

# Signs of the Times

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America has promise of another view of the Irish question, through the arrival of delegates from the Protestant forces of the Emerald Isle. They have already been challenged to debate by De Valera, champion of the Sinn Fein faction. © International

## AT THE END OF THE TRAIL

*"Without divine intervention, the world and its people will plunge into chaos."*



UDSON MAXIM, who is a close student of economics as well as being an inventor of international fame, is reported as saying not long ago:

"I believe that the only salvation of this country from absolute chaos and anarchy is by judicious, energetic, timely, educational measures; and unless such measures are taken, and taken immediately, and pushed energetically, nothing under heaven, in my mind, can prevent a social and political upheaval in this country which will stagger the world."

Mr. William Lee, president of the Brotherhood of Railway Trainmen, when he appeared at Washington in the interest of his men to attempt to settle their difficulties, said: "I will admit we are going the wrong way. I admit to you it is time to call a halt; and I admit to you that until we get together, until we commence together to stop this, there will be hell in this country, and it is nearer to-day than I ever knew it in my experience of years. Just let some one drop a match in this country of ours and it will be a sorry day for all of us. Unless my vision is most terribly obscured, then there is something coming to us pretty soon in this country that we had better take notice of."

To what or to whom shall we turn for a remedy? Let an editorial of the Pittsburgh *Leader* of October 31, 1918, answer:

By DANIEL H. KRESS

"Man's extremity is God's opportunity. Human management of the affairs of the universe is failing. Without divine intervention, the world and its people will plunge into chaos. America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disaster. The President of the United States has failed to bring order out of disorder. No public man possesses power or influence sufficient to allay the turmoil. Employer and employee cannot reach that mutual understanding, that necessary harmony, upon which the livelihood of all the people is dependent. . . . The American republic is already in the twilight of its darkest hour. It would be folly to deny the desperate conditions that exist. . . ."

"Man's extremity has arrived. It is now God's opportunity. God alone can save the world. 'Make haste, O God, to deliver me,' cried the psalmist; 'bow down Thine ear to me, and save me; in Thee, O Lord, do I put my trust.' If the world is to be saved, if America is to be rescued, if life and happiness for all the people are to be perpetuated, then must we all echo that prayer. 'In God we trust,' is our national motto. And it is to God we must now appeal. Man's extremity is God's opportunity."

"Perhaps these trials are being thrust upon us to bring a wayward people back to the throne of (Continued on page 14)



# UNDER THE YOKE

*A Division in the Apostolic Church*

By EMMETT J. HIBBARD

THE idea has somehow become very prevalent among Christians, that in His plan of salvation, the God of heaven did anciently—even from the entrance of sin to the time of the cross—exact of His worshipers such burdensome requirements that Peter felt compelled, in the following emphatic language, to protest against returning to them:

"Now therefore why make ye trial of God, that ye should put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear?" Acts 15: 10, A. R. V.

These words were used in protest against "certain men" who came down to Antioch from Judea, and "taught the brethren, saying, Except ye be circumcised after the custom of Moses, ye cannot be saved." Thus they represented circumcision to be a means of salvation. And because Paul and Barnabas, who were at the time in Antioch, dissented from and disputed the assertion, they all decided to lay the matter before a general assembly of "the apostles and elders" in Jerusalem. Verses 1, 2.

Arriving there, and speaking of their work among the gentiles, Paul and Barnabas were opposed by these same people in the Jerusalem assembly. This is the record:

"There rose up certain of the sect of the Pharisees who believed [nominally, on Jesus], saying, It is needful [to salvation] to circumcise them [the gentile Christians], and to charge them to keep the law of Moses"—in order to be saved, of course, as in verse 1. Verse 5.

#### NO DIFFERENCE IN GOD'S SIGHT

Then Peter, rising in the assembly, gave his experience in carrying the gospel to gentiles, as recorded fully in the tenth chapter of Acts. He concluded with these words:

"God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us; and He made no distinction between us [circumcised Jews] and them [the uncircumcised gentiles], cleansing their hearts by faith [in Jesus]. Now therefore why make ye trial of God," by saying that after the gentiles, through faith in Jesus Christ as their personal Saviour, have already obtained acceptance of God, and been made partakers of the Holy Spirit, they must yet be circumcised and keep the law of Moses before they can be saved, or in order that they may be saved? This would put circumcision and the law of Moses in the place of Christ, and would at one stroke make a savior of circumcision and the law, and would thus reject the Lord Jesus as a complete Saviour.

It was in similar circumstances that Paul was forced to declare: "I marvel that ye are so quickly removing from

Him that called you in the grace of Christ unto a different gospel; which is not another gospel: only there are some that trouble you, and would pervert the gospel of Christ." Galatians 1: 6, 7.

