

Signs of the Times

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Dropping the Old Testament

"The Protestant Episcopal Church may decide to drop the Old Testament readings from the regular church service and from the Sunday schools."

By JEAN VUILLEUMIER

SUCH is an announcement from the *Literary Digest* for May 24; and it adds, "The church congress which debated the project is a representative body which has no legislative powers, and can only make recommendations to the Triennial General Convention." The suggestion is significant, as it indicates in what channel the minds of many Episcopal ministers run. The fact that nowadays the people of any denomination do so little Bible reading at home is bad enough; but now we are facing a proposition emanating from clergymen, contemplating the elimination of systematic Bible reading in church services. This movement is serious. If the proposition were intended to replace the formal public reading by a plan of intensive reading of the sacred Book in the home, it would be heartily approved. But this is not at all the meaning of the movement.

The movement means another logical step along the road of higher criticism, which rejects the plenary inspiration of the Bible, the miracles—most of them, at any rate—and the fulfillment of prophecy, because that would be a miracle. Another logical step will be sometime in the future, to reject utterly all the miracles of the New Testament. But that is what the "advanced" higher critics are already doing, while chiding their more timorous brethren for their inconsistency.

If the Old Testament is not miraculously inspired; if it is full of inconsistencies; if it contains many examples and precepts of doubtful morality; if its many prophecies were all disappointed instead of fulfilled—so reason higher critics—then why should it be read, read in the churches, read for the edification of the Christian people?

How can these doubting ministers read with an unctuous voice pages which only suggest to them thoughts of criticism



In the dark, damp depths of the earth, where formerly the terrible demons of the still were conjured and matured to harry the sons and daughters of men, the luscious mushroom now flourishes. A desert of copper vats and kegs and stills that brought forth nothing but poison, now offers a lucrative and palatable harvest of fungi. One of the largest breweries (Continued on page 2)

International

and disapproval? How can they invite their hearers to listen to them with the respect due to the oracles of God? Their situation must be painful to their own feelings of self-respect, and no wonder that they should desire to escape this weekly torture. It is only consistent for them to try to readjust their church services to their new convictions about the Bible.

On the other hand, if the account of the creation of the world in six ordinary days, the story of the fall of man, of the Flood, of the crossing of the Red Sea, the sojourn in the wilderness, the falling of the manna from heaven—if all those stories are pure fables or Babylonian myths, why should they be read to the people as if they were facts, and that from a Book whose inimitable candor and fascinating simplicity make such impressions that it is difficult to eradicate them?

If Moses was a shrewd, unscrupulous demagogue, and David a heartless, blood-thirsty tyrant, why should the world still look at them, from the naked reading of the Old Testament, as models of honesty, uprightness, self-abnegation, and magnanimity?

So I repeat, From the standpoint of higher criticism, now rampant in most theological schools of all denominations, the "dropping" of the Old Testament is but a step forward, or rather, an act of consistency and of frankness on the part of the ministers of the gospel advocating this measure.

DOESN'T AGREE WITH THEIR VIEWS

The evidence of this is given in the motives adduced in favor of the move by its promoters. According to the *Literary Digest*, "The plea for the omission of the readings put forward in the congress was that 'the chief business of the church is to teach the gospel of the incarnation,' and that the Protestant Episcopal Church accepts the view that 'the Hebrew religion was not the only preparation for Christianity.'"

Indeed, it must be confessed that God did not manifest Himself to the Hebrews alone. He spoke by His Spirit to the magi, and gave them a star to lead them to Bethlehem. We also find some glimmers of religious truth in the writings of the ancient pagan philosophers. Socrates and Aristotle spoke of a "God who could be seen in His created works." Plato defined man as a "God-fearing being." Some Athenians worshiped an "unknown God." Cicero was convinced that "whoever looked upon the stars of heaven must of necessity conclude that an excellent deity was ruling over all," and he stated that "no nation, barbarous though it might be, was ignorant of the existence of the true God."

But what is the chaff to the wheat? Must we discard steam cars and gasoline cars for the old stagecoaches, because the latter rendered service in olden days? Must we give up electricity for



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of New York City has covered 100,000 square feet of cellar space with these rounded beds of fertilizer, which are then covered with sand, sown with spawn, and harvested all the year round. Even a converted brewery has great possibilities for future service, although, as the picture indicates, it still loves darkness better than light.

The bugaboos of disorganized business, unemployment, and riots, because of prohibition, have failed to materialize. Saloons and their kindred broods of evil have vanished. Dens of vice are closed up. The municipal jails are vacant; and the city "lanks" for "D. T.'s" and dissolutes are being turned into wards for treatment of the ill or wounded who come under police supervision. The Oakland, California, chain gang, the oldest police institution of the community, is no more. Business revives in spite of reconstruction crises. Better service is prevalent in every industry. Habitual drunkards have gone to work; and their families, long in rags, begin a life of respectability.

Is prohibition beneficial? Ask any one who has ever felt the evil effects of "booze." Ask Canada, which has given it a good trial. "Even moderate drinkers confessed that they could not justify a vote in favor of the wide-open sale of strong drink in the trying period of readjustment." Ask Kansas, where one inhabitant in eight owns a motor. Ask Seattle, Washington, which voted wet as a city, but was voted dry by the state, and then, after ten months' test, voted itself dry for good. As Ole Hansen, its famous mayor, said: "Seattle would vote ninety per cent dry, as she is to-day. And why? Because we have seen that liquor was directly responsible for the large majority of disturbances to domestic tranquillity. Because liquor has proved to be an enemy of physical manhood as well as a commercial detriment."

wax candles, because they too give some light in a dark night? What are the few slender, flickering rays preserved in the pagan writings, compared with that mighty flood of light poured out from every page of the Old Testament? If that were the only, the principal reason, it would be a flimsy excuse. But note:

"We read Old Testament lessons [in the official selections made for public worship] which teach what in our sermons we ignore." The preaching of the day wishes to ignore some of the fundamental points of faith taught by the prophets, like the second, glorious, and imminent coming of the Son of man to rule all nations; the destruction of the wicked, and the resurrection of the meek and faithful; the immutability of the Ten Commandments, and the vicarious death of the Son of God. Hence these should not be read publicly from the Bible any longer.

THE OLD TESTAMENT "UNCHRISTIAN"

The Rev. W. L. Caswell, member of the congress, completed the thought thus: "Contexts are often unintelligible or unchristian, and situations often teach what we must emphatically deny. Old Testament lessons which are morally inadequate cannot lead hearers to the incarnate God unless it is carefully pointed out that they do not in themselves teach truth, but are stages in a great evolution."

This is exactly what the agnostics, skeptics, and rationalists of the eighteenth and nineteenth centuries thought of the Bible—a book of excellent sentiments, and containing some beautiful pages, but full of exaggerations, mistakes, immoralities, and contradictions. These objections and criticisms were met by the unanswerable arguments of men possessing as much learning, to say the least, as the higher critics of to-day. The only difference is that these same objections are now offered, not by men outside the church, but by men inside it; not by the avowed enemies of Christianity, but by its professed leaders and teachers.

Such is the progress made by the theological germ evolved in the eighteenth century. The same Old Testament Scriptures of which Christ said, "They are they which testify of Me," are now to be discarded. It is Christianity, then, that is at stake.

Well may this appalling situation cause those who remain true to "the faith once delivered to the saints," to weep at the sight of this well-nigh universal prevarication; and well may they remember, on the other hand, with feelings of inexpressible joy, that "the gates of hell shall not prevail against" the faithful church, whom the Lord shall find, at His coming, holy and without blemish, reduced in numbers, perhaps, but—

"Fair as the moon,
Clear as the sun,
And terrible as an army with banners."

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Staging the World for Armageddon

Conditions Which Presage a Crisis in the Great Conflict Between Right and Wrong

By CARLYLE B. HAYNES

FOR nearly six thousand years, the human race has been occupied in the effort to govern the earth properly. When the race has tried and exhausted every form of human government, ranging from the most despotic to those that grant the greatest possible individual freedom, and has demonstrated its inability to secure and maintain a government that will provide lasting and universal peace and harmony among the inhabitants of the earth, then God will sweep away the futile governments of earth, and replace them with His everlasting kingdom. When man has demonstrated his unfitness to govern, and his failure, then God will take charge. And when God takes charge, Armageddon will come.

Armageddon is the battle that will close the history of the world, and will bring an end to sin on this planet.

The world is not right with God, and Armageddon will come when the nations have filled up the cup of their iniquity in rejecting the last offer of mercy which He makes them. Armageddon is the death warrant of godless and impious men.

THE CAUSE OF TROUBLE

The world is under a curse. Its inhabitants have been bent, for six millenniums, under countless burdens and afflictions. What is the cause of it all? The men who think, those who are serious-minded, have long pondered the question in their hearts. What is the trouble with the earth, and with the race upon it? Why this age-long conflict, this long continued struggle? Why this never ending tumult and confusion, which, after six thousand years of storm and tempest, still give no promise of calm, but merely presage an even more terrible hurricane of destruction?

Reason can give no satisfactory answer to this old question. Philosophy, too, is helpless here. History furnishes no proper solution of the problem. They all miss the real causes, and their glance at the difficulties of the

case is but superficial. The web that surrounds the events of human history can be unraveled only by an omniscient power. The secret cause of the world's difficulties can be set forth only by "the oracles of God."

And God has disclosed the cause. His Word affords us an answer to these perplexing questions. And that answer is as true as it is brief. It is this: "The Lord hath a controversy with the nations." Jeremiah 25: 31.

