

Signs of the Times

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The Renaissance of Islam

Moslem missionary activity presages a rebirth of the pan-Islamic empire.

By MISSIONARY KAY M. ADAMS

STUDENTS of world politics are viewing with surprise and something akin to consternation the sudden renaissance of Mohammedanism in Africa and Asia. The world has gone on sleepily thinking that the followers of Mohammed had lost their pristine vigor and were slowly giving way to the insistent efforts of Christian missions; but nothing is farther from the truth. Mohammedanism threatened to engulf all Europe in the eighth century. Spain was conquered, and Christendom was saved only by the battle of Tours, in which the Franks decisively conquered the Moslem host in France. For

followers of the prophet; but a gradual change has since come about. The Arabians of Asia Minor declared their independence of Turkey, and under the protection of England, have established a nation of their own. Mohammed was himself an Arabian, and his first followers were Arabians, and it is possible that the Arabians will again come into their own as the world leaders of Mohammedanism.

Exponents of the Christian religion point with pride to the great achievements of Christian missions, and believe their methods to be the most efficient possible in propagating religious truths. They do not hear statistics and anecdotes of



Labor is demanding its place in the political sun, and is getting it meanwhile. Its right-hand weapon, the strike, is becoming stronger through age and use, and like the sword of Damocles, seems to be dangling by a hair, most of the time, over the head of capital, and sometimes the public. Here



Western Newspaper



is the executive committee of the American Federation of Labor. Left to right, seated: Joseph Valentine, Frank Morrison, Samuel Gompers, James Duncan, and Daniel J. Tobin. Standing: T. A. Rickert, William Green, Jacob Fischer, W. D. Mahon, Frank Duffy, and Matthew Woll.

almost eight hundred years, Mohammedans kept their hold on Spain, only to be driven out in the fifteenth century by the conquest of Granada. Constantinople sustained frequent attacks until the year 1453, when she finally succumbed, and submitted to the Mohammedan yoke.

The importance of Mohammedan aggression to the Europeans of those days can be seen in the numerous crusades that were carried against Moslem strongholds during the twelfth and thirteenth centuries. Throughout the more recent years of European politics, Mohammedanism, under the leadership of Turkey, has played a very important part. Nations have sought alliance with Turkey against aggressive enemies, and more than once have European powers been held back from wars of aggression by the fear that they would be attacked in the rear by Moslem hordes.

Within the last century, Turkey's power and influence have declined; and in the great European war, her existence as a nation was virtually extinguished. But the end of Turkey does not mean the end of Mohammedanism. Far from it. Before the great war, Turkey was the recognized head of the

the missionary work of Mohammedans, so they naturally think that Mohammedans are not a proselyting people. But, though they work quietly, and do not shout their triumphs to the world, Mohammedans are doing as much missionary work as all the Christian bodies combined, if not more.

Arabs and Mohammedan Indians are known throughout the East as great traders. Wherever one goes, be it in India or Burma, the Dutch East Indies or throughout Africa, one meets these traders. They intone the suras, and offer their prayers faithfully at the prescribed hours, whether at home or in a foreign land. Their faithfulness in religious duties might well put to shame many so-called Christians.

These traders, laymen though they be, are the missionaries of Islam. They labor faithfully for those among whom they live, and their efforts are crowned with success. Java is an excellent example of such efforts. From remote times, the inhabitants of Java were followers of Hinduism and Buddhism. There are numerous ancient temples scattered throughout the island—some of them wonderful works of art—to show how strong those religions were. In the thirteenth century, Arab

traders began to live in Java; and near the beginning of the fifteenth century, Mohammedan forces overthrew the Hindu kingdom of Majapahit. From that time to the present, Java has been Mohammedan, ninety-eight per cent of the more than thirty millions confessing that faith to-day.

The Moslem does not depend upon verbal instruction alone for the spread of his faith. In Egypt and India are numerous Mohammedan printing establishments for the preparation of proselyting literature. In Singapore there is a Mohammedan religious book shop that has a catalogue of fifty-four pages. These books are printed in Malay, Arabic, and Javanese. There are 344 works in Arabic alone. Thirteen of them are commentaries on the Koran, and one of these commentaries contains thirty-one volumes. Besides such books, tracts are published in many languages, including Chinese.

ARABIA AGAIN IN THE ASCENDANCY

No, Mohammedanism is not the decadent faith that many believe. Its missionaries are rapidly pushing its frontiers in all directions in Asia, Africa, and the islands of the sea. The great colonizing powers, such as England in India, Egypt, and Africa, and France in Morocco, deal very gently with the Mohammedan question in their territories. Far-seeing men in these nations realize the danger that lies in this religion. Here is what the great English writer H. G. Wells says on this subject:

"Through all Africa and western Asia there is a great to-morrow for a re-nascent Islam under Arab auspices. Constantinople . . . has been the paralysis of Islam. . . . The Islam of the Turk is a different thing from the Islam of the Arab. . . . The British have already set themselves to the establishment of Islamic university teaching in Egypt, but that is the mere first stroke of the opening of the mine. . . .

"The disposition to underrate temporarily depressed nations, races, and cultures is a most irrational, prevalent, and mischievous form of stupidity. It distorts our entire outlook towards the future. . . . To-day there is a quite justifiable tendency to ignore the quality of the Arab and his religion. Islam . . . is none the less vital from Nigeria to China because it has sickened in the closeness of Constantinople. The allies who prepare the peace of the world have to make their peace with that. . . . The whole trend of events in Asia Minor . . . points to a great revival in Mesopotamia. . . . The new population of Mesopotamia will be neither European nor Indian; it will be Arabic; and with its concentration Arabic will lay hold of the printing press. A new intellectual movement in Islam, a re-nascent Bagdad, is as inevitable as is 1950." (Quoted from "What Is Coming.")

Mohammedans are growing restive as they see the ever growing hold that Europe is taking on the East. There are no stronger exponents of Asia for the Asiatics than the followers of Mohammed, and this is shown by the oft recurring Mohammedan risings in Dutch and English colonies. As Mr. Wells says, it is highly probable that the Arabians will assume the leadership of world Islamism. The holy cities of Islam, Mecca, and Medina are in Arabia, and under the power of the new Arabian kingdom. To these cities, countless numbers of fervid

The Crisis Hour

Slowly the dial hand has moved across the years;
Slowly, but yet the hoary ages all are past,
And now we face time's destiny,—the crisis hour,
Greatest of wondrous days, the mightiest and
the last.

Slowly the hand of heaven has molded its design,
Yet fixed and true each hidden purpose still
must stand;
Ten thousand barriers crushed or slowly burned
away
Molder in terror's dust before the high command.

Behold, the dial finger points to "doom and loss"—
That zenith hour, where hidden thunders wait
for death—
Earthquake destructions for the palaced shrine,
and plague
That spreads abroad its poisoned wings in every
breath.

Millions must perish—millions that have loved and
smiled,
But heedless of the warning, lingered day by
day;
And now, the night has come—the dial hour that
tells
Of life and hope, with all their treasures, flung
away.

Oh, "gospel of the kingdom," speed thy holy flight;
Lighten the shadows which encompass hearts
that wait;
Warn of the dangers, hiding death from mortal
view,
Ere lips eternal speak the doom-sealed words,
"Too late!"

ROBERT HARE.

pilgrims journey annually. Who knows what roseate pictures of future Islamic control are painted in the minds of these pilgrims from all parts of the world, by fanatical zealots who claim inspiration from Allah? Cabaton, in his authoritative work on the Dutch East Indies, says: "It is indubitable that among the Arabs of the East Indies are some of a rebellious type of orthodoxy, often smitten with the ambitious dream of pan-Islamism. . . . All the religious disturbances of the last thirty years have been the work . . . of Javanese or Malays, who have returned from Mecca, having there been transformed into fanatics by the retrograde beliefs and impossible hopes upon which the colony of Djawas still nourish themselves."

The Mohammedans believe in the end of the world, and the second coming of Christ, or the Mahdi, who will lead forth Islam to victory over all their enemies.

This belief accounts for the numerous Mahdis who have arisen in Africa, some of whom had large followings.

The religious prejudices of the East are deepening, and all the tendencies of the times show a preparation for a speedy fulfillment of the prophecy in Revelation regarding the battle of Armageddon: "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 12-16.

This great conflict is inevitable both from the viewpoint of world conditions and from the prophecies of the Bible. It is the last event before the second coming of Christ. In that day, the proud and mighty of the earth will be laid low, but those whose hope is in the coming Lord will have a way of escape.

To Heaven by Faith or Works

CHRISTIANS will be saved, not through keeping the law spoken by God on Sinai, but through faith in the Lord Jesus Christ. As the manifestation of that faith, however, they will do nothing contrary to that royal law of liberty and love. James 2: 26, 8, 12.

They do not seek to have the law set aside, in order that whatever they may do shall be counted right; but rather, they desire that this heavenly looking-glass, revealing as it does the perfect righteousness of Jesus Christ, shall remain. Into this mirror they may look to be corrected, until their characters shall respond to the likeness of the character of their Lord; for it is written, "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is." James 1: 22-25; 1 John 3: 2.

Concerning the keeping of this same law, Jesus said, "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10. Had He not kept these commandments, then, like Lucifer and fallen man, He would have been a sinner, and forfeited His right to be man's Redeemer.

As Christians, therefore, we may obtain eternal life through faith in our Lord Jesus Christ, but not if we set aside the royal law of His kingdom.

T. E. BOWEN.

PAINT and putty may hide the defects in a physical building, but not in the spiritual. M. A. HOLLISTER.

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When Impenitents Reap Their Harvest

Mercy rejected, God pronounces sentence, and cataclysmic visitations desolate the earth

By CARLYLE B. HAYNES

THE rejection of the message of Noah caused the destruction of those who refused to obey. The refusal to heed the warning which the angels gave to Sodom and Gomorrah brought about the utter overthrow of those cities. Jerusalem was destroyed by the Babylonians because the people of God would not accept the messages of the prophets. Jerusalem was destroyed again by the Romans because the Jews rejected the messages of Christ and His apostles. These messages of warning and instruction have carried both salvation and destruction with them—salvation for those who accepted them, destruction for those who rejected them.