Anything, then, though it should be the Decalogue itself, that is substituted for or added to Christ as a means, a cause, a basis, of redemption, if it be accepted by one in that sense, is as if he had accepted Moses or David as his savior; for it is salvation by works of self altogether. This, as we have before observed, is the basis of every false religion on earth. It is also the same in principle as what is called "the old covenant."

#### FREE-BORN CHILDREN

"The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them;' but 'cursed be he that confirmeth not all the words of this law to do them.'" Ezekiel 20: 11; Deuteronomy 27: 26.

The "new covenant" was established upon "better promises,"—the promise of forgiveness of sins, and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. "This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts. . . . I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31: 33, 34.

With the foregoing as a basis, we are prepared to review Galatians 4: 21-31, and then to take up understandingly the first four verses of the fifth chapter, which warn against the yoke of bondage.

In Galatians 4, the double marriage of Abraham, and a son born to each union, are used to express, in a living way, not a doctrinal, the nature of the two covenants. The two women, Hagar and Sarah, represent the two covenants. The two sons, Ishmael and Isaac, are the fruits of the two covenants.

Ishmael was born of a bondwoman—born naturally, according to the flesh, and when born, was himself a bondman; the same as in slavery days in the United States, a child born to a bondwoman was always a slave, though his father were free.

Isaac was born of Sarah, a free woman, and at a time when she was "past age"—born by miracle, not naturally.

Ishmael was by nature a lover of discord, of strife. His hand was against every man, and every man's hand against him.

Isaac was ever a man of peace, yielding his rights even (but not his duties toward God), that there should be no trouble or strife between him and his neighbors. This is witnessed in his yielding the wells of water that were law-

fully his, rather than have trouble with the men of Gerar.

Now before either child was born, and at Abraham's entrance into the land promised by Jehovah, a child also was promised, through whom the Messiah should come; but after waiting in Canaan ten years for the promised heir, Sarai herself proposed her husband's marriage to Hagar, in order that the promised "seed" might be theirs. (See Genesis 16.) "And Abram hearkened to the voice of Sarai."

This was not intended as an iniquitous procedure. Oh, no! It was a sincere attempt on the part of both to help the Lord to fulfill His promise; the same as when God, in the new covenant, promises to write His law, in principle, both in mind and in heart, that we may love it and perform it, we grow impatient, and offer to perform the law before it is there written, in order that we may fulfill God's promise, or at least assist Him in fulfilling it. The two cases are absolutely parallel, therefore the Holy Spirit inspired Paul to illustrate the two covenants by giving Abraham's experience.

#### AN IMPOSSIBLE TASK

We all were born, physically, according to nature, as Ishmael was, and are therefore children of the flesh; and it follows that we cannot, in this condition, perform the requirements of a spiritual law, such as the Decalogue is. But when we, through faith which rests only in the atoning sacrifice and intercession of Jesus in our behalf, confess, repent of, and in heart turn away from the old manner of life, the Lord on His part, through the gift of the Holy Spirit, re-creates us, regenerates us, and so fulfills His own promise, without any aid from us in its performance—but not without our consent, not against our hope, or against our earnest desire.

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power [right or privilege] to become the sons of God: . . . which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1: 11-13.

Man by nature is a slave to sin. For "every one that committeth sin is the bond servant of sin." "If therefore the Son shall make you free, ye shall be free indeed." John 8: 34, 36.

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ

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# The Measuring Rod of Jehovah

*"The people must be made to understand that the Ten Commandments are still binding, and that there is a penalty attached to their violation."—Dwight L. Moody.*

**I**NSTINCTIVE knowledge has seemed to endow humanity with the consciousness of a final Judgment. Open speech has betrayed at times the thought that the final Judgment would be only a formal proclamation, in general terms, which would overlook the little incidents of life. But human speculations upon matters of an eternal nature are not safe because they are nearly always based on selfish motives. The Scriptures speak from an entirely different consideration. They manifest no touch of favoritism, but give to all alike the same definite order on which to base action.

In accordance with this principle, the apostle declares that we must *individually* appear at the judgment seat of Christ, there to receive the just award due each one, according as he has in life done good or evil. (2 Corinthians 5:10.) This conclusion perfectly agrees with a statement by the wise man, who emphatically asserts that God will not only bring *every work*, of each person, under critical review, but will also take men to account at that time for "every secret thing" of their life. (Ecclesiastes 12:14.)

## INDIVIDUAL JUDGMENT

As one looks at this severe rule of operation, the Judgment of the great day becomes a matter for gravest thought; for then no secret motive will escape the scrutiny of an omniscient Judge. Regardless of human speculation, "God shall judge *the righteous and the wicked.*" It matters not how complicated an in-

By JOHN O. CORLISS

dividual case may appear, it will receive adequate attention; for then and there, time will be given "for every purpose and for every work." Ecclesiastes 3:17.