This fact alone will explain the history of the past, and the events of the present, and will cast great light upon those events which are yet hidden in the womb of the future. To comprehend the mystery of the past political condition and the future destiny of the world without an acceptance of this statement as fact, is impossible.

And we are not left to vague conjecture and speculation regarding the reason for this controversy. It is a controversy between right and wrong. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hosea 4: 1, 2.

It is sin, then, which is the cause of the controversy between God and man. The transgression which first interrupted the harmony existing between the Creator and the creature brought a curse upon this revolted province of the divine dominions, and a curse upon the rebellious race. And that curse has

continued, and has been the cause of all the woe, the strife, the unrest, the war, and the death, both of nations and of men; and it will finally overwhelm the world.

DRINKING THE HEMLOCK

Men rebelled against God, and broke His law. He held them amenable to the rule of right, but they would not yield obedience. They forsook their allegiance to the King of heaven. His high authority they set at naught. Hence He has a controversy with man. Sin is the cause of it. Sin made this breach; and for years, it has been widening. Sin, which is the transgression of God's holy law, separated man from God, and caused man to lift up his puny hand against his Maker.

Sin and sinners are at war with God. They are at war with His truth, His holiness, His justice, His people, His purposes, and His law; and it is this war which will eventually terminate in Armageddon.

God employs the prophet Jeremiah, who in his youth had been set "over the nations and over the kingdoms, to root out, and to pull down, . . . to build, and to plant" (Jeremiah 1: 10),



to inform us of the outcome of His controversy with the nations. Anciently it was the custom of the king to inflict the death penalty on criminal characters by a cup of poison; and in speaking of God's dealings with the nations, the prophet uses this same figure.

"Thus saith the Lord God of Israel unto me; Take the wine cup of this fury at My hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me." Jeremiah 25: 15-17.

The prophet then enumerates the nations of that time who were to be treated as guilty criminals, deserving of God's wrath. Then his vision widens, and covers unknown nations and empires of the future, until it involves the whole earth; for he says:

"All the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth. . . . There thou shalt say unto them, Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spew, and fall, and rise no more, because of the sword which I will send among you. . . . Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter His voice from His holy habitation; He shall mightily roar upon His habitation; He shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, He will plead with all flesh; He will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25: 26-33.

THE LAMB AND THE BEAST

This prophecy covers the record of the entire controversy between God and the unrepentant, forewritten by Jeremiah. The judgments of God that began upon Jerusalem and Israel and the surrounding nations, because of their rejection of His authority and truth, were to overspread all the earth. The nations named, upon which the wrath of God was pronounced, have disappeared; but the prophet did not stop with them. He takes God's fearful malediction, and hurls it down to the very end of time, fastening it upon "all the kingdoms of the world, which are upon the face of the earth." The noise of this conflict is to "come even to the ends of the earth; for the Lord hath a controversy with the nations."

The "grievous whirlwind," the great tempest of the wrath of God, will bring ruin to all the earth. As a result of it,



Armageddon will break suddenly upon a surprised world.

the earth from end to end will be strewn with the slain of the Lord, ungathered, unlamented, unburied. God's wrath "shall fall grievously upon the head of the wicked," and this work of desolation will take place "in the latter days." (Jeremiah 23: 19, 20.)

In this manner, the Lord will close His controversy with the nations. In this manner, He will punish His adversaries. This will be Armageddon. When the nations of the earth unite against God, against His people, against His truth, against His law, and "give their power and strength unto the beast," and "make war with the Lamb," then "the Lamb shall overcome them: for He is Lord of lords, and King of kings." Revelation 17: 13, 14.

SEALS THE DESTINY OF REBELS

Armageddon will seal the destiny of those in rebellion against their Maker; and that destiny will be complete overthrow and utter ruin, from which there will never be any recovery. There could not, in the very nature of things, be any other issue than this to the great controversy. True, the race might lay down their arms, and cease to fight against God, and thus bring an end to the rebellion; but so long as they persist in their warfare, they can look forward to no other end than complete destruction. For the controversy is one between right and wrong, between good and evil; and there can be no other issue to it, as far as mankind is concerned, except voluntary giving up of the wrong, or perishing with it. In a warfare between a just and mighty Creator and frail and rebellious creatures, between a righteous and omnipotent Ruler and puny and revolted subjects, there can be but one end. The rebels must go down, while God triumphs. Wrong must be defeated by right.

On the part of Jehovah, the controversy is a just and righteous one. And

being such, it admits of no compromise of the eternal principles of righteousness with the willfulness of fallen and misguided man. Nor can God be indifferent to man's sin, or neglect it, or overlook it. This would be but to perpetuate wrong. No; the cause of the controversy must be rooted up, the thing that caused the separation between man and God must be destroyed. Sin must be annihilated. Before the controversy can ever end, its cause must be eliminated. There can be no other adjustment.

CHAOS SUPREME

It is just after this great visitation of the wrath of God at Armageddon, that the prophet saw the earth, "and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jeremiah 4: 23-26.

The utter depopulation and ruin of the earth—such is the terrible destiny that overhangs the world. Not since the waters of the Flood overwhelmed the human race has such a terrible and widespread destruction been known to man. In history, there has been no fulfillment of this prediction. The war that humanity has been waging against Jehovah has not yet reached its final issue. But the end is hurrying on apace. The wrath of God, like a pall of blackness, overhangs the impenitent world. It is the death warrant of the godless and impious. Nothing but slaughter as wide as the world can fill in the terrible picture. And when the time has come for God to pronounce judgment, "behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isaiah 66: 15, 16.

Armageddon, with its great tempest of the wrath of God, will break suddenly upon a surprised and unready world. Those who have rejected God's final offer of mercy, His closing message of the gospel, will be solacing their hearts with the belief that universal and lasting peace has at last been brought about between the nations of the earth. Possibly the world will be convinced that man has at last solved the problem of the ages, and created a perfect form of international government.

And then, "when they shall say, Peace and safety," "sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 3. Like a furious tornado will the storm of the wrath of an offended God burst upon those who have despised His mercy. "In the latter days" it shall do its work, falling grievously upon the head of the wicked. (Jeremiah 23: 19, 20.) The earth will be strewn with the bodies of the slain of the Lord, from end to end, as dung upon the ground. (Jeremiah 25: 31-33.)

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The Capital of New India

and Oriental Dream Palaces of the Mogul Emperors

By ELMER E. ANDROSS

ON the ruin-scattered plain surrounding the present city of Delhi, seven cities have successively risen to greatness, "swayed the fortunes of successive dynasties, then dwindled into dust and were forgotten, their splendors unrecorded save by crumbling stones littered across a track many miles in extent. Now, by a curious fiat of destiny, an eighth Delhi is to rise, phoenix-like, from the ashes of these past empires."

In 1570, Akbar, the greatest of the Mogul emperors, decided to remove the headquarters of the empire to Agra. His son, Jehangir, was content to remain at Agra; but Shah Jehan, the grandson of Akbar, decided to restore Delhi to its former position as capital of Hindustan. This great Mogul emperor and builder came to the throne in 1628. Ten years later, in 1638, the foundation of the new citadel was laid; and nine years after this, the structure was completed. The metropolis was inclosed by high battlemented walls of red sandstone, which were five and a half miles in circuit, and were pierced by ten gates.

"The glory of the capital centered in the citadel. This occupied a walled inclosure a mile and a half in circuit, and was entered by two stately portals still known as the Lahore and Delhi gates of the fort."—"Three Days at Delhi," page 9.

PARADISE ON EARTH

From the reign of Shah Jehan until the fall of Delhi at the time of the mutiny in 1857, Delhi continued to be the capital of India. For the next half century, Calcutta assumed the imperial dignity. At the coronation durbar of 1911, Delhi was restored by the king emperor, George V, to its former high estate; and a new city is now being built outside the old, to include the government house, or capitol, with offices and homes for the large number of officials. Its estimated cost will be over six million pounds sterling.

In his most excellent work entitled "India, Its Life and Thought," John P. Jones, D. D., in writing of Delhi, says:

"It is perhaps the most interesting city in all India. From the earliest times

of Brahmanic legends down to the present, it has been the center of war and conflict, of royal display, extravagance, and treachery. Here again Mohammedan mosques are equal to any in the land. And though the Persians sacked the city a hundred and seventy years ago, and robbed it of most that was beautiful and valuable, there still remains a part of what was probably the loveliest palace that was ever erected. It reveals to us also 'the imperial grandeur of the Moguls, whose style of living was probably more splendid than that of any monarchs of any nation before or

since that time. Their extravagance was unbounded. Their love of display has never been surpassed.' It is claimed that the Peacock Throne of this Delhi palace was of sufficient value to pay the debts of a nation. The marble walls are richly adorned with exquisite mosaics. Indeed, they are regarded as incomparable specimens of the art. One can pardon the builder who engraved over the north and south entrances to this palace of the Moguls the following lines:

"If there be a Paradise on earth,
It is this! It is this! It is this!"

Though the Peacock Throne was carried off to Persia by Nadir Shah in 1739, its marble base may still be seen. "The throne was of gold, approached by three steps of the same precious material studded with gems. It was surmounted by a golden canopy supported by twelve emerald pillars. The under part of the roof was inlaid with brilliantly colored enamels, and the upper displayed a pair of peacocks entirely ablaze with diamonds, pearls, sapphires, rubies, and emeralds. Further wonders were a tree of jewels and a parrot cut out of a single emerald."