And so it is with the last great message of the gospel, the message of the second coming of Christ and the keeping of the commandments of God. There is salvation in it for all who believe, but there is utter destruction in it for those who reject. This is plainly announced in the very terms of the message itself:

"The third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Revelation 14: 9, 10.

What this wrath of God is, is explained in another verse: "I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." Revelation 15: 1.

From this, it is clear that the punishment which will be visited on those who refuse to heed the message will be the seven last plagues, in which God's wrath will be poured out on a rebellious world.

During the time of the seven last plagues, no man can be saved. Probation will close before the plagues begin to fall, and the door of mercy will be shut. The beginning of the plagues is the end of the day of salvation, and the beginning of the day of the Lord. It is that day of which Peter writes, "The day of the Lord will come as a thief in the night." Probation will close when men least expect it. When the Investigative Judgment in heaven is completed, and every case has been decided for eternity, then the Judge will lay aside His priestly garments, and clothe Himself with the garments of justice. It is at that time, at the close of the Judgment, at the close of the day of salvation, at the beginning of the day of the Lord, when

mercy no longer pleads, that the Spirit of God will be finally removed from the earth, and this decree will go forth from heaven:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Revelation 22: 11.

And when this decree has gone forth, the plagues will begin to fall upon men. That there is no salvation after the plagues begin to fall, is evident from the following passage:

"The temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." Revelation 15: 8.

A TERRIBLE REALITY

These seven last plagues are literal, not figurative. The very words of the Bible will be carried out in the punishment that is to come upon the world for rejecting God's last offer of mercy. In many respects, they are similar to the plagues that were poured upon Egypt when God delivered His ancient people from bondage and brought them out to take them into the promised land. But in one respect, they are not like those ancient plagues. There will be no mercy shown to any when the last plagues are falling. This is the meaning of the expression, "the wrath of God, which is poured out without mixture." There will be no mixture of mercy in the seven last plagues, and in this they will be unlike every divine visitation of wrath before manifested against mankind.

"The first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Revelation 16: 2.

This is very similar to that plague of boils and blains which broke out on the Egyptians when God delivered the Israelites from Egypt. Exodus 9: 8-10. Those who persist in this false worship, and refuse to worship "Him that made heaven, and earth, and the sea, and the fountains of waters," will be marked by this fearful, festering sore. That is the first plague. When it breaks out upon men, we may know that the day of the Lord has commenced.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and



The sea became as the blood of a dead man.

fountains of waters; and they became blood." Revelation 16: 3, 4.

These, too, are similar to that plague of Egypt when the water was turned into blood. Certainly they are fearful visitations of divine wrath. The fever of the festering sores pouring into their blood, creating an intense longing for water, and nothing to drink but blood! Such fearful plagues cannot last long, else the whole race would perish at once. But the next plague adds an accumulation of misery and distress.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory." Revelation 16: 8, 9.

In addition to the fever of the sores, and with no way to quench their thirst, the men who have rejected the mercy of God in His great closing message are subjected to the scorching heat of the sun until they blaspheme the God of heaven. Certainly the way of the transgressor is hard.

"And the fifth angel poured out his vial upon the seat of the beast; and his

kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds." Revelation 16: 10, 11.

This, too, is similar to the plague of darkness that was brought upon Egypt. There is no reason to believe it to be anything else than literal darkness, which will spread over the kingdom of the beast, the system of false worship that has attempted to blot the truth of God from the earth. Certainly it is a fit end for a system that has drawn a cloud of spiritual darkness over all the earth, and darkened the minds and souls of men everywhere.

It should be noticed that the sores of the first plague still continue under the fifth, and men are represented as gnawing their tongues for pain, while they blaspheme the God of heaven.

A NATION DESTROYED

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he [they] gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 12-16.

Water as a symbol in prophecy represents "peoples, and multitudes, and nations, and tongues." Revelation 17: 15. Hence "the great river Euphrates" would represent the peoples, or the nation, that will occupy and control the territory watered by the Euphrates just prior to the second advent. The plague is a literal plague; and a nation is "dried up," or destroyed; and this acts as a signal to call the armies of the world "to the battle of that great day of God Almighty," which is to be fought at Armageddon. The agency that influences the kings "of the whole world" to come up to Armageddon is spoken of as "the spirits of devils."

The spirits of devils which drive the world on to its ruin at Armageddon, come out of the mouth of the dragon, of the beast, and of the false prophet, indicating that religious issues, as well as political, will be involved at Armageddon. The world will be divided into these three general groups, all of which will be found antagonists of God. The spirits of devils will take possession of these three systems of religion before they can influence the kings of the earth to go up to Armageddon. But when these three systems have definitely rejected God's final message, and have thus refused to be led by the Spirit of God, they will be entirely given up to be controlled by devilish spirits masquerading under the name of spiritualism; and under this influence, they will be led on to their utter ruin.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from

the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Revelation 16: 17-21.

The seventh plague will close the history of the earth. A mighty earthquake, which has never been equaled in force

and destructiveness in the history of the world, will shake the earth with fury. The cities of the nations will be brought to ruins by the earthquake, and by the hail which falls, every stone the weight of a talent—something over fifty pounds. The islands will be removed, and the mountains will disappear.

But just as the Israelites in Egypt were protected by the power of God from the plagues that were brought upon their taskmasters, so God's obedient children will be protected from the plagues that are to come. The ninety-first psalm seems to have been written especially with the seven last plagues in mind. Note its wonderful promises in this connection.

"I will say of the Lord, He is my refuge and my fortress: my God; in Him

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Saturday Night at Troas

The church celebrates mysteries at a midnight session.

By O. A. JOHNSON

"UPON the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20: 7.

This is the only record in the New Testament of a religious meeting held on the first day of the week. That meeting was held at Troas as Paul was returning to Jerusalem from his third missionary tour, about 59 or 60 A. D. It was his parting meeting with them after a stay of seven days. (Verse 6.) They celebrated the Lord's Supper at this last meeting.

From this record, many conclude, first, that Christians were accustomed to meet regularly for worship on the first day of the week; second, that it was also customary to celebrate the Lord's Supper on that day; therefore that, as Christians, we are justified in observing the first day of the week for rest and worship.

But this one meeting on the first day of the week does not prove that it was customary to meet regularly on that day for worship and "breaking of bread." The scripture does not say, "The disciples used to come together," but more literally, "The disciples being come together to break bread." (Cox's "Literature on the Sabbath Question," Edinburgh, 1865, volume 1, page 85.)

If simply a meeting of Christians to celebrate the Lord's Supper on a certain day of the week should be regarded as a sufficient example for the continuance of such custom, then Christians would have to meet every Thursday evening for the breaking of bread; because it was on Thursday evening, the day before His

crucifixion, that Christ instituted the memorial of His suffering and death.

We learn that after the outpouring of the Spirit on the Day of Pentecost, the disciples "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread," and that they continued "daily with one accord in the temple, and breaking bread from house to house." Acts 2: 42, 46. But what Christian teacher has ever taught that Christians ought to do the same in our day? From this, we may conclude that a single gathering for the celebration of the Lord's Supper is no valid reason for the daily observance of this Christian ordinance.

"Neither in Acts 2: 7; and 20: 5; nor in 1 Corinthians 16: 2 does he [Calvin] find any indication that the first day of the week was religiously observed in the apostolic times."—Cox's "Literature on the Sabbath Question," volume 1, page 129.

"Paul's preaching at Troas on a Sunday [is] no argument that the day was set apart by the apostles for religious exercises."—Heylyn, *Ibid.*, page 177.

This meeting mentioned in Acts 20: 7 is definitely stated to have been on the first day of the week; but it was a night meeting, for there were many lights burning, and Paul "continued his speech until midnight." According to the Bible, the natural day of twenty-four hours begins at sunset, and ends at sunset the following evening. Compare Leviticus 23: 32 with 22: 6, 7. "The civil day was reckoned by the Hebrews from sunset to sunset, so that the day began at that time both on ordinary occasions and on Sabbaths and feasts. In this matter the

Hebrews were in accord with the Athenians, and the Greeks in general." ("New Schaff-Herzog Encyclopedia of Religious Knowledge," volume 3, page 367, article "Day.")

"The day is reckoned from evening to evening—i. e., night and day."—"Jewish Encyclopedia," volume 4, page 475, article "Day."

Since it is a fact that Troas was inhabited by Greeks, who, like the Jews, began the day at sunset, it follows that this meeting must have been held on the evening succeeding the Sabbath—the seventh day—after sunset. The meeting continued all night, hence was only a night meeting; for early the next morning—Sunday morning—Paul left Troas, to join his companions at Assos, who had gone there by ship. Conybeare and Howson conclude: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail. The Christians of Troas were gathered together at this solemn time to celebrate that feast of love which the last commandment of Christ has enjoined on all His followers." ("Life and Epistles of Paul," chapter 20.) In the morning, he started for Assos. "And strength and peace were surely sought and obtained by the apostle from the Redeemer as he pursued his lonely road that Sunday afternoon in spring among the oak woods and streams of Ida." (*Ibid.*)

It is a fact that none of the Christian fathers who lived and wrote before the Council of Nice, 325 A. D., ever quoted or alluded to Acts 20:7 in support of the religious observance of Sunday, or of the celebration of the Lord's Supper on that day. Had they seen any proof in Acts 20:7 in favor of Sunday rest, they certainly would have used this instance in support of that usage. Neither did such learned scholars and writers as Calvin and Heylyn see any evidence in Acts 20:7 in support of Sunday observance.

History proves that even in the fourth century, a large proportion of Christians observed the seventh day of the week, and celebrated the Lord's Supper on that day or on the evening following. Socrates, an educated lawyer of Constantinople, wrote a history of the Christian church down to about 439. He says concerning the celebration of the sacred mysteries—the Lord's Supper—as follows:

"Although almost all the churches throughout the world celebrate the sacred mysteries on the Sabbath (Saturday) of every week; yet the Christians of Alexandria and at Rome, on account of some ancient tradition have ceased to do this. The Egyptians in the neighborhood of Alexandria and the inhabitants of Thebais hold their religious assemblies on the Sabbath, but do not participate of the mysteries in the manner usual among Christians in general; for after having eaten and satisfied themselves with food of all kinds, in the evening making their offerings they partake of the mysteries."—Socrates' "Ecclesiastical History," book 5, chapter 22.