From the foregoing, it is evident that whatever condition one is in, *whether righteous or wicked*, he must meet his life record in the final Judgment. No one will there be exempt. Some have ventured the remark that faith in Christ was assurance enough against any Judgment responsibility. But according to the Saviour's own word, He came to earth for no such purpose. It is true that salvation comes through faith in Christ; but humanity is so likely to place a high estimate on personal rating, that even a profession of Christianity must sometimes be discounted. See Luke 18:10-14. It is therefore necessary for every estimate of Christian standing, along with all others, to be finally reviewed by unerring counsel.

The mission of the Saviour is in accordance with all this, as witness His confession before the Jews when He declared that the Father had committed all judgment to the Son. (John 5:22.) On another occasion, He said that *for Judgment* He had come into the world. (John 9:39.) In other words, the mission of Christ is so to enlighten darkened minds as to prepare them to meet the final Judgment intelligently, and to become personally responsible to Judgment pos-

sibilities. This is made clear by another inspired declaration quoted from Isaiah. The prophet saw the Saviour as God's chosen instrument, upon whom was bestowed power to "show judgment to the gentiles." Matthew 12:18.

## NO BRIBERY HERE

Equitable judgment of character must have a single standard; otherwise private bias would enter to mar justice. It was doubtless this consideration which caused the apostle to say with much assurance that "the judgment of God is *according to truth.*" Romans 2:2. Truth is *steadfastness*; that is, something that stands against the severest scrutiny, remaining always the same.

Another satisfying feature of such a rule of judgment, is that it knows no favoritism. God would not be what He represents Himself to be, were a varying rule to be employed in the final adjustment of human awards. We are therefore assured that "there is no respect of persons with God." Romans 2:11. The force of this quotation is more apparent when we understand that it was a statement following a comparison of Jews with gentiles, in which emphasis was laid on the fact that, without regard to nationality, every one would receive just due by the single rule of positive truth in each case.

As before suggested, truth is not capable of change. Otherwise stated, it is of eternal verity. The highest possible estimate of which the human mind

can conceive, was ascribed to the One whom the apostle desired to honor. He therefore called Him "the King eternal, immortal, invisible, the only wise God." 1 Timothy 1: 17. This certainly reaches the point of being "the same yesterday, and to-day, and forever." Hebrews 13: 8. Jehovah is therefore what Moses declared Him to be "a God of truth." Deuteronomy 32: 4.

One need not think it strange that the law of God should have the same absolute standing, and be called a *law of truth*. (Psalm 119: 142.) Coming from the God of truth, it could not be otherwise, since it is a transcript of God's mind of truth. The Saviour recognized the perpetuity of this law, when He said: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matthew 5: 17, 18.

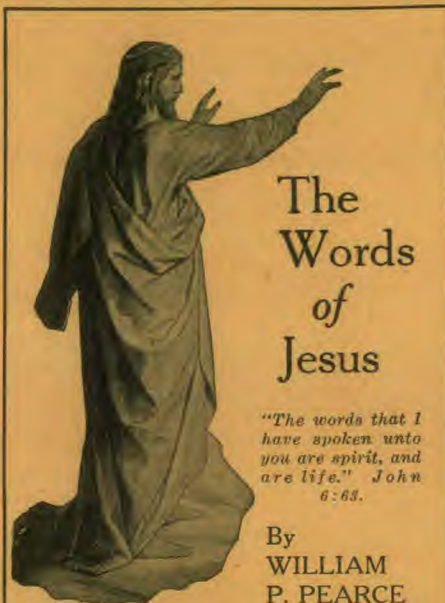
#### NOT A LETTER LACKING

This is indeed a supreme statement, one which will bear the closest study. Just think: Christ Himself came among men, to live among them as an example of the proper relation to be sustained toward God's holy law. To do this, He fulfilled that law before them, gave definite heed to every detail of its requirements. Had He done otherwise, and so taught men, by His example, that the law was of small account, He could not have said truly, "I and My Father are one." John 10: 30. Not even a jot (the smallest letter) or a tittle (the corner of a letter) of the law, He declared, should be eliminated before His work for man is concluded.

Far from intimating that any part of the original Decalogue could, by His sanction, be abated, He declared that an offense against even *one* of its requirements, would meet the direct frown of Heaven. (Matthew 5: 19.) The prediction was that He would "*magnify* the law, and make it honorable." Isa. 42: 21. To magnify a thing is to cause it to appear greater. This is the very opposite of belittling the law. But how did Christ magnify the law?—In this way: While the law says, on its face, "Thou shalt not kill," the Saviour brought out its inner meaning, by saying that to be angry with another is a violation of the commandment. In all the Saviour's ministrations, He brought out the finer points of the law, for a complete understanding of its full requirements.