IMPOSSIBLE TO DESCRIBE

It was my privilege to visit Delhi in January, 1919, in company with Pastor C. W. Flaiz and Dr. H. C. Menkel. Our first visit was to the Jama Masjid, or Great Mosque. The erection of this imposing structure was begun in 1648 and finished in 1650. It is said that during these years, no less than five thousand masons were employed upon it daily. "Built of red sandstone and white marble, the sanctuary faces a spacious quadrangle inclosed by sandstone walls. Long, wide flights of stone steps lead up to the three gateways. The largest and most important is to the east. Glittering copper spires surmount the marble cupolas, and the stone-paved courtyard conveys an impression of vastness impossible to describe."

In the large open space in front of the mosque, there is held annually, on New Year's Day, a review of the troops by the commander in chief or by his repre-



Pillars and monuments tell the stories of past glory and bitter struggles for supremacy in India. On the Ridge at Delhi is this memorial of the dark days of 1857.





The Jama Masjid, Delhi, largest congregational mosque of India. Erected in 1648-1650, by Emperor Shah Jehan, builder of the Taj Mahal.

sentative. Though we had no previous knowledge of this imposing spectacle, we were there just in time to witness it with but very little loss of time.

We then visited the fort, with its beautiful marble palaces. I cannot give any just conception of the beauty of these palaces. Although despoiled of much of their pristine beauty, still, with the palaces at Agra, they stand unrivaled in beauty by anything I have yet beheld.

We next visited the Ridge, where the British army was encamped while besieging Delhi Fort at the time of the mutiny. In this city, one is impressed most thoroughly with memorials of the great mutiny of more than half a century ago. It was at Delhi, Cawnpur, and Lucknow especially that the British were so hard pressed and suffered so extremely during those dark days when the future of India was in the balance. To no memorial of this bitter struggle is the attention of the visitor called with greater pride than to the Cashmere Gate, which was blown up, and thereby an entrance was forced to the city. It still bears visible marks of this terrible struggle.

On the Ridge stands one of the celebrated "Asoka Pillars" "inscribed with the edicts of the mighty Buddhist monarch of the third century B. C. This was brought from near Meerut by Firoz Shah, who caused it to be set up in the grounds of the Koshuk Shikar. Unfortunately it was broken by an explosion in the eighteenth century."

Asoka was converted to Buddhism, and became a devout propagator of that faith. Under his rule, Buddhism became the state religion of India.

TOMBSTONES OF DEAD DYNASTIES

The story of the stones on the forty-five miles of ruins covering the plain wherein stands the Delhi of to-day must remain to a great extent untold. "Even the origin of the city's name is but conjecture. The same uncertainty prevails regarding when, how, and by whom it first came into being. According to Ferishtah, it was founded some 400 years B. C., upon the site of Indraprastha. . . . In those far-off ages, dense virgin forests covered what is now an arid plain, man-worn and strewn with the tombstones of dead dynasties."

As I looked upon these ruins of many centuries, my mind reverted to the words of the great apostle Paul, "Here have we no continuing city, but we seek one to

come." The proudest cities of the nations must soon pass away; but the city for which Abraham looked, "which hath foundations, whose builder and maker is God," will endure through the eternal ages. "The things which are seen are temporal; but the things which are not seen are eternal."

The Saviour assured His disciples of the fact that He would go and prepare a place for His children. "And if I go and prepare a place for you," He said, "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

As I see the fading glory of this present evil world, my heart longs for the fadeless glory of the eternal city. Soon the King of glory will return to earth. Are we prepared to meet Him?

Staging the World for Armageddon

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This is the final doom of rebellious men. "Thine hand shall find out all Thine enemies: Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them. Their fruit shalt Thou destroy from the earth, and their seed from among the children of men." Psalm 21: 8-10.

In the prophecies of Daniel, the kingdoms of the earth are compared to an image, grand and imposing, which degenerates in character as from a head of gold we descend, through silver, brass, and iron, to feet of a mixture of iron and clay. Then suddenly a great stone, thrown by unseen hands, with terrible velocity, strikes the colossal image on its feet, and crushes it all to powder,—a powder that is driven and scattered by the whirlwinds and tempests of God's wrath until not a vestige of it remains; and the stone that overthrows the kingdoms of the world becomes a great mountain, which fills all the earth.

Here is foreshadowed the fact that earth's kingdoms would degenerate, and the character of the race become so sinful that the resistless might of an offended God would at last smite them, causing their utter extermination, and

their destruction would be followed by a better order of things, the kingdom of God, represented by the stone cut out of the mountain without hands. This stone is to crush every opposing power, and fill the entire earth with its eternal and beneficent influence.

Passing on to the prophecy of Joel, we find him predicting the same events, and the utter overthrow of the enemies of God. All nations are summoned to the conflict. The men of war are bidden to come up. Their plowshares are to be beaten into swords, and their pruning hooks into spears. Both weak and strong are summoned to the Valley of Jehoshaphat, to which place Jehovah Himself is to bring down His mighty ones, and there sit to judge the nations round about. Then the command comes forth: "Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Multitudes are there in that valley of decision, the skies overhead are clouded with a pall of blackness, the voice of God thunders out of Zion, the heavens and the earth are shaken as by an earthquake's power, and God's judgments fall with a fury that exterminates all the puny foes of God.

Similar allusions will be found in Amos, Obadiah, and Micah. Zephaniah foretells the time when God will "rise up to the prey," when the nations are gathered and the kingdoms assembled. And he declares that at that time, God will pour out upon them His indignation, even all His fierce anger, and the fire of His jealousy will devour the earth.

And the prophet Haggai delivers this message from God: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2: 21, 22. According to Paul, who comments on this passage, this shaking will be more severe than that on Mount Sinai when the law was given; for that voice then shook only the earth, whereas it will now shake both earth and heaven, removing everything that can be removed, while the things that cannot be shaken, and the kingdom that cannot be moved, will abide, and become the eternal heritage of those who love and obey their Creator.

Fertilizing the Sunday Plant

Influences of Anti-Semitism and Gnosticism Traced Through the Early Church

By J. A. L. DERBY

IN the two preceding articles, we showed briefly how the falling away from the purity of the apostolic faith, resulting in the introduction of many pagan customs, removes entirely the presumption that the times were not favorable to the adoption of pagan holidays, Sunday among them, without the sanction of Christ or the apostles. We now go on to mark how two other factors contributed to the same event. These two factors were (a) the general contempt in which the Jews were held, and (b) the influence of pagan philosophy on early Biblical interpretation. Fearful indeed have been to the Jewish nation the consequences of the self-imposed curse of the murderers of the Messiah: "His blood be on us, and on our children." Much as we may pity their sad estate during the ages, we cannot disguise the fact that the calamities which have befallen them have been chiefly the natural outcome of their own intolerance. This is abundantly illustrated by New Testament history itself. How their vindictiveness pursued Jesus, satisfied with nothing but His destruction, is notorious. How their intolerance would have torn Paul limb from limb (Acts 22: 22), is a matter of record. This tendency should be kept in mind in order to understand many items in the New Testament account. For instance, take the following:

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains." Luke 21: 20, 21.

"There was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them," asking especially that this same maker of sedition be freed by Pilate. Mark 15: 7-11.

"Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, ... with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome)." Acts 18: 1, 2.

The warning given in the first text cited above

is also a prophecy. The event there referred to was fulfilled in A. D. 70. As a culmination of Jewish rebellion, Jerusalem was destroyed by the Romans, and a million and a half Jews were slaughtered. We might hail this outbreak of the Jews as a manifestation of patriotism, did not the Scriptures themselves show most clearly that its origin was nothing else than spiritual pride and bigotry. Had not this nation, forty years before, in the popular shout, "We have no king but Cæsar," disclaimed the desire for independence, in order to have Jesus crucified? In the second text quoted, it is obvious that insurrection seemed to make Barabbas popular. With reference

to the event mentioned in the third excerpt, the Roman historian Suetonius declares that the decree of the emperor Claudius was issued because the Jews "were constantly exciting tumults."

In view of Jewish political history, it was quite to be expected, no doubt, that the Christians should hardly care to be confused with a people so despised. But nothing is more common than for warring factions to try to prove each other disloyal or unorthodox, and in doing this, to require as a test some tenet of their own which, if it could be viewed by an unheated mind, would often be found quite beside the point, or itself as vicious as the principle it is made to oppose. And so it was in the early church. Not only did the brawling, murderous episcopal factions try to fix on one another the stigma of "Judaizing," but the apostates, who were in the majority, hurled the calumny at the humble adherents of the pure faith, whose clean lives rebuked the prevailing worldliness, ambition, and strife, and whose steadfastness to the true gospel was, consequently, branded as obstinacy.

Let us now see how this phase of "the mystery of iniquity" is related historically to the substitution of Sunday for the Sabbath. We shall begin with one of the earliest possible post-apostolic writers. He is the Ignatius whom we have quoted in a former article. This Ignatius, as we said, is supposed to have been "bishop" of Antioch in



The numerous insurrections of the Jews under Roman rule finally led to appalling massacres of this unfortunate people.

(Continued on page 12)

The Baptism of Jesus

By
WILLIAM P. PEARCE

THE first important event in the public career of Jesus, was His baptism. Differing somewhat in their accounts, the four evangelists are united in its occurrence, the place, and the person. It was at the beginning of His ministry that Jesus was baptized. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized." Matthew 3:13. His active life was preceded by this significant rite.