This proves that most of the churches throughout the world still observed the Sabbath, and celebrated the Lord's Supper on that day or the evening following, in the fifth century.

How and Whom Should Christians Baptize?

Precedents for a Much Disputed Practice

BY MERTON N. HELLIGSO

THE Christian doctrine of baptism, while generally recognized and accepted by the various denominations of our day, presents such an array of forms and usages, that we may with profit consider their origin and development, endeavoring thereby to understand the foundation upon which some of these usages rest.

At the outset, shall we not reaffirm the Protestant doctrine, "The Bible and the Bible only," as the rule in determining what shall be our standards of doctrine? While we may learn many things of interest from a study of history as given to us by the "church fathers," yet in matters of doctrine, we cannot be guided by their example; for as Martin Luther has correctly said: "When God's Word is by the fathers expounded, construed, and glossed, then, in my judgment, it is even as when one strains milk through a coal sack; which must needs spoil and make the milk black; God's Word of itself is sufficiently pure, clean, bright, and clear; but, through the doctrines, books, and writings of the fathers, it is darkened, falsified, and spoiled." ("Table Talk," page 228.)

AFFUSION OR IMMERSION?

The true doctrine concerning both the mode and the purpose of baptism is made clear in numerous New Testament scriptures, of which Galatians 3:27 may be first considered. The language of the text, "As many of you as have been baptized into Christ have put on Christ," indicates the purpose of this institution to be an outward manifestation of the inward acceptance of Christ. The apostle Paul says further in Romans 6:4, "We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." By this statement, Paul expresses symbolically a series of acts corresponding to the redeeming acts of Christ; immersion representing His

death, submersion His burial, and emergence His resurrection. Hence to preserve the unity of the figure, it becomes necessary to observe the mode of baptism, which in all instances of New Testament record is immersion.

The verb used in the New Testament in speaking of baptism is βαπτίζω (*baptizo*), and is uniformly defined in standard lexicons, like that of Liddell and Scott, as meaning "to dip," "to immerse." They do not give "pour" or "sprinkle" as even an adapted or secondary meaning of the word. The Greek word βάπτω (*bapto*), of which *baptizo* is the intensive form, is thus defined by Liddell and Scott: "To dip," "to dip under." And it is to be observed that the word has the same meaning to the Greeks of our day, the universal custom still in the Greek Catholic Church being to baptize by total immersion.

That Jesus was immersed by John the Baptist in the river Jordan cannot be doubted by one who accepts the records given in the Gospels. In the account as related in Mark 1:9, 10, the thought of immersion is sharpened by the use of the words "in" and "out of." Note the reference: "It came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan. And straightway coming up out of the water, He saw the heavens rent asunder, and the Spirit as a dove descending upon Him." It would be absurd to reason that Jesus, having gone down into the Jordan, was sprinkled with a few drops of water, or had a pitcher of water poured over His head.

When Philip baptized the eunuch, the record in Acts 8:38 says, "They both went down into the water, both Philip and the eunuch; and he baptized him."

It is essential to note that among the requirements for baptism are the following:

1. *Repentance.* On the Day of Pentecost, when the great throng had been

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Baptism by immersion is a fitting symbol of death to sin, and a resurrection to life in Christ.

When He Comes like a Thief

The World Asleep, and Invited Guests Unprepared

By E. K. SLADE

FALSE Christs and false teachers may be expected who will possess great power to deceive and confuse the masses concerning the time and nature of the second advent. Christ gave warning of this in these words:

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matthew 24: 23-27.

VICTIMS OF UNPREPAREDNESS

There are two ways in which the second coming of Christ is to be "as a thief in the night," and we shall do well to follow closely and carefully the scriptures dealing with this subject.

Let us first consider the mention made of the second coming of Christ by the apostle Paul in the words: "Yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 2, 3.

The apostle is evidently speaking of that time as related to a class of people who are in darkness concerning the nature and imminence of the event. They will not be expecting it, neither will they discern the signs, which are so abundant, that point to the nearness of the Saviour's coming. It will be as unexpected and as fully a surprise to them as the stealthy visit of a thief in the stillness of the night.

The apostle Peter, referring to the same time, said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 3, 4, 10.

"But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1 Thessalonians 5: 4, 5.

It becomes very evident that the coming of Christ in His full glory is to be as a thief to a portion of humanity in the sense of their being wholly unaware of the approach of that event.

FOOLISH VIRGINS

The other mention of Christ's coming as a thief relates to a different event from that of His visible, glorious appearing. It is His coming to the names and cases of individuals, in the Investigative Judgment. Take, for instance, the text found in Revelation 16: 15, which reads: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." The context indicates that this verse refers to a time just preceding the visible appearing of Christ. The appeal, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments," is unquestionably to those who are living in the closing hours of the Investigative Judgment, just prior to the end of the gospel age, as the seven last plagues are about to be poured out upon the earth. That work of judgment is clearly pointed out as the last ministry of Christ before He comes to take His kingdom. The names that have been recorded in the book of life are taken up one by one. Christ comes to these individual cases unannounced, or "as a

thief in the night," making watchfulness and the keeping of the garments of righteousness moment by moment of vital importance.

The parable of the ten virgins, recorded in Matthew 25: 1-13, throws added light on the thought that the secret coming of Christ is His coming to the cases of men in the Investigative Judgment. The foolish virgins "slumbered and slept" when they should have been watchful and prepared for the coming of the Bridegroom. "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." That coming, it is easy to see, is to be as a thief to both classes. It is not the visible, personal coming of Christ, but on the contrary, one that of necessity is to be unknown and unannounced to the individual.

The careful student will find that there are no conflicting statements in the Bible regarding the time and manner of the second advent. That He comes to all as a thief in the hour of judgment is an established fact. That "that day," or His personal appearing, will overtake as a thief those who choose to remain in ignorance, is a matter of record.

That the coming of the Lord is to be literal, visible, and personal, after the close of the gospel age, is clearly stated by many inspired writers.

"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And . . . two men stood by them in white apparel; which also said, . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 9-11.

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn,

(Continued on page 11)



"If the master of the house had known in what watch the thief was coming, he would have watched. . . . In such an hour as ye think not the Son of man cometh."

The Sunday Plant Bears Fruit

"First the blade, then the ear, then the full grain in the ear"

By J. A. L. DERBY

A FACT most decisive for the fate of the Sabbath is, that every important religious writer after the time of Ignatius, till the middle of the third century, was saturated, as was he, with the allegorizing, spiritualizing method of the Gnostics. In view of the circumstances discussed in these papers, no prophet would be needed to predict the attitude that would be taken concerning the fourth commandment. But in order that the reader may not have to accept our unsubstantiated word as to the literary works of these religious teachers, a characterization, by some standard authority, will be given of the principal ones who determined the attitude of the early church toward the Sabbath. Each of the fathers we are now to mention either allegorized away the literal meaning of the fourth commandment, or recommended using Sunday as more or less of a holiday with certain religious adjuncts, or both.

We begin with the so-called Epistle of Barnabas. We quote M. S. Terry, sometime professor of Old Testament exegesis in Garrett Biblical Institute. He says: "The Epistle of Barnabas, which belongs, probably, to the early part of the second century, is full of mystic allegorizing much after the style of Philo. It would seem to have been written by some Alexandrian Christian who had read the works of Philo, or who imbibed the spirit of eclecticism which was so strong in the great metropolis of Egypt. His knowledge of the Scriptures was manifestly very imperfect, and his attempts to spiritualize the statements of the sacred writers sometimes pervert the sense and produce an absurd exposition. He seems everywhere anxious to allegorize or explain away those parts of the Scriptures which enjoin outward observances, or in any way favor Judaism."

NEUTRALIZING TRUTH

It cannot here escape the reader's attention, that before the death of those associated with the original apostles, and in letters attributed to these very associates, there is manifested an anxiety to neutralize the force of the plainest commands of God. "Outward observances," especially such as "favor Judaism," are particularly the objects of attack. Now, the Sabbath not only is an outward ordinance, and comes to us through the Jewish nation, but it is still observed outwardly by them. By the heathen who did not understand Christian institutions, Christians were likely to be confused with the Jews. This would be an unendurable calamity to worldly-minded professors of Christianity, who loved the praise of men more than the praise of God. Very acceptable, indeed, to them would be an interpretation which enabled them to convert a literal command into a spiritual exhortation, and thus maintain themselves in public esteem.

Let us now examine what this pretended Barnabas (for no one believes this letter to be genuine) says about the Sabbath and Sunday. The essential part of his discussion is as follows:

"Attend, my children, to the meaning of this expression, 'He finished in six days.' This implieth that the Lord will finish all things in six thousand years, for a day is with Him as a thousand years. And He Himself testified, saying, 'Behold, to-day will be as a thousand years.' Therefore, my children, in six days, that is, in six thousand years, all things will be finished. 'And He rested on the seventh day.' This meaneth: When His Son, coming [the second time], shall destroy the time of the wicked men, and judge the ungodly, and change the sun and the moon and the stars, then shall He truly rest on the seventh day."

This is his first argument. It amounts to this: The Sabbath command cannot be accepted literally; the word "day" as there used is symbolic or typical, and means a thousand years. Evidently man cannot possibly keep such a Sabbath. This is what is unavoidably implied, though ostensibly the writer is talking only of what a day as used in the Bible means to God. This facility for saying one thing while teaching another, is the quintessence of allegory. But having thus demonstrated that no man can possibly keep the Sabbath, he goes on in a most anomalous and contradictory manner, to prove that it can be kept, but only by the righteous. Possibly this may not be what the author means, for the mystifying power of his ambiguous style is transcendent. However, if that is not his import, there seems, from the context, to be only one other possible meaning, and that is, that a righteous man keeps a perpetual Sabbath. But either of these interpretations is inconsistent with his first argument, that the Sabbath must be a thousand years long.