#### THE WHOLE WORLD CURSED

On this principle, the apostle's words become forcible: "Now we know that what things soever the law saith, it saith to them who are under the law." Romans 3: 19. Why is this? The text continues, "that *every mouth* may be stopped, and *all the world* may become guilty before God." Does the expression "under the law" here used refer to the Jews alone? Let the apostle reply. In closing the chapter, he raises the question: "Is He the God of the Jews only? is He not also the God of the gentiles?" The answer is, "Yes, of the gentiles also." This settles the matter as to whom He refers to when he says that "all the



## The Words of Jesus

"The words that I have spoken unto you are spirit, and are life." John 6: 63.

By  
WILLIAM  
P. PEARCE

**W**ORDS are the things which make sentences; and sentences are the things which logically convey thoughts, feelings, and purposes to others. Words really live, throb, breathe. Van Dyke tells us of a simple but significant prayer he oftentimes offers before taking up his literary pen: "Help me to deal honestly with words and with people, for both are alive."

Jesus was not *wordy*—that is, His vocabulary was not extensive, but it was intensive. Milton employed eight thousand different words for poetic purposes, Shakespeare fifteen thousand for dramatic purposes, and Rufus Choate eleven thousand for legal purposes; but one who would count the different words of Jesus, would be surprised at the limited number.

Twice did the apostle Paul emphasize the words of Jesus—once to the elders of the Ephesian church (Acts 20: 35), again to Timothy (1 Timothy 6: 3). The term may apply to a few pungent expressions, like "Come unto Me" (Matthew 11: 28), or, "Let not your heart be troubled" (John 14: 1), or, "I am the good Shepherd" (John 10: 11); or it may refer to a discourse, like the Sermon on the Mount (Matthew 5-7), or to His farewell address or prayer (John 13-17). How true that a few striking utterances or a discourse will "hit the mark" and leave a lasting impression on mind and heart!

While the words of Jesus were *bold* words (John 7: 26), yet He never spoke to impress one with His learning or wisdom. He used no sophistry, sought no applause, never tried to excite or gratify curiosity, did not play upon the prejudices or passions of His hearers, never discussed the questions of the day; but with simplicity and rhythmic beauty, He presented spiritual truths, illustrated by the most commonplace illustrations.

The words of Jesus are *authentic*. "I am . . . the truth," said He. John 14: 6. None can prove the falsity of a single utterance of His. Every declaration He ever made, has been

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world" becomes guilty by violating the law. But the apostle carries the matter still further, by asking another important question: "Do we then make void the law through faith? God forbid: yea, we establish the law."

The Saviour's avowal that His earth mission would in no way modify the law, was a direct testimony on behalf of a *single Lawgiver*. In harmony with this thought is the positive statement of one of the three prominent disciples of our Lord. When rebuking the too common habit of personal criticism, he refers all to the final reckoning by saying, "There is one Lawgiver, who is able to save and to destroy." James 4: 12.

The law having one only Lawgiver, the same writer calls it a "*royal*," that is, a *kingly* law. (James 2: 8.) To live according to the demands of this law, he says, is to *do well*. But he continues that one who distinguishes between persons in the matter of law observance, becomes a transgressor. His further advice is for all so to speak and do, as those who "*shall be judged by the law of liberty*." Verse 12. David said that he *walked at liberty* when he sought God's precepts. (Psalm 119: 45.) But the reverse of this must also be true,—that in violating God's law, one walks under bondage.

#### WHO CAN MEASURE UP?

Paul declared the law to be holy, just, and good, because it made known to him his sinful ways, and so led him to abandon the way to death. (Romans 7: 7-14.) Such service of the law to him was indeed one of liberty. But he says more than this about that instrument. He declares that "as many as have sinned in the law shall be judged by the law." But when?—"In the day when God shall judge the secrets of men by Jesus Christ." Romans 2: 12, 16.

The prophecy which points out the world's condition as it verges on eternity, calls attention to a company of "*saints*" who are peculiarly distinguished. While mankind at large are seen to be absorbed in a popular but false worship, in which God holds a minor place, these "*patient*" ones are pointed out as those who "keep the commandments of God, and the faith of Jesus." Revelation 14: 12.

These are they who have heeded the voice of God in His Word as epitomized by the three angels of Revelation 14.

The first angel, flying in midheaven, with "the everlasting gospel," called to all nations to notice that the *hour of God's Judgment had come*, and that in view of the impending crisis, they should "fear God, and give glory to Him." Revelation 14: 6, 7.

The "everlasting," or age-existing gospel thus proclaimed, first convinces of sin, through the presentation of God's law (Romans 3: 20), then points the repentant one to the gift of Christ as the remedy (John 3: 16). It is this message in its purity that singles out the people who, in the hour of God's Judgment, are found ready to meet their trial by the standard of the holy law of God.

SOME people are so broad-minded you can touch bottom anywhere. There is no depth in their breadth.

