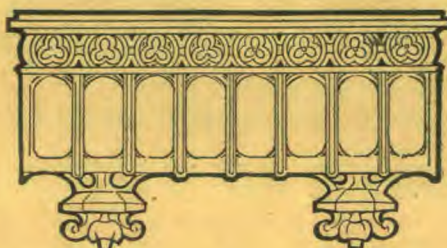
When God created Adam, He first made him, then breathed into him the breath of life, and man stood forth a living soul.

God will not take from man more than He gave him. Therefore He will not take an immortal soul away from him, for He put only the breath of life into him.

If man be immortal because created in God's image, then he must be infallible, omnipresent, omniscient, omnipotent, and self-existent, for God has all these attributes.

There was no consciousness in either the body or the breath, before these two were united. But when "the breath of life" was breathed into the body, consciousness came. Separate the two, and there is again no consciousness.

CHARLES G. BELLAH.



if any man enter in, he shall be saved, and shall go in and out, and find pasture." John 10:1, 9.

Let us look at the question from another angle. "Reconstruction" as a building term has infolded in it the prerequisite of an already existing foundation. What foundation? Right here is the crux of the matter. Popular reconstruction would present some man-made method of social righteousness as the foundation. True, Bible reconstruction cannot be satisfied with surface work; it must go down to bed rock, the Rock Christ Jesus. "For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Corinthians 3:11. "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded." 1 Peter 2:6. To bear the message of this reconstruction, the church is called; to bear the message of the former reconstruction, the church is not called. Reconstruction without regeneration should not exist for the church. We want social reform, but we want it on the basis of soul reform—the new birth in Christ Jesus as the sinner's only hope. It does become, then, not a national, but an individual, heart concern.

FIRST REFORM THE INDIVIDUALS

When men get hold of this *individual* gospel of soul regeneration, the social uplift, social reform, and civic righteousness will take care of themselves. When as individual citizens men have their hearts right with God, there need be felt no anxiety about the moral and spiritual status of the collective unit, the state. If the members of society be righteous, the mass, the body corporate, of society, the state, will be righteous. The disorderly, riotous, iniquitous elements will prove as evanescent as the frost before the rising sun. It was Lord Macaulay who said that the Methodist revival improved the quality of West of England cloth. And so it will ever be. "If the root be holy, so are the branches." Romans 11:16. "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit." Let us remember the proverb, "The longest way around is often the shortest way home."

"Therefore whosoever heareth these sayings of Mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of Mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Matthew 7:24-27. To found our hope upon any plan of civic righteousness is to build our house "upon the sand"; but to repose no confidence in the flesh, to look only to Jesus, is to build our house "upon a rock." This is the secret of true reconstruction. May it be, that in the day of God's wrath, which will soon break upon the world, we shall be found to have got hold of that which will permanently endure, and not that which will ingloriously be swept away.

THE DAUGHTER OF A CERTAIN RICH MAN



IV---Almost Persuaded

By
MARGARET WRIGHT
LOCKE

MISS MEYERS and Miss Bonnihue arose simultaneously at the announcement of a visitor, and, after bidding their friend and her father farewell, passed out of the room, just as Dr. Barrimore was about to enter.

Dr. Barrimore was the popular young pastor of one of the largest churches in the city. After the customary greetings, and inquiries for the patient's health, Dr. Barrimore remarked:

"I had an experience yesterday very like those which your friends have daily in their visits to the poor. We each have our special line of work, you know, but I cannot relish the labor among the indigent. There are many organizations that look after such people. Yesterday morning I had a summons to attend a dying man in the tenement district of East End—a place where I had never been, and hope I shall never go again. The old man had been a member of my church in his days of prosperity, but later had been reduced to dire poverty. He was very pious, and desired me to read to and pray for him before he died.