Seven specific things are said concerning this baptism. It was a *voluntary act*. "Then cometh Jesus . . . to be baptized." This indicates that He was not a baby carried to His baptism, nor an unintelligent child, nor an adult compelled to submit to a religious rite. A compulsory or an unintelligent service to God has no virtue in it.

The baptism of Jesus was an *inconvenient act*. "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him."

Mark specifies that Jesus "came from Nazareth of Galilee." Mark 1:9. Sixty miles intervened between Nazareth and the wilderness of Judea, where John was baptizing. Some persons, contending for an easier mode than the Biblical one, make the excuse, "It's more convenient." But all that is worth having and worth exhibiting in the Christ character and example costs.

The baptism of Jesus was a *divine act*. When He solicited John to baptize Him, the Baptist demurred; but Jesus answered, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matthew 3:15. "Fulfill" means "to complete." "Righteousness" means "rightness." The Greek word refers first to moral rectitude, and that is termed uprightness. In a religious sense, the Greek word also means "godliness," or "relations Godward"; and that is spiritual uprightness. Jesus therefore characterizes baptism as a right thing, an evidence of right relationship with God and before men.

The baptism of Jesus was a *thorough act*. It was not simply "by" but "in" the waters of Jordan. Matthew says, "Jesus, when He was baptized, went up straightway out of the water." Matthew 3:16. Then He must have been in it. Indeed, Mark says Jesus "was baptized of John in Jordan." Mark 1:9. "Yes," one says; "but John says, in John 1:33, 'He that sent me to baptize with water.'" But the twenty-seven persons who revised the old English Bible were in doubt as to this translation, and therefore wrote in the margin of the Revised Version, "in water." Then the American revisers took the "in" out of the margin, and put it in the text of the revised edition, "in water." Jesus came to Jordan, "because there was much water there." John 3:23. Immersion is the only mode of baptism that requires "much water."

The baptism of Jesus was an *appreciated act*, by God the Father and God the Holy Ghost. Matthew declares that Jesus "saw the Spirit of God descending like a dove, and lighting upon Him," and that He heard "a voice from heaven, saying, This is My beloved Son." Blessed vision and blessed benediction! *It is only he who follows Christ in detail to whom visions come and upon whom God's approbation rests.*

The baptism of Jesus was a *symbolic act* of His death, burial, and resurrection. He states in Luke 12:50, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" In other words, He said, "I have a suffering to undergo which is overwhelming." And it was. It caught Him on every side like a flood, and submerged Him in the pains of death. Now we know what David meant when he said for Him, "The sorrows of death compassed me, and the pains

of hell gat hold upon me." Psalm 116:3. It is only by the Christ baptism we can get a perfect symbol of death, burial, and resurrection.

The burial in water is the only distinctively Christian baptism, for it alone sets forth the death and resurrection of our Lord, which is the central fact of the Christian system. "We who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." Romans 6:3, 4. "Ye were also raised with Him through faith in the working of God." Colossians 2:12.

The baptism of Jesus was an *act which we should imitate*. If we would be Jesus-like, we must do as near like Jesus did, and live as near like He lived, as possible. The words He uttered to His disciples when He washed their feet were not truer then than when He was baptized: "I have given you an example." John 13:15. Can we not hear His words as they come ringing down the centuries, "Follow Me"? (Matthew 4:19.) Immersion, which the sym-

bolism of baptism requires, brings us into close fellowship with His sufferings (Philippians 3:10), sorrows, and death.

"Buried beneath the yielding wave,
The great Redeemer lies.
Faith views Him in the watery grave,
And thence beholds Him rise.

"Thus it becomes His saints to-day
Their ardent zeal to express,
And, in the Lord's appointed way,
Fulfill all righteousness."





EDITORIAL



The Greatest Question of the Hour

ONE of the outstanding things that is sensibly prominent in the minds of all to-day is the portent that the world is running along the edge of the greatest crisis in its history, and the question will not down as to whether this crisis involves the second coming of Christ. The doctrine of Christ's soon coming is rapidly reaching the place where it is one of the great issues of the world. Book after book is being written upon the theme, and newspaper and magazine articles on all sides of the question are discussing it vigorously.

A book with the caption, "The Coming of the Lord: Will It Be Premillennial?" and published during the first part of this year 1919, makes direct quotations from and references to seventy-four books, and articles in encyclopedias, etc., that are dealing with the second coming of Christ. The greater part of this list of publications bear a recent date.

And the closer we come to this present hour, the more numerous are the publications upon the theme. These modern writings are discussing the coming of the Lord from the standpoint of His kingdom; they also discuss the millennium, and whether the second coming of Christ will be before or after that event; they discuss the prophecies of Daniel and the Revelation, and all the various aspects of the subject.

One of these books, sent out by a prominent publishing house this year, has these sentences in the first part of the "foreword":

"The subject of the second coming of Christ is at the present time being pushed into the forefront of the world's thought by the portentous events happening on European battle fields, and by the equally portentous changes looming up in the industrial, social, and political worlds. Many in their sore perplexity are raising the question whether the startling things now taking place may not presage the speedy coming of Christ to roll back the forces of evil, and to establish His kingdom."

This author recognizes the fact that events of this kind are so striking, they are so unusual, they are so perplexing, that many are being forced to raise the question as to whether or not we are approaching the end of the world. The people are earnestly and urgently asking their ministers and spiritual leaders what the world is coming to, and the question cannot be evaded. It must be discussed.

The Rev. Franklin W. Collins, a Baptist minister in Los Angeles, is reported through the Los Angeles *Express* of June 16 to have said recently from his pulpit: "I hate pessimism, but am forced to face facts. The world is a seething caldron of confusion. Scarcely a government on the globe which has not been torn up by the roots. The beacon lights of history in eclipse. The saddest part of it is that just now there is no up-standing figure with the dynamic force to lead the world from darkness into light."

It will not be denied that Mr. Collins speaks a great truth when he says, "The world is a seething caldron of confusion." But is it true that "there is no up-standing figure with the dynamic force to lead the world from darkness into light"? Doubtless the good brother is thinking of some "up-standing" figure in the form of a man. But the conditions in the world to-day are so intense that no man, or set of men, can cope with them. The "up-standing" figure that we must look for is the Lord Jesus Christ Himself; and as we turn to His Word, has He not told us, in the clearest language infinite love could devise, that we should look for the very things that are about us in all the world to-day, and that just such things as these would be the sure precursors of His second coming?

And clustering around the prophecies of His second coming, there are the richest treasures of promise, so that the soul that will lean upon Jesus unreservedly may be filled with hope, with courage and confidence, because the conditions of to-day are being met by a power that is abundantly able to cope with them.

The circulation of God's Word during the last hundred years has been the marvel of the ages. That Word has been translated into the leading languages and practically all the dialects of earth. Its circulation, which already amounts to mil-

lions of copies annually, is increasing with intensity every year. This divine Book is within the reach of the teeming masses of our world. God's Spirit has spoken through the utterances of the inspired volume.

And have you considered the possibility that divine love, through the influence and power of the divine Spirit, may be with unwonted power pressing the conviction upon us that Jesus is soon coming? Jesus said in His own teaching, "Then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And He shall send forth His angels



International
The Ethiopians have a record as visitors. The queen of Sheba traveled from Ethiopia to Jerusalem to see King Solomon. An Ethiopian visiting Palestine was converted to Christianity through the labors of the apostle Philip. Nearly nineteen hundred years later, four courtiers of this ancient kingdom, now Abyssinia, came to America to worship at the shrine of liberty, and to pay their homage to President Wilson. Because of his famous epigrams concerning the rights of small nations and self-determination for subject peoples, the American President, in the eyes of the East, is the greatest man in the world.

with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matthew 24: 30, 31.

And through the apostle John, the Master said also: "Let not your heart be troubled: believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

The same apostle, while exiled on Patmos, sent out the word: "Behold, He cometh with clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him. Even so, amen." Revelation 1: 7.

What could be plainer than these utterances of Holy Writ on the question of the second coming of Christ? Why should there be "confusion" upon a theme that the Bible makes so clear in such numerous passages? And is not also even this present agitation upon the second coming of Christ foreshadowed in such prophetic utterances as the following?

"I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His Judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Revelation 14: 6, 7.

Here an angel is represented as bearing to every nation and tribe and tongue and people of earth the "eternal good tidings" God has for the sons and daughters of earth. We are called to "worship Him that made the" (Continued on page 14)



ECHOES FROM THE PULPIT

Principles of Higher Education

Degrees Won from the University of Experience

By A. E. HAGEN

THERE are throughout the civilized world to-day many greater or lesser institutions of learning that, because of their location, endowment, or teaching force, offer various titles or degrees after one has mastered certain courses.

It is neither possible nor practical for all to win these degrees, and they are not even profitable to all who possess them. The degrees are all right when they stand for knowledge acquired and great problems solved, and when that for which they stand has better fitted the recipient for the duties of life—made him a better son, brother, husband, father, and citizen. When sought for and used as a means to a greater and nobler end, they are truly worthy of any one's highest endeavor.

But in many instances, higher education becomes the end in itself, and not simply the means to that greater end. Instead of broadening our vision of real life, and deepening our love for mankind,

has become distasteful to him, he is *beneath* the dignity of honest labor.

God never placed any premium on ignorance. He admonishes His followers, "Be ye therefore wise," and, "Study to show thyself approved." He has provided a university, presided over by Him "in whom are hid all the treasures of wisdom and knowledge," where every one, rich or poor, bond or free, may enter.