M. A. HOLLISTER.

# The ANTITOXIN for SPIRITUAL PARALYSIS

By ROBERT B. THURBER



“WHY work and give for the salvation of the heathen? You say yourself, ‘A million a month in China are dying without God.’ What becomes of them? They are beyond your reach, as are scores of others who are passing to their long homes this very second. Will God refuse them a chance simply because they were so unfortunate as to die before you got to them? You say every one who lives has some chance, though many have a very small one. Then they have had it without your aid; and will not God give all those yet alive the same chance, in spite of you? If so, then why make the sacrifice of your life? Let them alone to live their lives before God, and they will do as well in their sphere as you do in yours.”

Thus the captious critic of foreign missions waxes earnest in his opposition to an irresistible spiritual movement that is stirring the whole world to-day. This is a stunning argument in world philosophy. Absolutely unanswerable!—Perhaps so, to those who thrust it into the faces of Christians. Yet all that human experience teaches and all that divine commands encompass show the falsity of it. Strangely enough, God does not reach our conclusions at all regarding certain aspects of His work on the earth.

#### OPPORTUNITY FOR ALL

True, every man born into the world has his opportunity to know God, without human aid. According to Psalm 19: 1-4 and Romans 1: 18-20, there can be no question that all nature reveals the Godhead; and not that alone, but “the things that are made” lead men to acknowledge the Deity. That is, in every man’s life, no matter how benighted and remote he may be, there is at least one time when, by viewing nature alone, he is constrained to acknowledge his own sinfulness and littleness, and at the same time to realize the greatness of the supreme Being, and is impelled to rise and be a better man. If he follows this moving of the Spirit—for such it is—he is walking in all the light he has. That is his day of grace, his “chance.” And God will take into account his heredity and environment (Psalm 87: 4-6), and will reward him according to what he has (2 Corinthians 8: 12).

What then? Shall the critic’s conclusion call an end to the missionary program?—Never! Nothing will end it but a finished work.

Granted that the heathen have opportunity to know God without our aid. And so, too, our children have opportu-

nity to get an education without any help from us. Thousands of men and women have attained to a worth while success in life with absolutely no help—except obstacles. Why not let them all do it, and save untold sacrifices for tuition money?

The answer comes: “But our children are different from the heathen. Our love for them will not permit us to neglect anything that is for their good, even though they might in a way get along without it. We owe it to the children as their right.”

#### SUPPOSE WE WERE THEY

But the love of the great Father-heart for all His children is a wider love than you harbor for your child; and His love will not permit Him to let them alone. The more undesirable they are, the more He loves them; because His love is based upon the need of the recipient, and not on his desirability. Until we get a measure of that same magnanimous love in our hearts, our conception of missions misses the mark altogether.

But what is the mission of missions, their object? Is it only to save the Christless? Their prime object, it seems to me, is their reaction upon us. And by “us” is not meant a selfish “us,” but all those who work for the spiritual good of others. We cannot be saved in selfish inaction. There will be no starless crowns in His kingdom. Even every heathen converted to Christ will help to win others. The saved will not pass through the pearly gates single file. The very love that wins us makes us win. That is the nature of it. There is nothing else to do but go when Christ says “Go.”

Thus foreign missions have a mission at home as great as their mission abroad. They are an absolute essential to vitality in church life. Their reaction is equal to their action; and we may say that it is even greater.

Christianity means life-saving from both physical and spiritual death. It means giving to others all the benefits of civilization, and saving them from its evils. It means God-fearing doctors, nurses, teachers, and pastors. It means hospitals, schools, and chapels, with the best equipment that can be provided, until every person has had opportunity to turn fully to that “Light which lighteth every man.” As long as virile, vigorous Christianity endures, just so long must the sight or knowledge of a Christless man or woman touch the heart of him who has been warmed by the Heart of undiluted and supreme Love. “God so loved . . . that He gave His only-begotten Son.” How beggarly still our gifts for His “other sheep”!

Two men were climbing a pass through the Swiss Alps. A blinding snowstorm overtook them, and the night grew bitterly cold. They soon lost their way, but struggled manfully on. As hopes of reaching shelter faded, at last the frailer of the pair succumbed to weariness and cold, and sank in the heaping drifts. His companion desperately urged him to keep up the effort, but he was already too numb to care. Oh, the sweet relief inaction afforded! The piling snow was a bed of down.

Then the stronger man began to feel the sensation of ease creeping over him; but forgetting his own peril, he threw himself into the task of saving his companion, who had sunk into unconsciousness. He rubbed the freezing body, and flexed the stiffening limbs, with a desperation that knew no slacking. But the stricken man could not be roused to his danger, nor would he make an effort to save himself. Slowly the valiant work of his preserver had less and less effect, till, as the night wore on, the weakening breath froze on the congealed lips, and he lay dead in the arms of his would-be savior.

Then, as the living man turned his attention from the now hopeless case of the one beside him, he felt his whole body suffused with a warm glow that surprised him. Rising in haste, he pressed on, and soon found shelter in a neighboring hostel. By trying to save the life of his companion, he had saved his own.