"Bah! The sights and odors of that wretched district haunt me; and when I came out and had walked the length of the block, what should I see but a miserable drug fiend struck by a car and hurled almost at my feet. The fellow was not hurt much, for he picked himself up after a moment or so and went on. I thought perhaps he was drunk; but before he arose to his feet, two ruffians passed him, and said, 'Dick Larrington, the old dope fiend!' Vile wretch! A man certainly deserves poverty and abuse who will—"

But the minister did not finish his sentence; for Mr. Larrington, white and trembling, had sunk back into his chair and covered his face with his hands.

"Papa is ill," said Geraldine, as she leaned forward to touch the bell that would summon a nurse; but Mr. Larrington caught her hand.

"No, dear, not ill—the name—do you remember the man your missionary friends were telling about, and how it brought back a rush of memories of an

old-time friend who was a drug fiend? The full name was not given that time, only Larrington; but Dick Larrington—it's exactly the same. Can it possibly be? And just where did you see him, Dr. Barrimore?"

"At East End. I got off the car at Bridge Street, walked four blocks north, and he was at that corner when I came back," replied the minister, wondering greatly at Mr. Larrington's agitation over the finding of an old drug fiend, even though an acquaintance of former years. "And the names are identical. I wonder if it could be a relative," thought the clergyman, as he handed a glass of water to his friend, who still seemed disturbed.

Geraldine was troubled. Who could this be? Was it possibly a distant relative? She remembered being told by her missionary friends that the poor woman who was starving several months before in a tenement, was one who had seen better days. Her name was Larrington, and her husband was a drug fiend. He must be the same person. Miss Meyers had spoken of the woman since—said she had recovered, and had moved to other quarters, and they could not find her anywhere.

The conversation turned to other topics, then the soft glow of the lowering sun peeped in at the western windows, and the visitors departed, leaving Geraldine restless, and eager to be out working again.

THE next day, her father came early; and she knew, from the smile upon his countenance, that something pleased him.

"Good news from Ted, papa, isn't it?"

"The sights and odors of that wretched district haunt me; and when I came out and had walked the length of the block, what should I see but a miserable drug fiend!"

"No news is good news, dear. I have heard nothing from our boy to-day. The news is about yourself, daughter."

"May I go home with you?"

"Dr. Stillman says you are in first-class shape to go back with me to-day. You were in not nearly as bad a condition as Dr. Ferguson made you out, and you have responded to the treatments wonderfully. I am sure this has been just the place for you, Geraldine, and I know that you have greatly appreciated the kindness of these good nurses."

"They have become so dear to me that I should dislike to leave were it not that I will be with you, papa. But I shall visit them often."

So Geraldine rode home with her father; and there, after all, was a letter from Ted, which had come in Mr. Larrington's absence. As soon as he could get his discharge from the army, he was planning to enter college and prepare for the ministry. The news came as a great surprise to them both; for he had entered the army, when war broke out, with entirely different aims and ambitions. He promised to explain everything, however, as soon as he reached home; and that ought to be within a few weeks, for his regiment had received orders to proceed to Brest preparatory to embarkation.

FATHER and daughter finished the letter in silence. Evidently Mr. Larrington was deeply affected by this new turn of events.

Finally Geraldine, awaking from her own reveries, asked, "Aren't you glad, father?"

"Yes, dear, I am, if that is what he really wants to do."

"And now," continued the girl, as she came and knelt on the floor beside him, "isn't it your turn too?"

It was some time before he answered: "For fifteen years, I have been a member of the Park Street church, daughter; but while attending regularly, and paying liberally, I had very little interest in religion, and have realized, of late, that I possessed simply 'a form of godliness'



without the power. It was not heart service. For the first time in my life, I have a real heart longing to be true to God; but I cannot make the surrender just now. I will not be a hypocrite, and I cannot be otherwise if I retain my interests in the Dayton and Hertsford breweries, and in the Lambert Woolen Mills, where wages are so low. This winter, I expect to sell those interests—arrange my affairs—"

"This winter may be too late, papa."

"I am well and strong, daughter, and winter will soon be here."