What he really does teach, the reader may decide for himself from the writer's own words which follow: "Moreover, He [God] says [the alleged scripture that follows is a pure fabrication], 'Thou shalt sanctify it with pure hands and a pure heart.' If, therefore, any one can now sanctify the day which God has sanctified, except he is pure in heart in all things, we are deceived. Behold, therefore: certainly then one properly resting sanctifies it, when we ourselves, having received the promise, wickedness no longer existing, and all things having been made new by the Lord, shall be able to work righteousness. Then we shall be able to sanctify it, having been first sanctified ourselves."

Having so far shown, first, that the Sabbath cannot be kept, and, second, that it can be kept, he proceeds to prove, third, that it need not be kept. We quote: "Further He says to them, 'Your new moons and your Sabbaths I cannot



endure.' Ye perceive how He speaks: Your present Sabbaths are not acceptable to Me, but that is which I have made (namely this), when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore [following from this pretended Bible text, more than the latter half of which is sheer concoction], also, we keep the eighth day with joyfulness, the day on which Jesus rose again from the dead. And when He had manifested Himself, He ascended into heaven."

MORE HYBRID PHILOSOPHY

Another church father who was a near successor of the pseudo Barnabas was Justin Martyr. He flourished about fifty years after the death of the apostle John. Undoubtedly he was one that failed to heed the warning given by the apostle Paul to beware of being spoiled "through philosophy and vain deceit." Says Professor Terry: "Such was his love for philosophical pursuits that he clung with tenacity to some of the teachings of Plato as not essentially different from those of Christ. . . . He was a man of great learning, and delighted to use his knowledge of Greek philosophy to illustrate and enhance the teachings of Scripture. But his expositions are often fanciful, sometimes almost silly. He is notably wanting in critical discrimination and judgment, and carries the typi-

cal interpretation of the Old Testament to wild extravagance."

This "wild extravagance" is well illustrated by his treatment of the Sabbath and Sunday. With him, neither day is sacred; for he says: "The new law requires us to keep perpetual Sabbath. . . . If there is any perjurer or thief among you, let him cease to be so; if any adulterer, let him repent; then he has kept the sweet and true sabbaths of God." It is important to observe that the ambiguity in the Epistle of Barnabas, as to whether only the righteous man can properly keep the Sabbath, or whether the righteous man keeps only a perpetual Sabbath—this ambiguity definitely vanishes in Justin Martyr: the true Chris-

tian keeps no particular day sacred. The movement away from the Sabbath is taking definite shape. Every day is the Sabbath.

Likewise the fictitious "eighth day" text of Barnabas has been displaced by Justin with circumcision on the eighth day as a type of Sunday; for mark the following from Canon Hesse: "He [Justin] makes circumcision a type of Sunday. 'The command to circumcise infants on the eighth day is a type of the true circumcision by which we were circumcised from error and wickedness through our Lord Jesus Christ, who rose from the dead on the first day of the week; therefore it remains the first and chief of all the days.'" This high re-

gard for Sunday on the part of Justin does not conflict with what we have said before, that he regarded no day as sacred; for, as Canon Hesse clearly shows, in the lecture from which this extract is taken, it was not of Sunday as a holy day that Justin was speaking, but as a holiday; just as most Christians probably regard Christmas as chief of holidays.

Let us pause a moment and reflect. Justin wrote about 140 A. D. This was forty-two years, to be as exact as possible, after the death of the last of the apostles; and notice to what a pass the principles and practices we have shown to be in the church, have brought the interpretation of the plainest literal commands of the Bible.

THE FAST OF JESUS

He was in the wilderness forty days, tempted of Satan.

By WILLIAM P. PEARCE



THE wilderness experience of Jesus was one of variety, anxiety, victory. He was continuously assaulted by Satan, but received strength through communion with God, being "full of the Holy Ghost." (Luke 4: 1.) During the forty days of temptation, "He did eat nothing." Not till the forty days were ended did He hunger. (Verse 2.)

Jesus fasted—fasted the same length of time as Moses. (Exodus 34: 28.) More emphasis is laid on His fasting than on His feasting. To fast is an irksome and uncongenial practice; but is it not good? Did Jesus fast as an example for us, or was it only incidental in His life?

In the Scriptures, there is no specific law prescribed for fasting; yet it was an important practice in the lives of Christ's own people. The Mosaic law set apart the tenth day of the seventh month, Tishri, called "the Day of Atonement," for this purpose. Because of transgression, Israel "gathered together to Mizpah, and drew water, and poured it out before the Lord, and fasted on that day, and said there, We have sinned against the Lord." (1 Samuel 7: 6.) David "besought God for the child; and David fasted, and went in, and lay all night upon the earth." (2 Samuel 12: 16.) When Daniel sought

knowledge of God, he spent three weeks in which he said, "I ate no pleasant bread, neither came flesh nor wine in my mouth." (Daniel 10: 3.) The people of Nineveh fasted and prayed, thus averting God's threatened judgments. (Jonah 3: 5-10.) The disciples of John often fasted. (Luke 5: 33.) And it was while the church of Antioch fasted, that the Holy Ghost said, "Separate Me Barnabas and Saul for the work" of the ministry. (Acts 13: 2.)

Jesus not only fasted, but He commends it, as receiving the approbation of His Father. He makes a rigid line of demarkation between the material and spiritual natures of a Christian. "When thou fastest"—in other words, when thou bringest the animal nature into subjection to the spiritual—"anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly" (Matthew 6: 17, 18)—the same promise as attached to secret prayer.

Jesus not only fasted, and commends it, but He shows that it is one of the great mediums for great achievements in the kingdom work. When He came down from the mount of transfiguration, a young man possessed by a devil was brought to Him to be healed. Already His disciples had tried to evict the evil spirit, but failed. The cause was made plain when He said, "This kind goeth not out but by prayer and fasting" (Matthew 17: 21)—a hint which might be taken in church and evangelistic efforts; a hint which might be taken in the cultivation of a spiritual life, in the keeping under of the body (1 Corinthians 9: 27), restoring to the mind what it takes away from matter.

In the history of Christianity, there are many evidences of the potency of fasting. Neander said the primitive Christians exercised this means of virtue. Martin Luther confessed his need of it, and nobly acted it out. Wesley said it was "impossible to live for God aright without fasting as without prayer." Edward Payson had

one day out of each quarter set apart by his church for this means of grace. He declared that he found no means so effectual to keep religion alive among them. Andrew Murray tells us in his little book, "With Christ," that Blumhardt, in his terrible conflict with the evil spirits in those who were possessed, sought to cast them out by prayer, but wondered why the answer was hindered. He was advised by a friend to fast. This he did, sometimes for more than thirty hours, with blessed results, having greater ease in speech and a stronger influence over the afflicted without being present.

If we become like Jesus, "full of the Holy Ghost," desirous to "do the will of God" (Mark 3: 35) as Jesus did it, will we not become abstemious for all time of some things polluting, things we



eat and drink, and abstemious at times of the more wholesome foods, that we may permit our spirits, like that of Jesus, to be *king of the body?*

*"Lord, the flesh is weak;
Thy gracious aid we seek,
For Thou the word must speak
That makes us strong.
Then let us hear Thy voice.
Thou art our only choice;
Oh, bid our hearts rejoice,
Be Thou our song."*



EDITORIAL



Stumble at a False View of the Dead

INCIDENTAL mention was made, in a recent editorial, of the fact that much of the confusion concerning the teaching of the New Testament in regard to the second coming of Christ is due to the false views men have concerning the condition of man in death. We have come to expect, when we go to a funeral, to hear the minister assure the mourners that the deceased has gone directly to heaven; that we have only the body before us in the casket, but the real man has departed.

However, if the deceased has been a bad person, the minister, out of respect to the mourners, will hardly ever say that the departed has gone to hell.

That man is conscious in death, that he has an immortal soul which escapes to go off to glory when the body dies, is a superstition which has grown up wholly apart from the Bible. True, there are some passages of Scripture which may be taken in such a way as to appear to teach that doctrine, but the Scriptures as a whole teach the exact opposite. Between death and the resurrection, the individual is in blissful unconsciousness; he is in the embraces of a sleep from which no power can arouse him until the voice of the Life-giver is heard at the second coming of Christ.

The language of inspiration is: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

The thoughts of even the mightiest princes perish when their breath leaves the body. They return to the earth, and as the Master said of the lifeless Lazarus, they are asleep in death.

The second coming of Christ, and not death, is the time to which the Christian is bidden to look forward as the great day when he shall enter upon the glorious reality of immortality.

The Master had disclosed to the disciples the fact that His nation would reject and crucify Him. Their hearts were filled with sorrow in consequence; but He bade them look beyond the sorrows of the present to the great day when He would return in majesty and power to relieve them eternally from this world of sin and suffering. His promise is: "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 Master was indeed about to be crucified. He was indeed going away. He exhorted His followers not to allow their hearts to be troubled in consequence, but rather to remember His promise, "I come again, and will receive you unto Myself; that where I am, there ye may be also." His second coming, and not death, brings the consummation of the Christian's hope. In the Hebrew letter, we read, "So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." Hebrews 9: 28.

"To them that wait for Him" is the promise that He who is the great sin bearer and Redeemer of men "shall appear a second time." And again, observe that at the second coming of Christ, and not at death, is the church to look for its reward.

When the apostle Paul was about to suffer martyrdom, and thus yield up his life for the cause of Christ, he wrote to Timothy, "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing." 2 Timothy 4: 8.

It was "at that day" that the apostle Paul expected to receive his "crown of righteousness," and not at his death. In like manner, Peter affirms that it is "when the chief Shepherd shall be manifested," that "ye shall receive the crown of glory that fadeth not away." 1 Peter 5: 4.

To the church at Colossae Paul wrote, "When Christ, who is our life, shall be manifested, then shall ye also with Him be manifested in glory." Colossians 3: 4.

Of the second coming of Christ and the resurrection from the dead, Paul wrote to the Thessalonian church in these words: "The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4: 16-18.