#### THE REACTION OF SERVICE

There is another true story from Australia that bears a hundred repetitions. A sheep rancher lived in the wilds with his wife and children, many miles from the nearest neighbor. It was necessary for him to take a journey to town, which would consume four days. His stanch little wife saw him off and faced the lonesome interval with a brave heart. The second day, as she was chopping wood, a very poisonous snake bit her. She knew, from the experience of others, that death would ensue within two hours. But the children! The weather was cold, and there was scarcely any wood cut. Laying out food for them, she told them to eat whenever they became hungry, and she instructed the eldest to be sure to keep up the fire. She said she would work hard to get a lot of wood cut, and then she was going to lie down to sleep, and they must not wake her till father returned. Then she turned to the woodpile to work with a wild desperation to keep her children from freezing. She

had a very short time and her strength was ebbing. The deadly virus was at work. With superhuman strength, she chopped on and on. The ax and the block swam before her eyes, but her will was stronger than her body. At last, she was able to stagger into the house and fall on

the bed sheerly exhausted. But the seeming inevitable did not come. The extreme effort she had made so stimulated her blood circulation that the poison was overcome. She saved herself by saving others, when she would not have saved herself alone.

things." Where are the gods that made the heaven and the earth? Here is a supreme test. Hear again what the Lord demands: "Let them show the former things, what they be, that we may consider them." Only the Bible can give a satisfactory explanation of the history of the past.

"But the Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble; and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from these heavens." Jeremiah 10: 10, 11.

The Bible opens with this wonderful statement: "In the beginning God created the heaven and the earth." And again and again on the sacred page is reference made to this evidence of divinity. Only Jehovah is God, for only Jehovah can create; and thus are all the gods of the nations shown to be powerless and valueless, and they that worship them "are like unto them." Gods of the heathen world, what "former things" can you show?—Not one. Only by the religion of the Bible do we obtain an intelligent knowledge of how the worlds and all they contain came into being.

Where is the religion whose writings can tell us the reason for the rough and rocky contour of the earth, and whence came the great coal beds and oil deposits? Only the religion of the Bible can do this. There we learn of the Deluge, one of the "former things," which accounts for things which even science is at a loss to explain. The Bible speaks of the terrific upheavals of nature at that time, which easily explain why we see so many chains of rocky mountains; and it is easy to understand that on such an occasion, vast forests were buried in the bowels of the earth, which have long since turned to coal and oil.

Thus are the religions of the East "weighed in the balances," and are found to be wanting. They fail to tell us of the future, and they are equally ignorant concerning the "former things." They are vain. God's Word is the only true guide, and therein we learn of the past, the present, and the future.

### Strong Men

You may talk about rulers, you may talk about kings, you may talk about armies, you may talk about prisons; but there is nothing in this world so strong as a humble man of God that believes in the Lord with all his heart, and knows that he has a message from God.

There was John Knox, in Scotland, that man who used to pray, "Lord, give me Scotland or I die;" a man that used to preach in such a powerful way that even the greatest men of the kingdom feared his preaching; the man of whom the queen said, "I am more afraid of that man's prayers than I am of the armies of the king of England." A man like that is a mighty power in the hands of God; and as such go out into the world to preach God's message, and to reveal Jesus Christ to men, with the Word of God behind them, they are the strongest force that this world has even known.

W. A. SPICER.

## THE CHALLENGE of CHRISTIANITY

*There Is One God, and Jesus Christ Is  
the Saviour of Men*

By JOHN E. FULTON



**A**MONG the many gods worshiped by Hindus are men who have been renowned teachers or reformers but who are now dead. Most of their gods are dead or dying. A few men now living are worshiped, but even they are acknowledged as being subject to death. Thus in nearly all these Eastern religions, the gods or acknowledged leaders are either dead or soon to be dead. Even Mohammedanism, while acknowledging Jehovah as the true God, proclaims Mohammed as the true prophet, and he is dead and out of their reach. All these religions are linked to the dead past, and the faces of the worshipers are turned downward and backward.

It may be replied that Christians also trust in a Prophet who died—Christ Jesus; and this is true. But right here is the Christian's glory. Christ died and descended into the grave, that He might grasp the key of death. But "it was impossible that He should be holden" of death. He is not in Joseph's tomb. Jesus lives, a conqueror of death and the grave. He holds the keys thereof by right of being conqueror over them. He lives; and the prophets and leaders of all these false religions—Zoroaster, Gautama, Mohammed, and all the other prophets and leaders of the whole earth—can live again only through Jesus, the Christian's Lord and Master. Thus is the religion of Jesus proved to be indisputably superior to all rival religions.