Could Mr. Larrington have foreseen—but there are many, many who deem not how brittle is the thread of life.

(To be continued)

Occidental Experiments

(Continued from page 7)

Some Jews who assembled with the others on the plain of Dura refused to bow down to the golden image, preferring to endure the penalty of being cast into the fiery furnace rather than to disobey God. Three of them, Shadrach, Meshach, and Abednego, were accused by the Chaldeans and brought before the court for sentence. The king was willing to overlook the first offense, provided the Hebrews would promise to obey the law in the future; and he particularly warned them that their God could not save them from the furnace. They boldly declared that their God was able to deliver them; but whether He did or did not, their minds were fully made up, and they would not disobey God. The king and his counselors regarded this loyalty to conscientious convictions as obstinacy, and commanded that the offenders be cast into the furnace, heated seven times hotter than usual. The fire was so hot that the flames slew the executioners; but to the astonishment of all present, the fire did not injure Shadrach, Meshach, and Abednego in the least. They were protected by the presence of One whom these heathen knew not, but who impressed them as being the Son of God.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

"He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." Daniel 3:24, 25.

At the command of the king, the three men came out of the fire; and it was found that nothing but the cords that bound them had been consumed.

"And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies,

that they might not serve nor worship any god, except their own God." Daniel 3:27, 28.

CHRIST WANTS NO HELP FROM CÆSAR

God commands His people everywhere to obey the powers that be. Civil government is ordained of God for the punishment of evildoers, but God has never ordained that civil power regulate religious worship or establish or bring about conformity to a national religion. The three Hebrews chose to be counted as criminals in Babylon rather than sin against God. They were miraculously delivered, and the record of the incident was placed in the canon of Scripture as a warning to all rulers to leave the conscience free.

God's ideal of civil government protects all impartially in the free exercise of their religion. When Daniel was cast into a lions' den for praying in a manner contrary to the law of Medo-Persia, an angel protected him. When the apostles were commanded not to teach anything contrary to the Jewish state church, they preached Jesus openly, choosing, when choice must be made, to obey God rather than men.

If any good could come from religious forms enforced by civil law, God would never have preserved the foregoing records in the Bible. The following quotation from a successful soul winner expresses the true principle:

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. . . . Your Sunday bills and all other forms of act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. . . . Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by the force of policemen; let true religion triumph by the power of God in men's hearts, and not by the power of fines and imprisonments."—Spurgeon.

This is also in harmony with Paul's words: "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Romans 14:5.

This text does not say that every man is justified in the conclusion he comes to with reference to his duty; but it does clearly say that he is responsible to God, and must give account to God alone, whether he observes the Sabbath or not.

One of the evidences of spiritual decline is the tendency to disregard any day as a day of rest and worship; but the remedy is not to be found in civil legislation. A demand for Sunday laws is a serious confession of weakness on the part of the church.

REPENTANCE is a changed mind.
Regeneration is a changed heart.
Conversion is a changed purpose.
Justification is a changed standing.
Sanctification is a changed life.
Sonship is a changed relationship.

JESSE B. WALTZ.

You say you do not always know just what a Christian should do. God knows; just ask Him. M. A. HOLLISTER.

Did the Apostles Look for It?

(Continued from page 9)

positive way, that Christ was coming in the days of the apostle Paul. The apostle speaks of the two classes: those who would be alive, and those who would be dead, at the coming of the Lord. The Lord is to descend with the voice of the Archangel, and the dead in Christ are to be raised, and then the living "shall together with them be caught up in the clouds, to meet the Lord in the air."

Observe that they are "caught up" "together"; they are not taken one by one at the time of death, as is so popularly taught at the present time.

And the apostle informs the brethren that they are not in darkness, that they should be overtaken by the day of the Lord as by a thief coming unexpectedly in the night. They are the sons of the light, and of the day; in other words, they have the clear light of prophetic truth shining upon them, and they should understand when to expect the Lord's return.