"The Lord Himself shall descend from heaven." "The dead in Christ shall rise first." "Then we that are . . . left, shall together with them be caught up in the clouds." Observe that the text says we go "together." We do not go one at a time at death. God is planning a great reunion for all the re-



International Bomb throwers must now beware. These men are sure to get them if they "don't watch out." Left to right, they are: John T. Creighton, assistant chief of the Bureau of Investigation, Department of Justice; Attorney-General A. Mitchell Palmer; Francis P. Garvin, alien property custodian; and William J. Flynn. They constitute a committee that will ascertain the whereabouts and activities of all radicals and anarchists in America.

deemed of earth. And let the fact be repeated and emphasized, that they are to enter into that joy together; they are not to be carried away one at a time.

The Lord does not take a devoted, righteous mother to heaven, there, in the full consciousness of all her powers, to look down upon a beloved son recklessly following his wayward course to ruin. No; in unconscious slumber, with no note of passing time or passing events, the righteous of all the ages are waiting the voice of the great Life-giver, so soon to be heard at His second coming. And then the righteous who are still living at that time will "together" with them be introduced to the indescribable joys of the eternal kingdom of God.

Now if we will keep the viewpoint of the Bible writers—if we will recognize that they are pointing us forward to the second coming of Christ, and not to death, as the time when we are to reap our eternal reward—we shall readily see that texts which, taken by themselves, might seem to indicate that Christ was to have come in the apostles' day, carry no such impression when viewed in their right light.

The apostles did not teach nor believe that Jesus would come the second time in their day. But they, together with the prophets, have given us the clearest evidence that He will return in this our day. The glorious time is almost here. Christ's voice in the resurrection of the dead and the immortalizing of the living righteous will soon be heard. Have you studied God's Word until you know this truth for yourself? If you have, and if you have accepted the gospel of Jesus Christ and His salvation, there is pulsating in your heart and life joy beyond the power of human words to describe, joy that one must experience for himself in order to know its measureless delights and pleasures.

"Work not for the food which perisheth, but for the food which abideth unto eternal life, which the Son of man shall give unto you. . . . I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. . . . He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." John 6: 27, 35, 54.



Graven in stone
by the Almighty

An International Code

By J. A. RIPPEY

Preceding Justinian's or Napoleon's, simple in structure, universal in scope, perfect in detail, surpassed by none

THE Bible presents two covenants, one changeless and eternal, the other provisional and temporary. Likewise there are two laws. The distinction between these two systems is broad and clear.

In Hebrews 7: 12, we find mention of a law that was changed; but let the reader note carefully why this law was changed, and upon what it depended. First, the thing that made a change in the law here mentioned was a change in the priesthood. Then that law must have been a law which had to do with the priesthood. And truly the priesthood was changed; for we read in Hebrews 5: 5, 6; 6: 20 that Christ was made a priest after the order of Melchisedec, and not of the Levitical priesthood, "called after the order of Aaron."

As we examine God's Ten Commandments in Exodus 20: 3-17, we cannot find a single reference to the priesthood. Hence Hebrews 7: 12 must refer to some other law.

But why the priesthood? In Hebrews 5: 1, we read, "Every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins." The object of the priesthood is to "offer both gifts and sacrifices for sins." Man was alienated from God by sin, and it was this sin that made the priesthood necessary; so sin must have existed before the priesthood. But what is sin?—"Sin is the transgression of the law." 1 John 3: 4. Paul says, in his letter to the Romans, "Where no law is, there is no transgression;" and again, "Sin is not imputed when there is no law." "I had not known sin, but by the law: for I had not know lust, except the law had said, Thou shalt not covet." Romans 4: 15; 5: 13; 7: 7. So we must conclude that there was a law to point out sin before sin existed.

DEFINITIONS AND REMEDIES

There was first a law to point out sin, and then the priesthood to offer sacrifice for sin. But how did men become priests?—"The law maketh men high priests." Hebrews 7: 28. Not only was there a law to make men high priests, but the gifts and the sacrifices were offered according to law. "There are priests that offer gifts according to the law." Hebrews 8: 4. Let us review these two systems before we go further

in our study. We have found that there was a law defining sin before sin entered the world; and we found that as a remedy for sin, there was another law, making men high priests, and delegating them to offer gifts according to law. The contrast is apparent.

In Leviticus 4: 27-31, we have these two laws placed side by side. "If any one of the common people sin through ignorance, while he doeth somewhat against any of the commandments of the Lord concerning things which ought not to be done, and be guilty; or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. . . . And the priest shall make an atonement for him, and it shall be forgiven him." In this scripture, it appears that when a person commits sin, he "doeth somewhat against" "the commandments of the Lord"; and as a remedy, the sinner

Most of the truths our records reveal are old truths. We might go a step further, and say that, in general, they simply tend to prove that the man who would live long and be happy can have no better formula than the Ten Commandments.—Forrest F. Dryden, president of the Prudential Insurance Company of America, in "American Magazine," August, 1919.

brings his offering. The blood of that innocent animal pointed forward to the blood that was to be spilled upon the cross; and there was no efficacy in the blood of the lamb, only as the sinner could see Jesus by faith as the one who would die on the cross for him.

We find that the Lord, in speaking to the prophets, makes a distinction between these two systems. He always speaks of the Ten Commandment law as His law. But the law known as the ceremonial law, which is a remedy for sin, He calls "the law of Moses, the servant of God." "Yea, all Israel have transgressed Thy law; . . . therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against Him." Daniel 9: 11. Here the prophet speaks of one law as God's law,

and of the other as the law of Moses. In the book of Nehemiah, it is stated that God came down upon Mount Sinai, and gave them "right judgments, and true laws, good statutes and commandments;" and that He also commanded them "precepts, statutes, and laws, by the hand of Moses." Nehemiah 9: 13, 14. Here we again find the two laws mentioned. Let us turn to one more text where they are named: "Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings 21: 8. One law God has commanded, and it is known as God's law; the other is Moses' law, and is known as such throughout the Scriptures. One, of which sin was a transgression, existed before sin; the other was given as a remedy for sin. One law is perfect; the other, imperfect.

A PERFECT EVANGELIST

The psalmist says, "The law of the Lord is perfect, converting the soul." Psalm 19: 7. To alter anything means to acknowledge its imperfection. If a thing is perfect, why would one want to change it? Could we imagine a tailor who has made a garment a perfect fit, ripping the seams out, and trying again? To do that would stamp his work imperfect. If there were not another statement in God's Word as to the character of His law, this would be enough to prove the Ten Commandments immutable.

The law of God is a transcript of the character of God, and is eternal. Let the reader turn to Exodus 20: 3-17, and read carefully, and he will not find a single command, no matter how small, that could be transgressed without harming God or a neighbor. When God gave this law, He would not suffer Moses to speak it to the people or to write it upon the tables of stone. Amid the awful grandeur of Sinai, in the presence of six hundred thousand of Israel, besides women and children, the Lord spoke this law.

"The Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deuteronomy 4: 12. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me." Deuteronomy 5: 22. "He added no more." "He wrote them in . . . stone."

That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner. Thus in the work of Christ for our redemption, symbolized by the sanctuary service, "mercy and truth are met together; righteousness and peace have kissed each other." This ark was a type of the ark in heaven (Hebrews 8:1-5), and John said he saw the ark of God's testament in heaven (Revelation 11:19). So beyond the reach of all men, in the courts above, is a copy of that perfect law; and James says we are to be judged by it. James 2:12. There is no mistake as to what law James has in mind; for in verse 11, he quotes two of the Ten Commandments. Note the marginal reading, "that law which said."

WRITTEN BY OMNIPOTENCE

The Israelites were commanded to teach this law to their children continually. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deuteronomy 6:7-9. And many years after, the Lord stated, through the prophet Isaiah, that if they had hearkened to His commandments, then their peace would have been as a river, and their righteousness as the waves of the sea. Isaiah 48:18.

How long was this perfect law to continue? Did God change it or lay it aside because Israel failed to keep it? Has a new law been given? Or was this to last through eternity? The psalmist said: "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111:7, 8. "Forever, O Lord, Thy Word is settled in heaven." Psalm 119:89.

The foregoing texts harmonize with one that Solomon gave, recorded in Ecclesiastes 3:14: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Thus we see that when God sets His hand to do anything, it is done forever, and man cannot change it, and in the light of the above text, God will not. Among the many things God has done, which stand fast, we find that He wrote His law on tables of stone. "He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31:18. David says, "My tongue shall speak of Thy Word: for all Thy commandments are righteousness." Psalm 119:172. Was David telling the truth? If so, then all the Ten Commandments, including the fourth, are righteous commands. It must be so; for these are the words of the living God. And Moses says, "It shall be our righteousness, if we observe to do all these commandments."

But the question would naturally arise, How long was the keeping of the commandments to be a source of our righteousness? We read in Isaiah 51:6, that God's righteousness, which is His law, "shall not be abolished." And again, Paul says that the righteousness, or right principles, of the law must be fulfilled in us. "For what the law could not do,



With all the honesty of soul I possess I have sought to see straight into the causes and character of conditions. Turn whichever way I will, follow whatever set of conditions I can call to mind (and I have had recent personal experience of bolshevised Russia, of proud and discontented Europe, of sullen and menacing Asia), I find myself led straight up to the Mount of the Law. Here is the answer to every question. Things have gone wrong because nations and people have departed from this law. They will never go right until nations and people have the clarity of vision and the courage to return to the keeping of the ten words spoken on Sinai. . . . They are the best barrier to Bolshevism. They are the surest remedy for caste injustices. They are, so far as I can see from this height of solitude and contemplation, the only Way Out.—William T. Ellis, newspaper correspondent, writing from Mount Sinai.

in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Romans 8:3, 4.

We have learned, from the foregoing scriptures, that God's law is a perfect law, as unchangeable as the eternal God (read Psalm 89:34; Malachi 3:6; James 1:17; Hebrews 13:8), and that they stand fast forever; also that if a man walks in the Spirit, he will keep them. This law converts the soul. Surely, then, this is a perfect law.

When He Comes like a Thief

(Continued from page 6)

and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24:27, 30.

"Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matthew 26:64.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." Revelation 1:7.

The effect of that glorious appearing is further revealed in the following scriptures:

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Revelation 6:14-17.

"I beheld 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.

Not only is the second coming of Christ to be attended by a glory that will bring distress and death to sinners, and great disturbance and destruction to the natural world, but at that time, those who have died in the Lord will be awakened by His voice.