#### A TEST OF OMNIPOTENCE

The Bible demands that all religions be tested on the basis of their ability to foretell events. Listen to this searching examination:

"Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen: let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show the things

that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together. Behold, ye are of nothing, and your work of naught: an abomination is he that chooseth you." Isaiah 41: 21-24.

Where has any reliable prophecy been left us as a product of any of the Eastern religions? Search in the Vedic writings of the Hindus for some prophecy; and when we demand "what shall happen," we wait in vain for an intelligent answer. Let us ask the wisest of the Moslem priests to search in all the notable sayings of the Koran; and though there are many good things written, what intelligent declaration of "things to come" do they bring us, outside of what was already written in the Bible? Here again there is failure.

Let us demand of the followers of Buddha that from the wise sayings of Gautama they "show us things to come." All is silent as the images in their pagodas. If their gods, not being able to do good, could even do evil, there would be some evidence of power; but the gods of the heathen are lifeless. They are declared to be "nothing." However, as men "love darkness rather than light," vast millions of the Christless world worship idols of wood and stone, trees, animals, or men.

But "do they derive no comfort whatever from their religions?" a missionary was asked.

"Yes," he replied, "the same kind of comfort you get out of a narcotic. Buddhism, Brahmanism, Taoism, Confucianism, and Mohammedanism are opiate religions. Christianity, on the contrary, wakes up the soul with a new life."

Not only is the divine test based upon futurity—upon ability to forecast events; but the true religion must be able also to explain the past. The Bible not only demands of false gods "what shall happen," but also that they "show the former

# A MORE EXCELLENT NAME

By LUCAS A. REED

WE read, in the twenty-fourth chapter of Luke, that as two of the disciples were walking to Emmaus, on the day of Christ's resurrection, an unknown person joined them on the way, and entered into conversation with them. After certain questions had passed between them, this unknown person, who was no other than Jesus Himself, began to show them how all the circumstances in the life of Christ were predicted in the Old Testament Scriptures. "Beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself."

Many who have read this have wished that they might have been there that Sunday afternoon and overheard that expository discourse of Christ, which, on the confession of the disciples themselves, made their hearts burn within them. Such an expository discourse is the Epistle to the Hebrews. It does not use the same words, nor does it follow exactly the same method, but it consists of the same material—the Old Testament predictions of the Messiah as fulfilled in Jesus of Nazareth. And one whose mind is open to receive it, will find his heart burn within him in response to the glorious message of the Son of God made man to redeem man to the sonship of God.

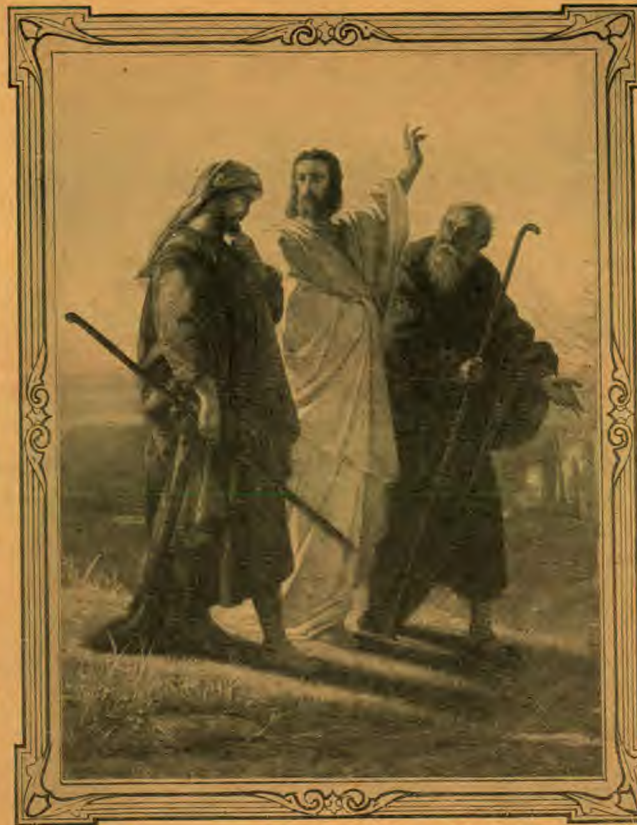
## THE ONLY-BEGOTTEN

The entire book of Hebrews, by various arguments, exalts Jesus as the Divine One. In the first chapter, Christ is compared with the mighty angels, and is shown to be in all things greater than they.

Christ is greater than the angels because—

1. God never said to them, "Thou art My son." Hebrews 1:5.
2. God did say to Christ, "I will be to Him a Father, and He shall be to Me a Son." *Ib.*
3. God said, when Christ was born in Bethlehem, "Let all the angels of God worship Him." Verse 6.
4. God said of the angels, "Who maketh His angels spirits, and His ministers a flame of fire." Verse 7.
5. God never said to the angels, "Thy throne, O God, is forever and ever." Verse 8.
6. God never said to the angels, "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Verse 10.
7. God never said to any of the angels, "Sit on My right hand, until I make Thine enemies Thy footstool." Verse 13.