And, in passing, let us again emphasize that this scripture does not positively affirm that Paul taught that Jesus would return in his day. It is only by inference that any such notion could be obtained, and inference must always be set aside in the light of positive statement. And so let us pass on to some utterances of the apostle in his second letter to the Thessalonians. We read:

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things?" 2 Thessalonians 2:1-5.

Now, in all candor, let us ask, How could any theological professor get the impression, from these words of the apostle, that he was teaching that Christ would come in his day? The apostle earnestly beseeches the brethren "touching the coming of our Lord Jesus Christ," that they "be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand." Some of the Thessalonian brethren, then, had got the idea from Paul's first letter, the same as the modern theologian does, that "the day of the Lord is just at hand." But the brethren are besought by the apostle not to be troubled or to get any such idea; for, he continues, they are to "let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition."

Then for the Thessalonians to have believed that the Lord's coming would take place in their day would have meant that they were "beguiled." So the apostle is beseeching them not to suffer any such

delusion, and furthermore he asks them, "Remember ye not, that, when I was yet with you, I told you these things?"

"These things" would include the revealing of the "man of sin," who would bring about the great persecutions spoken of in the Saviour's prophecy in the twenty-fourth chapter of Matthew. And these prophecies which the Lord has given concerning this world must all be fulfilled before the second coming of Christ takes place.

Then is it not perfectly apparent to the careful and candid reader, that Paul, instead of teaching that the second coming of Christ was to take place in his day, taught the exact opposite? He affirms with beseeching positiveness that it was not true "that the day of the Lord is just at hand." And he asked his Thessalonian brethren to call to mind all his teaching while he was with them, and to view his letter in the light of that teaching.

To the elders of the church of Ephesus, this same apostle Paul declared: "Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them. Wherefore watch ye, remembering that by the space of three years I ceased not to admonish every one night and day with tears. And now I commend you to God, and to the word of His grace, which is able to build you up, and to give you the inheritance among all them that are sanctified." Acts 20: 28-32.

In these words, the apostle refers to his departing, and to the grievous wolves that would enter in, even arising from among their own selves, to speak perverse things, and to draw away disciples after them. The great apostasy under the leadership of the man of sin, spoken of in his Thessalonian letter, is here again referred to. Such language shows, beyond a peradventure, that the great apostle was studying the prophecies; and he was asking the churches of his time to look forward through those prophecies to the second coming of Christ. Not that the event was to take place in their day, but at the time foretold by the prophets themselves.

In his second letter to Timothy, the apostle Paul has these words: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfill thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me

the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing." 2 Timothy 4: 1-8.

This text is charging Timothy, a young preacher, with the solemn fact that Christ, at His appearing and His kingdom, will judge both the living and the dead. But the language does not show that Christ's appearing was something to take place in Paul's day, for even then the aged apostle was standing in the shadow of his martyr's death. He had finished his course, he had fought the good fight, he had kept the faith, and now "there is laid up" for him a "crown of righteousness, which the Lord, the righteous Judge, shall give" him "at that day."

Paul's crown of righteousness was laid up for him. He would not receive it immediately upon his death, but would receive it "at that day," even the time of the glorious appearing of the Master. Thus it is affirmed over and over that the apostle was pointing the church forward to the second coming of Christ, when their hope would be consummated. And it is only because the apostles believed and taught that they would not receive their reward until Christ's appearing, that some of their utterances may seem to teach that Christ would return in their day.

As you study the foregoing text, you will see that it also looks forward to the great apostasy, to the time when the people with itching ears, who would not endure sound doctrine, would gather to themselves that class of teachers who would turn them away from the truth to the fables that were more in keeping with their carnal desires.

In the light of such plain scriptures, how can men honestly say that the apostles either believed or taught that Christ would return the second time in their day?