"For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thessalonians 4:14, 16, 17.

These texts preclude the possibility of a thought of Jesus coming in some hidden, secret place, unannounced and unknown to the world.

Wireless Connection with Heaven

ONLY as Abraham and Isaac attained a certain standard of spirituality did they meet God and build altars, thus making a perfect telephonic connection. The altar in heaven and the altar on earth are the receiver and the transmitter of the prayers of the saints; for, looking into heaven, John saw how "another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Revelation 8:3, 4.

If we would reason from the known to the unknown, to understand better the transmission and reception of these prayers, we may take as an illustration the latest invention of the wireless telephone, which one may see demonstrated at any time. If man can transmit messages to man without wires, why may prayers not be transmitted from man to God? H. S. PRENIER.

HARBINGERS OF THE MESSIAH

*Forces of Darkness in Society and Politics Hurrying
Humanity to Perdition*

By VARNER J. JOHNS

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that it is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away."

"But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only."

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left: two women shall be grinding at the mill; one is taken, and one is left." Matthew 24: 32-41, A. R. V., margin.

THE eternal Word of God cannot be broken. Even the man of crudest intellect knows the approach of summer by the budding of the trees in the spring-time. Even a casual reader of the Bible may know that we are living in the last generation of man. Yet the ever present skeptic seeks to delay that coming for a thousand or more future years. If there ever shall be signs, then the signs are already displayed. The thought of personally meeting Jesus upon His re-

tian will attempt to set a definite time for the coming of Christ, however anxious he may be for that event. At the same time, the Bible testimony is very convincing that "ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thessalonians 5: 4.

THE RUMBLING WHEELS

The waymarks to the city of God have been established by God Himself. Man easily discerns the signs in the physical world; and God designs that every Christian, as an earnest seeker after the Bible truth, should discern the signs of the times. It is far from presumption to say, with all assurance, that the coming is imminent. Years ago, Charles Wesley could say:

"Whatever ills the world befall,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant Lord, appear."

The rumbling wheels could be heard even at that time; but to-day, with the signs increased a hundredfold, we can almost

Culture and civilization were unmasked during the dark days of the past five years, showing the wickedness and corruption in the hearts of men. Imperialism has been defeated only to be succeeded by Bolshevism. A riot of revolution, anarchy, famine, pestilence, and other evils still demonstrates that peace is to be found only in righteousness. There is absolutely no hope for the future except in the coming of the King triumphant. The world is rushing to its doom. Everywhere the elements of destruction are seen. And the visible omens of destruction are small as compared with the invisible.

SINISTER FORCES AT WORK

The powers of darkness are directing and shaping events. Beneath the seeming direction of frenzied men is the working of the demon forces of earth. The will-o'-the-wisp of spiritualism is ensnaring thousands of men and women, some of them of brilliant intellect. The occult fads, which are nothing more than pagan philosophy colored with Christianity, are appealing to many.

This is a day of religious fanaticism or religious indifference, combined with a riotous seeking after pleasure. A pleasure-loving age has banished the old-time religious fervor from the churches. Sin is just as virulent now as in days gone by. The widespread doctrine that in the last days the world will be converted and a millennium of righteousness established on the earth is a delusion. It is unscriptural and therefore untrue. The earth has almost reached the bed rock of wickedness. The deluge of wickedness in antediluvian days led to a deluge of water; and the flood of sin in the world that now is, will lead to a deluge of the wrath of God.

Skepticism was not lacking in the days of Noah. For one hundred and twenty years, that man of God warned the inhabitants of the coming Flood; and for one hundred and twenty years, those people scoffed at the idea of such a doom, and left the warning unheeded. From a scientific standpoint, a flood was an impossibility. But the Flood came. The apostle Peter, one of the favored disciples who heard the Olivet message, in later times said: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Time and again these words have come from the lips of our friends. "Jesus will never come in our day," they say; but the tremendous increase of scoffers is of itself a convincing evidence of the last days. "As it was in the days of Noah!" That pleasure-mad age, that irreligious age, that scoffing age, has reached its counterpart in modern times. The coming of Jesus is near at hand.

"I HAVE gone astray like a lost sheep; seek Thy servant." Psalm 119:176. These were the words of David. Salvation does not come through our seeking after God, but through God's seeking after us. God is not lost, but we are. Therefore, like David, we must pray, Lord, I am lost, out somewhere in the wilderness of sin. "Seek Thy servant."

ORVA LEE ICE.

*This is an age of riotous
pleasure seeking.*

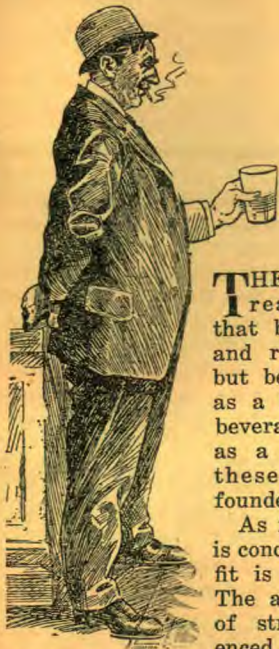


turn, without tasting death, should solemnize our hearts to the responsibilities resting upon us in these trouble-filled days. To be living when Jesus comes is a supreme privilege, but the responsibility is proportionate to the privilege.

Many theologians have attempted to calculate with mathematical precision the exact time of the Lord's appearing. No wonder that the subject of the return of our Lord has been disregarded and discredited, for there have been so many attempts and failures at time setting. Why not accept the Word as it is? "But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Extremists are apparently a necessary evil. One man will set a definite day for the return of Jesus. Another says, with equal confidence, that He may come in a thousand years, but there can be no knowledge of the time. No intelligent Chris-

see the chariot approaching in the distance, bringing with it an eternal glorious triumph.

Another last-day condition of the world is foretold: "As were the days of Noah, so shall be the coming of the Son of man." In the days of Noah, the people had descended to such depths of wickedness that they were beyond the reach of the Spirit of God. The Flood destroyed them. The parallelism is very striking. A few years ago churchmen taught a future "church triumphant" by means of the evangelization of the world. From pulpit and press, the twentieth century was heralded as the dawn of perpetual peace and good will. The "brotherhood of man," they said, would soon transform this world into a land of fellowship and enlightenment. But the blind millennial ideas of a few years ago have given way to dread of the future.



Beer, Near Beer, or No Beer

Is beer a necessity, a food, or a harmless beverage?

By DANIEL H. KRESS, M. D.

THE majority are ready to agree that brandy, whisky, and rum should go; but beer is regarded as a harmless social beverage, and of value as a nutrient. Are these claims well founded?

As far as nutrition is concerned, the benefit is practically nil. The apparent feeling of strength experienced by the beer drinker is not strength, it is intoxication. Deprive the beer of the alcohol, and it will no longer be desired. The beer drinker does not crave the nutritive properties of beer, but the alcohol it contains. The worst form of degeneracy is caused by the drinking of beer. As to its moral effects in Germany, let some of their leaders speak.

Professor Edward von Hartmann says, "Although of all nations, the German has the highest capacity for culture, the general culture of its higher classes is undergoing frightful retrogression, because of the beer consumption of its students."

Dr. A. Forel, of the university of Zurich, says: "To be convinced of its moral effect, one needs only to study in Germany the beer jokes, the beer conversation, and the beer literature. Among the academic youth of Germany, the drinking of beer has truly killed their ideals and their ethics, and has produced an indescribable vulgarity."

For years, this degeneracy has been going on in that country. The war has probably been one climax.

BEER A DEGENERATOR

Because beer increases body weight, there was a time when physicians recommended its use to the emaciated and weak. That day is in the past. The nursing mother was also advised to take beer to increase the flow of milk, or because of its quieting influence on the nursing child. As a result of these erroneous ideas, drunkenness among women increased, until this has become one of the most serious problems that today confronts Great Britain.

Beer and wine produce body weight, it is true, but this is no evidence that they are nutrients. The increase in weight is a pathological process, not a physiological one. While in appearance the drinker may be the picture of health, in reality he is a physical degenerate. Often he is incapable of recovering from the mildest disorders.

While alcoholic drinks produce a species of degeneration of all the organs of the body, they affect chiefly the heart, the liver, and the kidneys. Dr. Bollinger, of Munich, a city that had the reputation of consuming more beer than any

other city in the world, said, "It is a rare thing to find a normal heart or a normal kidney in an adult resident of that city."

The degenerative effect on the organs mentioned is not the worst feature of this excessive consumption of alcohol. Alcohol affects the brain in the same manner that it affects the heart and the kidneys. It causes brain degeneracy, and moral degeneracy is always associated with brain degeneracy. Physical degeneracy and moral degeneracy go hand in hand.

Whisky diluted to 2.75% alcohol content is less injurious than beer containing the same amount of alcohol. Beer is probably the most harmful of all alcoholic beverages. The poorest possible subject for the operating room or for life insurance is the beer drinker. This has been recognized for years.

BEER AND MORTALITY

The seventieth annual report of the United Kingdom Temperance and General Provident Institution gives the following facts: "In the general section, the expected mortality for the quinquennium 1906-1910 was 2,252 and the actual mortality was 1,900; while in the temperance section, the expected mortality was 2,291 and the actual mortality 1,504."

The Scepter Life Association shows a similar favorable result. In the general section, the actual deaths were 79% of the expected deaths; in the temperance section, only 52%. In the general section, the actual to expected deaths ran as follows in four succeeding four-year periods: 79.3, 76.9, 80.8, and 80.9%. In the temperance section, they were 54.4, 52.5, 48.4, and 48.4. While the mortality in the general section shows no decline, but rather an increase, the mortality in the temperance section shows a continuous decline from 1894 to 1908, being lowest during the latter period.

The combined experience of American and Canadian life insurance companies shows that the mortality is greater among brewers and their employees than among distillers and their employees, the mortality among distillers and employees being 135%, and among brewers and employees, 170%.

T. B. McCauley, president of the Sun Life Assurance Company, said: "That the mortality among brewers should be heavier than among distillers is a surprise. I can think of no explanation except that so-called strictly moderate beer drinking is more injurious than similar spirit drinking." Mr. McCauley holds that there is some poisonous product developed in the fermentation of beer, "which either alone or in combination with alcohol weakens, and in extreme cases destroys, the internal glands which control the elimination of the waste matter of the system and are its chief protection against infection."