Worldly education is primarily for this present life. A man's ability here is measured by his dollar-earning capacity. If a man dies poor, his life is usually regarded as a failure. But the education we are speaking of is that which not only makes a man a better son, a better brother, a better husband, a better father, and a more loyal and patriotic citizen, but preëminently fits the student to be a subject of God's kingdom.

One has said: "Our ideas of education take too narrow and too low a range.

It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

Let us analyze a portion of the quoted paragraph. It speaks of the harmonious development of the muscular, the mental, and the religious phase of man's nature. He is not to be all brain cells, nor all muscles, nor to know nothing but Scripture and prayer, but is to be evenly balanced.

NOBLEMEN OF LABOR

It speaks of "the joy of service." True education does not make a man too good to serve—too good to take off his coat and roll up his sleeves and perform real work; too good to be a friend to man, and a help to the helpless. It does not put him where he must have his shoes shined and his clothes brushed, and be waited upon and served, but prepares him the better to serve himself and others. It makes him more efficient in performing the simple duties of life, broadens and ennobles his soul, and enables him to put so much character into his every task, that it becomes joy, not drudgery. He becomes a nobleman in its performance, and not a slave driven by the lash of necessity or convention. Every task completed is a grand masterpiece of honest toil. Work, especially that in the open and in the soil, brings good digestion and sleep, purifies the blood, and brightens the eye.

The development of the spiritual implies an experimental as well as a theoretical knowledge of the inspired Word of God, which makes mankind "wise unto salvation." It implies knowing how to pray—not merely a repetition of forms of prayer,

but an understanding of the mighty intercessory prayer that connects man with God through Jesus Christ—the "fervent prayer of a righteous man." How many come from the great seats of learning with a quickened knowledge of God, their souls athirst for righteousness and the welfare of humanity, and with the spirit of spending and being spent for Christ?



The rich young man, like many persons nowadays, had an education of the head, but not of the heart. He failed to pay his debt to humanity.

it narrows. Not infrequently, instead of making persons better able to perform the simple duties of life efficiently and cheerfully, it raises them to a false standard, where they believe themselves above labor. We can never get *above* toil, because God has crowned it as being noble and godlike; therefore when education has placed a man where work

There is need of a broader scope, a higher aim. True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, mental, and spiritual powers.

In another's words, "Higher than the highest human thought can reach is God's ideal for His children." And the apostle Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

ESSENTIALS OF CHARACTER

Love, then, is the foundation upon which this true education is built; because God has it, and imparts it to those who love Him. It is that great superstructure of character built upon the solid Rock, Jesus, and which nothing can mar or deface. Love to God begets love to man. We cannot love God and hate any man. We will hate man's sin and atrocities, but not the individual.

We will cite a few examples of men possessing the true and the false in education. In Matthew 19:16-23, we have a record of a young man of worldly education and wealth. His question, "Good Master, what good thing shall I do, that I may have eternal life?" revealed the false mental processes set in motion by wrong education. Many are trying to win salvation by doing some "good thing"; but they, like this young man, must be retaught, or they never will gain the "pearl of great price."

Some men say, "I pay my debts." So did this young man pay all that the civil law defined as debt, but he left unpaid the great debt of duty to humanity. "I support my family." So did he. "I am true to my marriage vows." The Lord mentioned that also, and the young man said, I am all right there; but he was committing spiritual adultery with the world. We must live in the world, but we need not live with the world. "Yes, I pay my debts, support my family, keep true to my marriage relations, and keep my chickens out of my neighbor's garden; so I will get by all right." Still the young man lacked the great fundamental thing in education. Do we?

How can we, unclean, unholy, ungodly, do anything good? God alone is good, and every good gift is from Him. Our best endeavor apart from God is emptiness. Good is accomplished through and not by us.

THE FIRST NIGHT SCHOOL

Nicodemus represents the higher education of his day; but how did he pass the examination that Jesus, the Teacher of Galilee, gave him? Ashamed to acknowledge the humble Man of Nazareth openly, he came to Him by night. We think of our night schools as a modern invention, but Christ established a night school many hundred years ago. When He began questioning this highly educated man, he was soon found to be sadly lacking in the essentials. The great principle of salvation mystified and confused him.

Christ exclaimed, "Art thou a master in Israel, and knowest not these things?" Do you study and understand philosophy, astronomy, mathematics, and law, yet fail to understand the simple, fundamental principles essential to your eternal salvation? The great things are the simple ones. Great men are simple men.

Paul had the highest education to be gained in his day, but he was ignorant until after his trip to Damascus. The lesson he learned that day made him de-

spise his boasted learning, and proved to him that one does not know God through worldly education.

Christ, the foremost educator of all times, demonstrated what true higher education is, when He picked out twelve men, mostly ignorant, and was able to confer upon eleven of them degrees that not many of the great scholars of any age have won.

There was impetuous Peter. In imagination, I can see him in modern habit,—a hale and hearty fellow, in rough clothes, hobnailed shoes, scraggly whiskers, a corn-cob pipe in his mouth, always ready with a coarse joke or story or

A CLOSER WALK

By L. A. REED

*"O, for a closer walk with God!"
This is the prayer I raise;
That I "a calm and heavenly frame"
May have through all my days.*

*"A light to shine upon the road"—
It is the light of Home;
A light "that leads me to the Lamb,"
From whom I ne'er shall roam.*

oath, slangy in speech, uncouth in manners; a physical and muscular hero, but a moral coward. He would fight at the drop of a hat, but shrink from the finger of scorn.

Then there were James and John—the sons of thunder—two reckless young fellows, pampered by an indulgent mother, ambitious for success, with their energy and talents running riot; Matthew, the crooked tax collector; and the rest,—all stones decidedly in the rough, just blasted from the quarry of sin by the dynamic appeal of Christ's call to duty. After three years and a half of training in those things which God calls worth while, they received degrees for which I would be willing to pay any price in study or service.

In obedience to Christ's command—and obedience is the first lesson to be mastered—they tarried at Jerusalem for ten days of special work; and on examination day, after a careful review of their lives in the light of the teaching of Christ, they successfully passed the examination, and received this wonderful degree: "Filled with the Holy Ghost and with power." Every one ought to plead and work for such an experience. All can have it; but before we are filled, we must be emptied.

Again we see them under test, and this wonderful title was given them: "They took knowledge of them, that they had been with Jesus." Oh, to live such a life, speak such words, and have such a look upon the face, that the world will admit that we have been with Jesus! All the learning of centuries, and the degrees of every university in the world, cannot equal such a degree.

This is not a new school, but has been established since B. C. 4004, and has a long list of students who have "made good" and won degrees of eternal and immortal nature and infinite worth.

There was faithful Noah. Amid error and falsehood, luxury and vice, pleasure

and wealth, scoffing and jeering, he sat at the feet of Jesus, not only in prayer and study, but in earnest manual labor. The threefold education was his. His great title was, "A preacher of righteousness."

Enoch also lived in a corrupt age, when false educational methods were in vogue; but separating himself from the world, and enrolling in the great school of Christ, he studied the right things, and applied them to his life. He, like the Master, lived between the mountain and the multitude. He knew what it was to spend nights alone in agonizing prayer before God. He would remain alone with God until he was filled with the blessing of God; then he would carry it to the hungry souls perishing in their sins. He was sorely tested, and it took three hundred and sixty-five years to get his "sheepskin"; but was it not worth while? "Enoch walked with God: and he was not; for God took him."

ABRAHAM GRADUATED

Abraham—the father of the faithful, and manager of the great Abrahamic farm—took a course in this university. He failed in some lessons, and several of his examination papers were blotted with sin and human weakness; but he had those qualities so essential to success—grit and determination, and sorrow and repentance for sin, and forsaking of it.

He, as type of God, had only one son, who was the son of promise. He loved him better than all his possessions—yea, better than his own life; but now was the day for graduation, and he must have all his trials, temptations, bitterness, and sorrows placed in one great test. God said, "Take now thy son, thine only son Isaac, . . . and offer him . . . for a burnt offering." Now had he mastered every previous lesson? Had he bluffed, or failed to do thorough work? With that son of promise, he climbed Mount Moriah, and he placed him upon the altar. Then, raising his eyes toward heaven, he lowered the knife to write the answer. Yes, he passed, he conquered, and Jesus Christ gave him his degree, whose price is above rubies and the golden wedge of Ophir—"The friend of God." Oh, to be a friend of God! Worthy, masterful achievement, eternal and infinite degree!

Such degrees as these, are not the result of indolence, lukewarmness, and lack of prayer, Bible study, and service; but they come as a result of a thorough stirring up of the gift that is within. That gift, planted in a loving, warm heart, watered regularly by the Holy Spirit, and kept cultivated by heart-searching Bible study, prayer, and whole-hearted service for souls, will make room for you.

A course in God's great school includes a journey over the path of righteousness, through the valley of the shadow of death; many trips between the mountain and the multitude; an abode by the old landmarks of righteousness and faith and love. It includes surrender of the world; the severing of every tie but the one that binds to the great heart of God; lessons learned in the common, unpoetic, daily life of service, toil, loss, bereavement, disappointment; the Garden of Gethsemane, with its supreme sacrifice; the judgment hall where no justice is; the cross of self-crucifixion.

Fertilizing the Sunday Plant

(Continued from page 7)

Syria. He is credited, furthermore, with having been a disciple of the apostle John. As exaltation of self, where opportunity is afforded, is just about in direct proportion to apostasy from gospel humility, this letter, as we have before noted, in its eagerness to exalt the episcopal order, to which he belonged, is a clear demonstration of the rapidity with which the apostolic faith of the church had gone into eclipse. But of the three elements which we have mentioned of "the mystery of iniquity," this is not the only one illustrated by Ignatius. In his writings, we find also both the "Judaizing" argument, or ruse, employed against Sabbath keeping, and the tendency to spiritualize away the literalness of the fourth commandment.