But the apostles and the prophets do give us the clear assurance that the Lord will return in this our day. The evidence is superabundant; and the great adversary of your soul's salvation would like so to befog your mind that you may not

understand or grasp this glorious truth. But God has made the whole subject plain in His Word, and He has promised to give you as an individual the abundant presence and outpouring of His Holy Spirit, so that you will not make any mistake. He affirms that by His Spirit, through His Word, He will guide you into all truth. Study the Word for yourself, and seek the Spirit as your one infallible guide. Men with the very best of intentions may deceive you; and then there is a multitude of teachers who are self-deceived, and who are very earnest in their presentations of false doctrine which God's Word will not sustain. But regardless of all these teachers, you may come directly to the divine Book yourself. That Book, the blessed Bible, may become a living power in your soul; and God's Spirit, so abundantly promised, will be your infallible teacher. Insist upon it that you be not deceived, and you may count that your heavenly Father will never fail you.

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COUNTRY HOME FOR SALE

As Milton C. Wilcox, according to General Conference Council recommendation, shortly leaves the Pacific Press to connect with the Loma Linda Medical College, his property in Mountain View is for sale without reserve. It consists of one acre of land, with family orchard of more than 30 choice fruit trees—apple, apricot, almond, fig, nectarine, peach, pear, plum, quince, walnut—also grapes and berries. There is a palm tree, two beautiful live oaks in the right place, and several eucalypti. Its buildings are (1) A two-story 11-room house—one of the rooms being a large sun parlor—besides three sleeping porches, two bath and toilet rooms, large attic and basement, and large clothes closets. Porches screened in. No better location in town, beautiful view, good neighborhood. Town soon to have very low electric and water rates. (2) A three-room bungalow with bath and toilet, and large screened-in porch. (3) A three-story tank house, thirty feet high, with 3,000-gallon tank giving good water pressure. Water piped to all parts of the property. Rooms for shop, storage, and other purposes. (4) A cool, roomy garage. (5) Engine house. There is also a good well of good water. All buildings wired, and electricity on for both light and power. No incumbrances on the property. The upper floor of the house can be divided into light housekeeping suites. Rent of rooms and bungalow can be made to pay more than interest. Address M. C. Wilcox or H. G. Childs, Mountain View, Cal.

Why Such Wild Predictions?

AN editorial paragrapher says:

"The Rev. Peblow, of St. Paul's Cathedral, London, expects the end of the world almost any day. This, he says, is certainly the last year, and people should be ready, but not frightened."

If Dr. Peblow and the editorial paragraph writer were fully conversant with the prophecies of the Bible, they would not expect "the end of the world almost any day." Neither would they say that this "is certainly the last year." The prophecies of the Bible call for many world-embracing things that must be seen before the end of the world and the second coming of Christ.

Among these prophecies yet to be fulfilled is the complete healing of the deadly wound of the beast of Revelation 13, and then will be seen the united religious oppressive power that will "cause that as many as should not worship the image of the beast should be killed," and that "no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name."

Then, more important still, is the great world-embracing message predicted in Matthew 24: 14, and also in Revelation 14: 6-12, which proclaims the hour of God's Judgment to every nation and kindred and tongue and people, and invites every creature everywhere to get ready for the second coming of Christ.

Mighty forces to-day are working in many denominations to fulfill both of these lines of prophecy. There is a class of men, under many denominational names and organizations, that seem to be determined to go contrary to gospel principle, and develop world conditions that will enthrone the beast, with his worship, his mark, and his image. But, on the other hand, all through these selfsame denominations there are earnest men working who will fulfill the great prophecy that will prepare the world, through the announcement of the second coming of Christ, for the great judgment hour.

Going Up in Smoke

OVER \$800,000,000! Think of it! Every year, eight hundred million dollar bills in one big bonfire! Where?—Right here in the United States, in 1918. In the year 1919, still more.

That is the little smoke bill that pays for all the cigars, cigarettes, and pipe tobacco. In other words, enough to pay the budget of all Christian missionary societies for thirty years. Enough to build 300,000 houses each year, and do many other useful things.