Insurance companies no longer carry forward their work in a haphazard manner. Science is brought to their aid, and facts which are startling are developed. Among the most recent is the one quoted, showing that the beer drinker is a poorer risk than the drinker of whisky, and that the injurious nature of beer is not due entirely to alcohol, but in part to associated products.

It has been claimed that the milder alcoholic beverages, if encouraged, will in a natural way eliminate the desire for the stronger ones, and therefore makes for temperance. This is "a delusion and a snare." Milder alcoholic beverages always create a craving for the stronger. France, where for years the use of wine was encouraged, was before the war the largest consumer of the stronger alcoholic drinks. Wine led to the use of whisky, and whisky led to the use of absinth. France was rapidly degenerating. The only safe course for America to pursue, in view of these facts, is to eliminate alcohol altogether from beer. When this is done, the demand for beer will cease.

CONDEMNED BY THE ARMY

Major General William H. Shafter, of the United States army, states:

"I regard the sale of beer as demoralizing to the men, besides impairing their efficiency seriously. I have absolutely prohibited the sale of liquor or the opening of saloons in the city of Santiago."

General Pershing, of the United States army in France, declared: "Banish the entire liquor industry from the United States; close every saloon, every brewery; suppress drinking by severe punishment to the drinker, and if necessary, death to the seller, or maker, or both, as traitors, and the nation will suddenly find itself amazed at its efficiency, and startled at the increase in its labor supply. I shall not go slow on prohibition, for I know what is the greatest foe to my men, greater even than the bullets of the enemy."

General Leonard Wood, of the United States army, bore this testimonial regarding Kansas boys: "I find that Kansas boys and men grade far higher in morals, obedience, and stamina than the men of other camps. We attribute this to the dry zone order and to Kansas prohibition which prevents the sale of liquor."

Martin Luther saw the evil of beer drinking. "Whoever first brewed beer, prepared a pest for Germany. I have prayed to God that He would destroy the whole brewing industry. I have often pronounced a curse on the brewer. All Germany could live on the barley that is spoiled and turned into a curse by the brewer."

The bone-dry amendment will wipe out 992 breweries and 300,000 saloons. Martin Luther's prayer is being answered.

How and Whom Should Christians Baptize?

(Continued from page 5)

convicted of their sins, and asked, "What shall we do?" Peter replied, "Repent, and be baptized." Acts 2: 37, 38.

2. *Belief.* When the eunuch requested baptism, Philip replied, "If thou believest with all thine heart, thou mayest." Acts 8: 37.

3. *Knowledge.* Upon giving His disciples the great commission, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matthew 28: 19.

Prerequisite therefore to baptism must be a knowledge of what the step involves, a belief in its efficacy, and a turning from sin.

Having thus before us a few fundamentals from the Bible, we turn to a brief consideration of some of the latter adaptations of baptism.

EVOLUTION OF BAPTISM

In passing from the clear statements of the Bible concerning baptism, to a consideration of the changes wrought in the early and later centuries of the Christian era, we enter upon a period in which, as previously noted by Luther, the pure Word of God was strained through the coal sacks of human philosophy and reason. But a brief study of some of the more important of these changes will both clarify our ideas of their origin, and help us the more to appreciate the simple example of Jesus our Saviour, who in baptism, as in other matters of conscience, must be our guide.

During the years immediately following the decease of the apostles, baptism was administered according to Biblical methods. On this point, the historian Mosheim says, "In this century baptism was administered in convenient places without public assemblies; and by the immersion of candidates wholly in water." ("Ecclesiastical History," Murdock's translation, 1861, book 1, century 1, part 2, chapter 4, section 8.) Concerning the second century, he further tells us: "Twice a year, namely at Easter and Whitsuntide, baptism was publicly administered by the bishop. . . . The candidates for it were immersed wholly in water, with the invocation of the sacred Trinity." (*Id.*, book 1, century 2, part 2, chapter 4, section 13.) However, during this century, it became customary "to pour water on the head thrice in case there is not a sufficiency of water." ("History of the Christian Church," George P. Fisher, edition of 1912, chapter 3, article "Baptism.")

Commenting on the requirements for baptism, Neander has this to say: "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected." ("History of the Christian Religion and Church," translated by Torrey, revised edition, volume 1, section 3, page 311.) Thus it is to be noted that during the first centuries, very few innovations were introduced; but beginning with the fourth century, many symbols were added. Says Mosheim: "This sacred rite was always administered . . . on the vigils of Easter and Whitsuntide

accompanied with lighted wax candles. . . . In some places, salt, a symbol of purity and wisdom, was put into the mouth of the baptized: . . . after being baptized, the persons appeared clad in white gowns during seven days." (Book 2, century 4, part 2, chapter 4, section 7.)

Summing up the change from immersion to pouring and sprinkling, "The International Standard Bible Encyclopedia" says, "The substitution of pouring or sprinkling for immersion, as the Christian ordinance of baptism, was late and

infants." ("History of the Christian Church," page 446.)

According to Neander, "Irenæus (A. D. 115-202) is the first church teacher in whom we find any allusion to infant baptism." (Neander, volume 1, page 311.) And further showing its origin as being neither from the example of Christ nor from that of the apostles, Neander says, "Immediately after Irenæus, in the last years of the second century, Tertullian appears as a zealous opponent of infant baptism; a proof that the practice had not as yet come to be regarded as an apostolic institution, for otherwise, he would hardly have ventured to express himself so strongly against it." (*Id.*, volume 1, page 312.)

It is logical, from the Roman Catholic point of view, that the validity of infant baptism should be maintained; for that church holds that there is a real virtue in the baptismal waters, which cleanses the soul from sin. But baptism as taught in the New Testament is the picture, or symbol, of death and burial to sin, and resurrection to new life, a picture of what has *already* taken place in the heart, and is not the means by which the spiritual change is wrought. Hence, unless one be capable mentally of understanding its significance, and of believing that his sins are forgiven, baptism can have no value.

From this brief survey, it must be apparent that such innovations in baptism as sprinkling, pouring, and the baptism of infants, have no Scriptural authority, but on the contrary, rest on the "traditions of men," and as such, cannot be accepted by Bible Christians. On the other hand, in this, as in other Christian doctrines, we can make no mistake when we follow the example of our Lord and Master as revealed in His Word.

When Impenitents Reap Their Harvest

(Continued from page 4)

will I trust. Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with His feathers, and under His wings shalt thou trust: His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Psalm 91: 2-11.

And so the people of God will be protected in the day of His anger. May the reader be among them. But to be among them, it is necessary now to heed the admonition:

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zephaniah 2: 3.

I Know Not

I KNOW not the things that await me,
But my faith is well grounded and clear
That sometime the song of the angels
Shall fall on my listening ear;
That sometime, though when is uncertain,
Shall the word from the Highest be given,
To lift the mysterious curtain
That separates earth life from heaven.

I know not the change that awaits me
When Jesus our Lord shall appear;
But the sorrows that now overtake me
Shall ne'er with their shadows draw near,
And the graves that are low 'neath the
willow
Shall ope when death's fetters are riven,
And the cheeks that press calmly death's
pillow
Shall flush with the rapture of heaven.

I know not the joys that shall meet me
When Christ in His glory I see;
But the friends that I love there shall greet
me
As I stand on life's shadowless sea,
There the lonely, the tired, and the friend-
less
Who have against wickedness striven
Shall enter the life that is endless,
And share in the raptures of heaven.

I know not the things that await me;
But tender God's ways are, and wise;
And in His own time, He will take me
To dwell in the radiant skies.
I'm waiting and watching and longing
For the time when the crowns shall be
given.
What thoughts in my spirit are thronging
As I muse on the glories of heaven!
L. D. SANTEE.

gradual and finally triumphed in the West because of the decree of the Council of Trent." (Volume 1, page 386, article "Baptism.") (The Council of Trent was convened under the direction of the Roman Catholic Church, A. D. 1545-1563.) As the influence of the Roman Church became supreme, baptism was invested with many symbols, and greatly altered, both in purpose and in mode of administration, thus forsaking the simplicity of the apostolic example.

SHALL WE BAPTIZE INFANTS?

The efficacy of infant baptism is nowhere suggested in the New Testament, but like sprinkling and pouring, finds its origin in the decrees of the "church" during the early centuries of the Christian era. Neander says, "We have all reason for not deriving infant baptism from apostolic institution, and the recognition of it which followed somewhat later as an apostolic tradition serves to confirm this hypothesis." (Neander, volume 1, page 311.) And concerning the difficulty in which the reformers later found themselves, Fisher writes, "The reformers, with their views of the sacraments, at first did not find it perfectly easy to define and defend the baptism of

Signs of the Times

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JAMES COCHRAN, *Circulation Manager.*

Survival of the Fittest

LAWs for the protection of human rights are necessary; but class institutions, among which are all religious days and dogmas, must depend for their existence and promotion on the loyalty, devotion, and zeal of their adherents. If they are worthy to live, if they are of benefit to the human race, if there is back of them real intrinsic worth, their value will be recognized, and they will be perpetuated in the hearts and lives of their constant and multiplying constituency. But if these institutions cannot be thus maintained by their inherent worth, they deserve to die. And above all other classes, Christians should recognize this fact and endorse this sentiment.

Jesus Christ declares, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 13. Men may bolster up Sunday by tradition and false teaching, they may put behind it all the combined power of civil government; but if it is not of God, it will surely perish. But if it be of God, let its religious friends look to Him with the calm faith of an Elijah. The Rock, and all built upon it, will endure. All the storms of infidelity may break upon it, but the waves and winds will prove to be but spray, which will whiten, harden, and polish the Rock.

We leave these queries with those of our readers who hold to the Sunday institution: Is not the appeal to civil law a tacit confession that they know that the Sunday is not of Christ, that it is not of God's planting? Or if they believe it to be of God, does not their appeal to civil law show that they have lost faith in the "all power" of the gospel?

GEORGE W. REASER.

LET my light pass out in labor, never in the idle life. ALBERT CAREY.