With reference to the anti-Jewish sentiments of Ignatius, we quote from a well-known authority. In Neale's "Feasts and Fasts," page 89, we find the following concerning this church "father": "In one of the epistles of Ignatius, we find an exhortation not to 'sabbatize . . . after the manner of the Jews.'" A part of the passage referred to by Neale, runs thus: "For if we still live according to Judaism, we confess that we have not received grace." This statement, if taken by itself, would be innocent enough; but as it is made in reference to Sabbath keeping, his purpose to discredit that practice becomes obvious. We shall reproduce, later, the whole passage from which these extracts are taken. But these give evidence how this early bishop set the pace and blazed the way for all apostates in authority who were anxious to avoid the remotest suspicion of resemblance between their practices and the religion of the Jews. "Judaism" seems to haunt these bishops like a nightmare whenever they come across Sabbath keeping.

THE LINE OF LEAST RESISTANCE

The Council of Laodicea, about 364 A. D., works itself into such a furor of horrified piety over the observance of the Sabbath, which still continued, that it breaks out into the following decree:

"Christians ought not to Judaize, and rest on the Sabbath, but to work on that day: and give the greater honor to the Lord's day [Sunday], to keep leisure, if they are able, on it, as Christians; and if any should be found Judaizing, let him be anathema in Christ."

In view of the phrase "if they are able," which we have italicized, it is worth while to notice what Neale sees of Sunday sacredness in this decree. He adds: "Now as the tendency of that age was certainly not to relax, but rather to increase the strictness and frequency of the observance of sacred seasons, the practice of the later period furnishes a strong negative testimony against the existence, in earlier times, of any general habit among the Christians, of abstaining from labor on the Lord's day. Of the notion, so familiar to Protestant theology, that the Lord's day was substituted by Jesus Christ and His apostles, in the place of the Jewish Sabbath, . . . we are not aware that there is any trace to be found in the writers of the early Christian ages."

When we turn to the history of those times, to see in what way the "Christian" leaders drew a balance between the "Judaizing" strictness against which they warned, and the lack of Biblical authority for Sunday observance, we find them adopting a theory of the obligation of the latter in no whit different from the regard paid to it by the heathen.

It is now pertinent to ask: With the general practice, in the church, of using Sunday as a holiday; with the decrees of councils and the laws of "Christian" emperors not only disparaging the Sabbath, but also forbidding its observance, while at the same time these authorities were striving, by means ecclesiastical and civil, to exalt the Sunday as a religious holiday; with Sabbath observers being stigmatized as "Judaizers" and having excommunication hurled at them; with the Sabbath stamped by church legislation as a "fast," while Sunday was made attractive as a "feast,"—what could possibly be lacking to bring about the dropping of the Sabbath entirely, and to confirm the adoption of Sunday by the so-called Christian church? There is but one thing conceivable: an interpretation of the Sabbath commandment making its obligation apparently void. Exactly this was supplied by the third element we have given of "the mystery of iniquity." This element is the allegorical method of interpretation so generally employed by leaders in the early church. To the consideration of this third factor, we now turn.

"SCIENCE FALSELY SO CALLED"

Already in apostolic times, the church had to be warned against certain philosophic and speculative tendencies then common. In Paul's letter to the Colossians, we find an admonition to beware of the "philosophy" then current. With true philosophy the Bible has no quarrel. True philosophy is merely an honest attempt to think clearly on the great problems of existence—on experience in its largest meaning. It aims to find out how far the unaided human mind can go toward a solution of these problems. Ultimately the true philosopher comes to the wall of mystery which surrounds all experience, and is compelled to acknowledge that unless somewhere a revelation can be found of what lies beyond the instruments of science and the power of reason, the world riddle must be left unexplained. Thus the honest thinker is led to the Bible. But such was not the state of philosophy in Paul's day.

The fact is, speculation without the aid of modern scientific implements and divine revelation, had run its course. No human thought, under similar conditions, could go farther than had the Greek philosophers. In the wisdom of God, the world by wisdom knew not God; not, indeed, because any divine interference had hindered the wise from attaining a possibility, but because they had reached the limits of human possibility. Man's mind could delve no farther into the unknown. The greatest of the Greek philosophers were men of powerful intellect. The limits of merely human speculation having been reached by these, human thought, if it was to engage itself longer with the problems of philosophy, must either rest content with the explication of the systems of the

ancient masters, which, after all, left the ultimate questions still unanswered; or it must deteriorate.

It did the latter. Having failed in its ambitious purpose "of educating man by a sure insight to a state of virtue and happiness, to inner independence of the world,"¹ it either did not recognize its failure, or was unwilling to confess it, and so degenerated into a system well characterized by Paul as of "vain deceit, after the tradition of men, after the rudiments of the world." (Colossians 2: 8.) In his first letter to Timothy, the same apostle points out that this philosophy still plumes itself with the name of science—or true knowledge. (1 Timothy 6: 20.) Notwithstanding its pretentiousness, however, it is branded as opposed to gospel principles, and as compounded of profane and vain babblings. All these specifications are amply illustrated in the accounts we find of the chief intellectual movement of the time. This drift of speculation was called Gnosticism, from the nature of its claims. The term comes from a Greek word meaning, as just indicated, true knowledge. As used back in the early Christian period, it implied a sneer at Christian faith as something mystical, illogical, or unreasonable.

SWADDLING BANDS OF ROMANISM

In many conditions of mind, a sneer is more effective than an argument. Weak religious principle never fails to go down before it. No one, indeed, likes to be so lacking in good sense and judgment as to place his hope of eternal salvation on mere credulous or superstitious notions. It is perfectly natural that any sectarian anxious to convert others to his opinions, should want those opinions to stand well in the esteem of his prospective converts. Undoubtedly a person's desire that he and his doctrine be well thought of, is perfectly proper. But there is a tendency, especially in a half converted individual, in trying to establish this regard, to make concessions quite unwarranted either by reason or by one's doctrines. Such concessions always act destructively on one's own beliefs; for, having made a concession which he cannot in reality reconcile with his principles, yet having made it ostensibly, sometimes ostentatiously, in order to establish his consistency, he cannot advertise his inconsistency by going back on his concession. There is nothing for him to do but to adopt the wrong teaching or practice laid down in his concession; and as that concession was in reality the adoption of some premise or contention of his opponent, he is, by virtue of his adherence to what he has granted, thus far over on his adversary's ground. This, on a large scale, is what happened in the early church in its relations with the philosophical tendencies of that age.

In those days, Greek science and philosophy dominated the gentile world, while to the Greek the preaching of the cross, the gospel, was, as the apostle Paul states, "foolishness." (1 Corinthians 1: 23.) It was in the endeavor to overcome this prejudice of the Hellenized gentile world, that the church adopted those principles of the Gnostic movement which

¹ Windelband's "History of Philosophy," translation by Tufts, page 210.

(Continued on page 14)



"But he was an inveterate drug fiend."

The Daughter of a Certain Rich Man

VI—The Lost Is Found

By MARGARET W. LOCKE

IT was now six weeks since the orphanage fire, and Geraldine Larrington was as rosy and well as before her thrilling experience.

"Papa," said she one evening as they sat together in the library, "I am going with Miss Meyers to-morrow, if you have no objections. She is going to East End again; and Miss Bonnihue, because of the illness of her mother, cannot accompany her. I told her I would be delighted to go."

"All right, daughter. You are safe with Miss Meyers, because her uniform and badge designate her as a Christian worker."

"And I am to wear Miss Bonnihue's badge, papa."

Early the next day, the two visited an old woman who was bedridden, with only a little girl of ten years to care for her. They bathed the feverish body, brushed and plaited the tangled hair, made smooth the disordered bed, and tidied the room. Then, after giving the poor old soul some of the nourishing things they had brought with them, they sat beside the bed and read and sang of Jesus and His love. After offering a short prayer, they left with the promise to return on the morrow.

ACROSS the hall was a young girl with a badly burned hand. The young women dressed and bandaged the burned member, made clean the motherless little sister of whom the girl had charge, and aided her in the preparation of the meager meal for her father, who would soon return. When they were about to depart, the young girl said, "There is a woman in No. 14 on the second floor who is sick, and maybe you could do something to help her."

"No. 14? Thank you, dear," said Miss Meyers, with a smile, as she closed the door.

"Come in," came a feeble voice in answer to their knock. Miss Meyers and Miss Larrington entered.

The voice came from a bed in one corner. An old stove stood in the cen-

ter of the room. Two old, broken chairs, and a box on which were some broken dishes, a stewpan, and one or two other cooking utensils—these the two visitors took in at a glance.

"We were told you were ill, and might be glad of a little help," said Miss Meyers, approaching the bed.

"You again!" exclaimed the woman. "You are indeed an angel of mercy." At this, she feebly raised her head, and Miss Meyers recognized the woman she had aided months before, and had desired to keep trace of, but who had for some reason concealed her whereabouts.

"My dear, you have kept yourself hidden from me, and I longed so to find and aid you. I do not know your reason," said Miss Meyers; "but now that I have found you, will you not let me make you comfortable?"