Increasing?—Yes. We sent some three million soldiers over to France, and then, according to the *American Grocer*, sent "monthly shipments averaging 20,000,000 cigars and 425,000,000 cigarettes." In fact, 95 per cent of the A. E. F. used tobacco in some form. And now they have all come back to pass on the habit to another generation.

Burning up chances for advance in business; burning up money that could be used in getting a better education; burning up capital that would make us independent later on, and provide that home and the other comforts to which we



International

Surprised to find the world at war! Miss M. A. Czaplioka had been for a number of years in the arctic wildernesses of Siberia in the interests of science; and it was a shock to her, when she reached civilization, to find "the whole world plunged into a red orgy of destruction." Miss Czaplioka is a lecturer on anthropology at the University of Oxford, and a writer of authoritative books on the peoples of Siberia. She is the first woman to head an arctic exploring expedition, and the only English woman who ever went to the remote sections of Siberia. She has spent much time studying the customs of the aborigines of northern Russia, of the Tungus, the Ostyak, and the Samoyed tribes. This expedition from which she has just returned was under the patronage of the great English university, and also the University of Pennsylvania Museum. Accounts of life in those regions tell of the ground's being frozen to a depth of hundreds of feet, of the finding of mastodons frozen in the soil, with green grass still in their mouths and stomachs, and of the regular ivory trade that is carried on by the people of that section, who dig out of the frozen earth the tusks of these now extinct animals. Miss Czaplioka is the author of several works of recognized scientific value.



have looked forward; burning up chances for success—these are only a few things burned when the match is touched to the end of the cigarette. The resulting stimulus is a delusion, and nicotine smoke obscures the true perspective of life.

Put out the fire, and save the money to invest in W. S. S., in real estate, or in some other good way; but for the love of your own manhood and for success in business, if nothing else, don't invest in smoke.

R. D. B.

A Hopeful Indication

A CONFERENCE represented by many different denominations, held in May, in Philadelphia, to consider "Christian fundamentals," is one among the many hopeful indications in this time. That conference emphasized many of the fundamental principles of the gospel, which have been the strength and the bulwark of the church all through the ages. The conference also showed that in the most dangerous and trying hour for humanity, as well as for the church, men with strong hearts and earnest purposes are still found, under many denominational names, who believe in and personally know their common Lord.

There is a federating and unionizing of religious bodies that it will be well worth our while to watch; for a great possibility of danger to the world is contained therein. But, on the other hand, God calls for unity among His people. He calls for Christians everywhere to study His Word closely, and to unite upon its strong foundation. But let us observe that God calls not for a federation that will unite men regardless of fundamental principles, but for a union which, through the gospel, will unite them in heart and soul and life. And such a true unanimity is surely coming, and the voice of those thus united will be mightily heard throughout the earth; for God has said:

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth! The voice of thy watchmen! they lift up the voice, together do they sing; for they shall see eye to eye, when Jehovah returneth to Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for Jehovah hath comforted His people, He hath redeemed Jerusalem. Jehovah hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth have seen the salvation of our God." Isaiah 52: 7-10.

Jehovah will return to Zion, His church; and His people will "break forth into joy," and "sing together." "The voice of thy watchmen" will be a mighty chorus; for "they lift up the voice, together do they sing." And not only so, but "they shall see eye to eye" in that great and glorious time.

The text does not necessarily teach that all who profess the name of Christ will see eye to eye now; but those who really know Him by a practical experience will be brought heart and soul together through the trials and distresses of the great day, and as one man, they will unite to enlighten the world with the glorious doctrine of Jesus Christ and the triumphant message that He is about to return in the clouds of heaven, to resurrect the righteous dead, and to immortalize every waiting saint.

THE death of Christ frees us from the guilt of sin.

The life of Christ frees us from the power of sin.

The coming of Christ frees us from the presence of sin.

ERNEST LLOYD.