"THE route to heaven is over the highway of holiness."

"FEAR is a faith killer, but faith is a fear killer."

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mighty mountain in godly grandeur, stands out in awe-inspiring beauty the second coming of Christ. No intervening mists can dim its splendor, nor are there clouds black enough to hide its glory. No earthly event is large enough to eclipse it or detract from its immensity or splendor.

Illuminated by prophecy and read in its light, how intensely interesting are the movements of the nations, how mo-

Cooperation Corner

THE early part of this year, we made an earnest appeal for funds to supply clubs of the SIGNS to missionaries in India, Siam, Virgin Islands, the Philippine Islands, and certain large cities in this country. The response was quite gratifying. Now comes an appeal from Pastor G. W. Pettit, of India, for SIGNS to use in Bombay, a city of more than one million souls. The following is a paragraph from his letter:

"We want seventy-five weekly SIGNS and twenty-five monthly for aggressive missionary work, for both Indian and European people. Thousands of the Indians are college men that read well in English. A monthly Signs is often read by as many as twenty-five different persons. I wonder if you could help them out or arrange through some means for it to be done."

We also have a request from Pastor Roy E. Hay, of the Philippine Islands, for additional papers, and a request for another club of one hundred to Dr. Menkel and his helpers in India. Doubtless there are many of our readers who do not have time or opportunity for personal work, and would be willing to help answer some of these urgent calls by passing on donations to the Cooperation Corner of the SIGNS. As a result of papers sent out in response to the calls made in February and March of this year, we have definite knowledge of at least forty-five who have been saved from the darkness of heathenism to the cause of Christianity. Donations for this purpose can be sent to the SIGNS OF THE TIMES, Cooperation Corner, Mountain View, California.

JAMES COCHRAN,
Circulation Manager.

mentous are the happenings of the day; for what are these, when finished, but a swamp passed over, a valley safely in the past, or a mighty mountain scaled, which is a link in the journey, a milepost by the way! But it is sweeter, yes, sweeter than all else, to see that we are drawing ever nearer the lofty mountain of Christ's second coming, the end of the journey, the haven of rest.

E. J. URQUHART.

RELIGION and business are not two separate things; they are one. Bible religion is to be interwoven with all we do or say.

ELLEN G. WHITE.

A CONVERT'S prayer: "I've been a long while kindling, now let me burn out for God." M.

Truth Versus Numbers

ONE of the favorite arguments of men and women when confronted with the fourth commandment is: "Why does not the world accept your teaching? Why do not the leading thinkers, preachers, and educators believe and teach that we ought to keep the Sabbath?"

This is one of their strong reasons for refusing to obey God's law. They say, "Ninety-five per cent of all Christendom is keeping Sunday."

But if majorities are to rule, all must be heathen, because nearly seventy per cent of the world are. Moses said, "Thou shalt not follow a multitude to do evil." If we judge right by numbers, we must admit that the devil is right and Christ is wrong.

Of all the souls in Noah's day, only eight were saved. Korah, Abiram, and Dathan gathered all Israel together against Moses and Aaron; but who was on the Lord's side? Of all the mighty host that left Egypt, only two entered the land of promise.

There were many widows in Israel in the days of Elijah. Heaven was shut up for three years and six months, and this caused a great famine over the land. Elijah was sent to none of the widows save to one living in Sarepta, a city of Sidon.

There were many lepers in Israel at the time of Elijah the prophet; but none of them were cleansed save Naaman, a Syrian.

God is no respecter of persons. He loved all the widows, and longed to relieve their hunger. He loved the lepers, and would gladly have cleansed their disease. But the rest were unrepentant, unbelieving, and disobedient.

The question was asked in Christ's time, "Have any of the rulers or of the Pharisees believed?" The crowd was with Him as He made His triumphal entry into Jerusalem; but He was alone in the judgment hall, and alone as He hanged on the cross. Follow the Man of sorrows and acquainted with grief, and you will have plenty of room.

A. E. HAGEN.

A Light Through the Shadows

STUDED with gems of truth that shine like stars in the firmament of heaven, that precious book, the Bible, is further made luminous by the light of prophecy, which shines as the sun in a cloudless sky. Its prophecies are "a light that shineth in a dark place, until the day dawn." 2 Peter 1: 19. In their light we walk, even as the children of Israel of old walked in the light of the pillar of fire. And as that light led on to Canaan, so the light of the prophecies leads also to a promised land, the heavenly Canaan.

But unlike the ancient pillar of fire, which revealed only one step at a time of the journey, the light of the prophecies illuminates the way to the very doors of heaven, aye, and beyond into the sun-kissed realms of the blessed. Nor is the intervening road of swamp and prairie, of valleys and mountains, hid by mists so dense or clouds so dark as to remain long in shadow when the prophetic light is focused upon them.

While it is true that some parts of the future path are left a little obscure, beyond that obscurity, towering like a

Sweatshops and Divine Judgments

ON the theme of "The Deadly Infection of Child Labor," the *Christian Herald* has the following to say:

"When the daughter of Sir Robert Peel was stricken with typhus, the infection was traced to a stylish riding habit ordered and fitted at a correct Regent Street shop, but finished in the tenement of a starving tailor with two children ill of the fever.

"Nine tenths of the clothing emanating from New York City is made wholly or partly in sweatshops which frequently are radiating centers for disease germs. The fact does not concern New York alone, for New York is the source of the clothing supply for the whole country.

"The little child that is forced to strain its eyes, to bruise its little hands, and to sear its tender heart over interminable work, that the grasping employer may get a little more profit, and that the fine lady may get her cloak a little cheaper, is breeding a disease germ more deadly than that of any fever which merely kills.

"There are infections that burn deeper than fevers, and there are noxious seeds that may fly far but find soil at last.

"We may get our garments cheaper because they are sweat-soaked and because want and pain and hopelessness are sewn in the seams. But how much more must we pay for hospitals and asylums and prisons?"

"Who can estimate the loss—in actual cash value, if we know no other means of measurement—whenever a human character is degraded? Though we cannot know the cost, we know that we must pay it.

"No sociologist has ever computed, or ever can compute, how much the world loses in wealth-creating forces because millions of youthful hearts are dispossessed of their natural heritage of health and hope."

The individuals who are responsible for this degradation and oppression of the poor through the sweatshop and similar places will certainly be called to a very accurate accounting for all of their misdeeds.

Our heavenly Father, in unequivocal language, in the first part of the fifth chapter of the book of James, gives His estimate of such oppression. First comes the startling announcement, "Come now, ye rich, weep and howl for your miseries that are coming upon you." Announcement is made that their "riches are corrupted." Even though they may have laid up great treasures "in the last days," yet the use they have made of this treasure will be "for a testimony" against them, and furthermore, shall eat their flesh "as fire."

The Lord proclaims particularly against the class of wealthy people who withhold "the hire of the laborers" who mowed their "fields," and which is of them "kept back by fraud"; for He affirms that the cries of them "have entered into the ears of the Lord of hosts."

The profiteering of this time, the grasping greed of this age, together with all the other oppressive measures that the control of wealth can command, are

the occasion for a great part of the world conditions that are causing the restraining hand of the Almighty to be withdrawn, so that judgments swift and sure are falling in every part of the world.

God is even now dealing in judgments with perverse humanity. The sword and famine and pestilence are announced in the sure Word of God as among the



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Persistent rumors indicate a trial for the ex-kaiser sometime in the near future. In such an eventuality, five judges representing England, the United States, France, Italy, and Japan, will weigh the evidence. Chief Justice White of the Supreme Court would probably be America's representative.

agencies God uses in His "sore judgments." And our God sends these judgments in mercy, in order to cause men to reflect and turn from their evil ways. Each individual should carefully consider his moral condition, and without delay turn into the right path; for this is indeed and truly the judgment hour.

The Supreme Need

OUR world is running through a storm. The President, in his last address to the Senate, speaks of it as "this supreme crisis—this crisis for all mankind."

There is no lack of plans and theory which men fondly believe would heal the patient if they could be followed. And in no field of suggesting and planning is greater activity manifested than among the various religious organizations of the world. There is scarcely a religious body of any prominence or consequence that has not come forward with a world-embracing plan, with the thought in mind of healing social and political ills of humanity.

But in our soberest moments, will we not all agree, regardless of either our political or our religious affiliations, that one of the greatest dangers, and one that has ever been fraught with the most sinister workings, is a religious guide who runs on the wrong track and consequently becomes despotic? Some of the

most searching warnings of the Lord Jesus were directed against the false teachers that would come in His name. "Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray." Matthew 24: 4, 5.

And again the Lord says; "There shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matthew 24: 24.

"Great signs and wonders," rather than a truly great life in the ways of justice and of righteousness, are among the prominent things about certain false teachers. But perhaps no false guide works greater havoc than the one who seems to be sane and sensible in his work, yet fails to come into personal touch with the Christ that he claims to present to the world. The living Christ in the lives of individual men and women is the one great need of this hour, and the religious teacher who does not measure up to the standard of personally knowing and presenting this living Christ is failing to meet the needs of these supreme moments.

Study the inspired Book for yourself. Personally seek for the influences of the divine Spirit, so that you may make no mistake concerning your spiritual guidance.

Where Rest Is Found

MANY people express perplexity as well as surprise because of the conditions prevailing throughout the world today. But the men who know and believe the Bible, would be more greatly surprised and more completely perplexed were not things as they are; for the prophets of the Bible point to this generation in which we now live as the one that is to witness the second coming of Christ, and the prophets also describe the conditions just as we see them to-day, and forewarn us that we should look for such things when Christ is about to appear.

There is no perplexity or despair with the infinite Christ, who knows the end from the beginning; and this infinite Christ says to each one of us: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matthew 11: 28-30.

There is soul rest with Jesus; and the world can produce no distressing condition to destroy it, so long as we remain secure with Him.

THE consideration and the love that we manifest for our fellow men is the test of our contact with God. "Beloved, if God so loved us, we also ought to love one another." 1 John 4: 11. If we sense God's love, if we are in touch with that infinite fountain of good will, we will also love one another.

"SINS sown in secret are harvested in public."

"THE best manna drops from heaven in morning time."