The poor woman broke down and cried like a child. "I will tell you all," she said. "When I was a little better as a result of your care and nourishing food, our landlord put us out for not paying our rent. My husband forbade my notifying you as you had requested if I were in need, and said he would—would beat me if I did. Of course, he was under the influence of a drug when he threatened me that way, but I dared not



"We pleaded with him to give it up."

cross him. God grant that you may never suffer as I have suffered! And he was such a kind husband! But that dreadful drug!"

The sick woman raised her eyes to Geraldine's face, then, looking at her intently for a moment, exclaimed, "Oh, how much like her!" Then to the girl, "You are the image of my husband's brother's wife."

"Tell me, please," said Geraldine, "what is your name?"



"He was about to finish his ministerial course."

"Myrtle Larrington," came the response.

"And is your husband Dick Larrington?"

"That is his name."

"Will you please tell me about yourself, and whether you had a relative named Wilbur Larrington?"

"My husband's brother!" exclaimed the woman. "And who—oh, who are you?"

"I am Geraldine Larrington, Wilbur Larrington's daughter."

"Little Geraldine, that I used to love so much!"

The girl wept in sympathy for the woman, who was crying pitifully from joy and sorrow.

"My dear," said Miss Meyers, whose voice sounded strange, and whose eyes were brimming, as she laid a gentle hand upon Geraldine's head, "let us thank our Father for this, and make our patient comfortable, and then you must notify your father, that he may do something for his brother and for your aunt."

AS the two worked, the woman told the sad story of how her husband, who had once studied for the ministry, had in a severe illness taken an opiate given by the attending physician; how the physician continued to give it to alleviate pain

which could better have been borne; and how it took such a hold upon the patient that after the disease had left, the craving for the drug must, he felt, be satisfied.

"Your father," turning to Geraldine, "found it out, and pleaded with him to overcome the habit; but it was too late. Ashamed of his weakness, he left his relatives, and we moved to a large Eastern city, where all trace of us was lost. He demanded that I write to no

one. Things went from bad to worse with poor Dick. Finally we moved to this city, and here we have seen nothing but the most wretched poverty. Fifteen years of unhappiness—oh, when will it end?"

"It has ended now, dear aunt," said Geraldine, gently taking the thin hand within her own. "You are to leave here to-day."

"You are all kindness, dear child; but I took my vow 'for better or for worse,' and I cannot leave him, though he has brought me to this."

"How he loved you, Geraldine! We had no children of our own, thank God; and you were the idol of his heart."

"Oh, what shall I do? That is he now," as voices were heard outside. "He will be so angry to think I may have told you. What shall I do?" And the poor woman trembled in terror.

Quick glances were exchanged by the two young women, and fervent heart petitions ascended. Miss Meyers spoke a few assuring words to the terrified woman; and Geraldine, with a courage born of perfect trust in a guiding Providence, stepped directly in front of the now opening door.

The girl was beautiful. Her brown hair fell in soft waves from her shapely forehead; and with hands outstretched in mute appeal to the man before her, she stood like a marble statue. What a picture!

In contrast to this stood the man—her father's own brother—ragged, stooped, miserably thin, with sallow complexion, sunken eyes, and long, gray-streaked hair protruding from under a filthy cap. Like an apparition of her godly mother she stood before him, while his eyes bulged with horror at what he regarded as a spirit of the dead. Shaking like a leaf, the man seemed riveted to the spot.

Like a flash, the woman's words recurred to Geraldine, and she realized why the man was thus affected.

"Uncle Dick," said she, "Uncle Dick, I am Geraldine Larrington."

In panoramic view before his mind passed the days of his boyhood, his young manhood, and through it all, his close association with and love for Wilbur, his brother. Then came his marriage, and the blissful days that followed, until—

Geraldine advanced a step. The form of the man stiffened. The gray eyes took on a steely gleam that struck a chill to the girl's heart. "There is a chance to hide again," thought he, "if I don't break down and blubber like a fool."

Geraldine saw it all. There was but one recourse. "Dear Lord," said she aloud, "for papa's sake, for Uncle Dick's sake, for dear Aunt Myrtle's sake, soften his heart, for we want him. He belongs to us. Oh, give him to us, Lord, we beseech Thee in Jesus' name."

Another step forward, but the man did not move. A slender hand touched his arm, and he heard the words, "Dear uncle." That was enough. The hard heart melted under the gentle touch and the pleading look as snow before the warm sunshine of the springtime.

(To be continued)

"God's providence is proof of His presence."

The Greatest Question of the Hour

(Continued from page 9)

heaven and the earth and sea and fountains of waters," because "the hour of His Judgment is come." But do not fail to keep prominent in mind the great fact that our God calls this message "eternal good tidings." Then do we not see that even the proclamation that God's Judgment has come is good tidings to the individual who is prepared for it?

The world of to-day is a perplexity and a despair to him and to him only who is without hope in God. But the individual who knows the power of God's Spirit acting through His Word, and who enjoys the indescribable blessings of a personal acquaintance with God

RELIGION, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience.—*Virginia Bill of Rights.*

through His Son Jesus Christ, finds joy and consolation, rest and quiet, instead of gloom and foreboding of destruction.

God, indeed, is about to arise to strike down eternally all sin and all wrong, and it is only because we may cling to the ways of wickedness that destruction is staring us in the face. But if we will enter God's haven of rest, to receive from Him the righteousness of Christ, we shall find ourselves then standing before the open door of eternity, and ready to enter into the joy of our Lord at that near day of His coming.

An angel is represented as carrying this Judgment message. But the work will be seen to be among men themselves; for it goes to "them that dwell on the earth," reaching "every nation and tribe and tongue and people." Such a message could not be delivered among men without creating the most intense agitation. Such a message could not be delivered in all parts of the earth without becoming the living issue of the hour.

In keeping with the last quoted verses from the book of Revelation are these words: "After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory." Revelation 18:1.

This verse also presents a mighty angel, and observe that "the earth was lightened with his glory." This angel bears a message similar to the one spoken of in Revelation 14:6-12. It is a message that enlightens the whole earth.

And now with God's Word before you, and with the appalling conditions of this time confronting you, your heavenly Father is asking you to listen to what He

Himself has to say. He has ordained that ministers shall take His words and preach them with power. Many ministers, regardless of denominational lines, are doing that work to-day. On the other hand, the heavenly Father warns us against ministers that would not preach His Word, but would present their own theories instead. It is for you as an individual to take the inspired Book itself and to go to your heavenly Father direct through prayer, so that He may fulfill in your individual case His promise that through the Word, His Spirit "will guide you into all truth." John 16:13.

Fertilizing the Sunday Plant

(Continued from page 12)

reacted so perniciously on Christian doctrine as to give us in the end the Roman Catholic Church. Let us see now what Gnosticism was.

"Gnosticism," says Professor Cushman, in his "Beginner's History of Philosophy," "is the name applied to a movement of hostile reconstruction of Old Testament tradition instead of a spiritual interpretation of it. It was a great syncretic movement, . . . which sought to form a world religion in which men should be rated on the basis of what they intellectually and morally knew. The Gnostics tried to transform the Christian faith in a large way into knowledge that would still be Christian; and their efforts show how strong the philosophic interest among the Christians was beginning to be. The conditions for the development of such a doctrine were everywhere present in the empire." The definition of the word "syncretic," used by Professor Cushman in this quotation, deserves to be recorded here. The "Standard Dictionary" defines it thus: "A tendency or effort to reconcile and unite various systems of philosophy or religious opinion on the basis of tenets common to all and against a common opponent." With these facts in mind, we can appreciate the force of another statement made by the same author. He says: "They undertook to make Christianity a world religion by conquering Hellenic culture. The only way they could do this was by dislodging Christianity from its historical anchorage in the Old Testament. The Gnostics were in open hostility to Judaism." This last sentence makes perfectly clear the source of that vehement opposition in the early church to things of Jewish origin. Of this repugnance we have already treated.

HOTCHPOTCH OF PAGAN PHILOSOPHY AND CHRISTIANITY

Further evidence concerning the nature of the Gnostic system—if anything so loose in its methods can be called a system—is furnished by Professor Windelband. On page 214 of his "History of Philosophy,"² he says: "This philosophical secularization of the gospel begins with the apologists, who sought to present its religious belief as the only true philosophy, with the purpose of protecting Christianity in the eyes of the cultured world from contempt and persecution, and therefore began to adapt this content of religious faith to the conceptional forms of Greek science. . . . But

² Translation by Tufts, edition of 1905.

the need of changing faith into knowledge or wisdom asserted itself vigorously in the Christian communities even without this polemic tendency. The first attempts, however, which the Gnostics made to create an adequate view of the world for the new religion, proceeded from the excited phantasies of a Syrian mingling of religions, and, in spite of the employment of Hellenistic philosophemes, led to such grotesque constructions, that the church as it grew stronger and more definitive was obliged to reject them." This is true; but he should have added that before the rejection occurred, enough half converted pagan philosophers had expounded the Christian faith, to make its definitiveness consist in the paganization of large tracts of doctrine and practice. But even though none of the original perversions had remained, the abandonment of this method so disastrous to the purity of gospel truth was only temporary. Although the earlier attempt to rationalize Christian doctrine in order to make it palatable to the heathen, led to an anti-rationalistic movement, the life of the latter was short, and unimportant in its consequences on the later development of the creed and rites of the church; for, as Professor Windelband states, this anti-rationalism "nevertheless found it necessary on its part also to return to the related doctrines of Greek philosophy."

No special gift of imagination is necessary to see, from the signboards erected in this chapter, the road along which the early church traveled. Its final destination was a perversion of practically every gospel principle, as we find it to-day in the Greek and Roman Catholic churches, true successors—ecclesiastically, not spiritually—of the apostolic church. By this time, the reader has begun to get some idea of how the clearest truth of the Bible might become darkened by "philosophy and vain deceit" and the "oppositions of science falsely so called"; and how easy a thing it was for so plain an obligation as that of Sabbath observance to be philosophized away as a part of the Judaism of the Old Testament. What is lacking to make this process perfectly distinct will be supplied in our next article.

Men Created Equal

EQUALITY of mankind does not mean equal physical proportions, nor equal mental caliber, nor equal ability to grasp or power to command opportunity. But it does demand equal liberty for each one to be and say and do just as far as ability and circumstances permit. Politically he is his fellow citizen's equal in life, in liberty, in the pursuit of happiness.

It was a glorious hour for the world when America's star rose above the horizon. As long as it was in the ascendant, for its first century of shining, its influence over all lands was beneficent, speaking freedom to the oppressed of all nations, and hope to the despairing toiler. Seeing its shining from afar, millions in the oppressed and downtrodden monarchies, despotisms, and overcrowded countries of the East, found here what Emerson designated "opportunity." And when the Old World saw some of the best of her people flocking to America rather than to her own colonies, her own feudal laws were softened, amended, or swept away before the enlightenment and liberty of America.

GEORGE W. REASER.

Promoting the Fig

WITHOUT any question, the fig is one of the most wholesome and nourishing of fruits. The tree flourishes well in many parts of California. Men who are interested in promoting its culture are becoming very active. Of course, their main purpose in promoting the growth of the fig is to make money out of it; and we wish that all the money-making schemes in the world were as laudable.

J. C. Forkner, Fresno, California, has recently prepared a brief pamphlet telling "How to Serve Figs in the Home." Many of his suggestions seem to us to be very valuable. Some of them may well be questioned, but you will have to be the judge.

If you are interested, drop him a card, and he will send you, free of charge, a copy of his little pamphlet. You will certainly find it interesting, and many suggestions contained therein will be of help in your home.

Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Living Sleep

We have heard of the sleep of the dead; but how about the sleep of the living? The Lord is doing His utmost to arouse us from this lethargy; but at the most, we are veritable somnambulists. Wars and rumors of wars, nation rising against nation, famines, pestilences, and earthquakes (Matthew 24: 7), are some of the alarm bells Providence is using to arouse us. Paul says that, "knowing the time," "now it is high time to awake out of sleep: for . . . the night is far spent, the day is at hand." Romans 13: 11, 12. And Mark sounds the alarm in the words, "Watch, . . . lest coming suddenly He find you sleeping." Mark 13: 35, 36.

ORVA LEE ICE.

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PERHAPS you do not know that the *Signs* office issues a monthly publication as well as a weekly. Although both are devoted to heralding the gospel for these latter days, yet they are distinctive and individual in their make-up. The monthly magazine consists of 28 pages, with a three-color cover, and our artists spend much time in illustrating and embellishing it. It is attractive in appearance, in the subject matter, in the truth it contains. It will be a credit to your library table. It will prove a mine of information on current affairs in the light of Bible interpretation and prophecy.

Single copies, 15c. A year's subscription, \$1.50.

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California

The September Number

NEWSPAPERS, magazines, and books are filled nowadays with sensational articles on spiritism. Indeed, millions are being swept from their moorings by the lure of the mysteries of the after-death experience. Every man of to-day should know the Bible truth on this subject, and know that he knows it.

The September *Signs Magazine* (now ready) deals emphatically and definitely with spiritism. A group of our strongest thinkers and writers have contributed to this number of the magazine. Their articles tell us, from the Bible viewpoint, where a man goes when he dies, how spiritism began, where it will end, and what its influence is on those who believe it.

You will want to read this number. Your friends would appreciate it.

The Daydawn and the Day-Star

THROUGH the philosophy of history, and by various reasonings, men are trying to forecast the future. But in making any kind of forecast for the future, the moral forces now operating must be taken into account. What lies hidden in the hearts and the secret purposes of men? And what direction will these hidden forces take? No man can tell; therefore our dependence must be upon Him to whom the hearts of all men are as an open book, and who knows the course that events will take.

Under these circumstances, how thankful we should be for the following inspired scripture: "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day-dawn, and the day-star arise in your hearts: knowing this first, that no prophecy of Scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit." 2 Peter 1: 19-21.

Prophecy, with its steady rays, is the great lamp that is shining in the dark world about us; and if you will come under its light, you will find the "daydawn," and the "day-star" that arises in the heart.

In considering prophecy, it is of primary importance that we understand "that no prophecy of Scripture is of private interpretation." In other words, we may not interpret prophecy to suit our various private whims and fancies. We must study the prophecies under the guidance of the divine Spirit, until we see the exact and definite truth; and as we do this, we find it the great light that lights up the future.

The prophecy of the Bible never came by the will of man, "but men spake from God, being moved by the Holy Spirit." The Master Himself frequently spoke of the importance of the writings of the inspired prophets. He frequently referred to acts in His life as being in fulfillment of some word of an ancient prophecy; and all through His life and teaching, He emphasized the importance of these prophetic writings.

Then, if we are to follow the Master, we too will study the prophecies, depending upon His Spirit to guide us to an understanding of their far-reaching import.

There are religious teachers who would have us believe that we cannot understand the prophets. Is it possible that even though they are masters in Israel, nevertheless they need to come to Jesus, that He may open their minds as He did those of the apostles of old, so that they may understand the Scriptures?

More Bibles than Ever Before

THE American Bible Society has just issued its annual report, which shows that the past year, in spite of war conditions, was a record-breaking year from the point of view of the number of Scriptures published. More than 6,000,000 volumes were turned out by this society, which is the largest Bible-publishing agency in America. These have been distributed not only in this coun-

try, but in many foreign lands. More than half the Testaments printed in recent years have gone to the men of the armies and navies of the world. This society alone has published and distributed more than 7,000,000 copies to the soldiers and sailors of the allies.

The society has just celebrated its 103d anniversary, and during the century, has published more than 134,000,000 volumes



Underwood

A most remarkable picture, taken over mid-Atlantic, showing the gas containers in the dirigible R 34, which recently crossed from England to America and returned. The gangway, nearly 600 feet long, is shown running between the two imposing rows of tanks. The R 33, similar in construction, is to attempt a flight from England to India.



of the Scriptures, in 150 languages. These have been distributed to all parts of the world.

The society's budget, including costs of transportation, revision, production, and distribution, is approximately one million dollars annually.

This is to say nothing, of course, of the equally grand work of the British and Foreign Bible Society. Nearly everywhere that men or women are to be found, there will be seen also agents or translators of the Bible societies, preparing the ground and sowing the seed for the gospel harvest.

Even Pope Benedict XV has allowed the reading of the Bible in the vernacular in the Italian churches, which is said to presage a like concession to other countries.

Some say, however, that broadcast distribution of the Scriptures is of little value. Such ought to read the Bible societies' records. We recall one instance of many:

A Gospel of Luke was given to a Hindu priest. He put it aside, thinking little of it. He finally noticed it one day, and commenced reading. He was deeply ab-

sorbed in this strange narrative until he came to the parable of the prodigal son, which related the slaying of a sacred calf. Shocked by such a bloodthirsty tale, he threw the book as far as he could—but later picked it up and finished the story of the great *Guru* (Teacher). Conversion resulted, and with it persecution. He had to flee his temple home and his own home and family; but the reflection of a Saviour's love in his life finally won, and to-day he is pastor of his church, while his family of three sons and two daughters are in Christian service.

The Bible and its portions are going as silent witnesses to every part of the known world. Here and there they may be reviled and insulted; but as a whole, they are quietly but very powerfully molding the minds of those searching for truth, and as surely preparing the way for the coming of Him whom they teach.

R. D. B.

Sacrificing the Horse

"NEVER before has the world so much needed the bounty of nature combined with the energy of man. And yet, in this country alone, 135,000,000 acres of fertile soil are devoted to the sustenance of the horse. This land, comparing in area, approximately, to that of the states of New York, Pennsylvania, Ohio, and Illinois, could feed the starving millions of the world if the farm tractor and motor truck were used to replace the twelve million horses. The tractor, too, requires food in the form of fuel; but its energy comes from gasoline or kerosene—products obtained from underneath the ground—not from fertile soil which could otherwise be used to produce crops for human consumption. With farm land selling at from \$100 to \$300 per acre, investment of capital in land necessary to maintain so inefficient a machine as the horse has proved himself to be is little short of criminal. The horse has his special uses, and should not compete with a farm or highway machine which can perform the work of from six to a dozen horses at a marked saving in operating costs."

This is the manner in which *Leslie's Weekly* indicts the faithful animal that has been the servant of man, night and day, in storm and shine, since history's beginnings. Laid on the shelf because he eats hay instead of gasoline; because his legs, although minutely obedient to his master's desires, can cover only a few miles of ground compared with that machine which travels on wheels that do not ache or grow tired! In other words, he is too slow for the age. When an aeroplane spans the Atlantic in two thirds of a day, what's the use of keeping alive the horse, which can barely go fifty miles in a like period?

The prophet Daniel says that in the last days of the world, "many shall run to and fro, and knowledge shall be increased." Surely even "horse sense" can easily see that that prophecy is fulfilling before our eyes in a thousand ways, and that this is another portent that the end of the age is near, when Christ will come.

"THE robe of righteousness is never a misfit."