Then the writer of the book of Hebrews concludes that angels are "ministering spirits, sent forth to minister for



them who shall be heirs of salvation." Verse 14.

It should be noticed, in passing, that a failure to acknowledge the truths marked above as 6 and 7, caused the defection of Satan. He was not called in council regarding creation. He felt that he, a created being, should have some part in God's creative work; and through his defection, he next aspired, not to sit on God's right hand, but to displace Him on the throne. It is evident, then, that a knowledge of Christ's nature as contrasted with that of the angels lies at the foundation of our comprehension of His Messiahship.

A created being can never in the true sense be a Creator, and he cannot be God. The very nature given him by his Creator precludes this. It is not in the plan. Nothing can exist but that which God wills. His will is sovereign, but the reason and purpose of that will are forever firmly founded in the security of His goodness or love. Christ was begotten, not created, on an equality with the Father, hence was associated with Him in the creative work and in His sovereignty on the throne.

## HEIR OF THE UNIVERSE

From the seven great principles, drawn from the Old Testament, inspiration asserts, in Hebrews 1:2, 3, of the Son of God that—

1. He is the heir of all things.
2. Through Him, God made the worlds.
3. He is the brightness, or shining forth, of God's glory.
4. He is the express image of God's person, or substance.
5. He upholds all things by the word of His power.
6. He made purification for our sins.
7. He "sat down on the right hand of the Majesty on high."

Great as are these terms, they are all deduced from the declarations of the Old Testament Scriptures. They are but restatements, in gospel form, of the old

*"In whom we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace." Ephesians 1:7.*

truths from the ancient Word.

1. The heir of all things is such because He is the Son of God. The Son is rightly the heir. And the One to whom all things belong is the One who seeks to save that which is lost.

2. The One through whom God made the worlds, upholds the worlds. This is so because in the beginning, He laid the foundation, and the present heavens are the work of His hands.

3. Being in reality the Son, He is therefore like His Father, He reveals His glory.

4. God being in reality His Father, God's person, or image, is expressed in the Son.

5. The upholding word is the word which God speaks through

His Son. The word which God spoke originally through His Son created the world. The word of God spoken through the Son now upholds the world. And it is the word of God, the creative, upholding, and therefore saving word of God, that is now spoken to us through or in the Son. God, who in times past spoke to us by the fathers, now speaks to us in the Son. And He admonishes us, "This is My beloved Son: hear Him."

6. The One who created man, and therefore could easily create other men to replace fallen man, instead of taking away the sinner's life, gives His own life to save man from sin. Man's Creator becomes thus man's Redeemer. God in love chooses to re-create man, and thus make him anew, rather than create new men from mere clay, and mete out to sinful man the death his transgressions demand. We may therefore resign ourselves to Him as to a faithful Creator. And all who resign themselves to His care are safe. He sits on the eternal throne. His will in God is supreme. None of His shall ever perish; no one can pluck any of His out of His hand; for God gave all to Him, and the Father is greater than all. John 10:28, 29.

One has said of this statement from Christ, "Ay, but they are in His hands; and they are members of His body, and of His flesh, and of His bones." Holding up his hands in the midst of the large assembly, Mr. Denham Smith continued: "Do you expect to see my fingers fall away? Do you expect to see them drop off?—No, because they are parts of myself; and because I live, they shall live also."

So Christ's members are parts of Himself; and while He lives, they must live. No one can touch the life of Christ. Our Head resides in heaven, above all the mishaps and terrors of this world; and while the Head lives, the body shall live also. No one of Christ's shall perish. Even though one die, Christ

(Continued on page 12)

# A Shadow of Better Things

"At the close of these studies [on the temple and its service], I would say, with humble and heartfelt thankfulness, that step by step my Christian faith has only been strengthened by them; that, as I proceeded, the conviction has always been deepened that Christ is indeed 'the end of the law for righteousness,' to whom all the ordinances of the Old Testament had pointed, and in whom alone, alike the people and the history of Israel find their meaning. Viewed in this light, the temple services are not so many strange or isolated rites, for the origin of which we must look among neighboring nations, or in the tendencies natural to men during the infancy of their history. Rather, all now becomes one connected whole—the design and execution bearing even stronger evidence to its divine authorship than other of God's works—where every part fits into the other, and each and all point with unswerving steadfastness to Him in whom the love of God was fully manifested, and its purposes towards the world entirely carried out. From first to last, the two dispensations are substantially one; Jehovah, the God of Israel, is also the God and Father of our Lord and Saviour Jesus Christ."—*Dr. Edersheim.*

By ALFRED H. WILLIAMS

CONCERNING the priests of the Levitical order, we read in Hebrews 8: 5, A. R. V., that they "serve that which is a copy and shadow of the heavenly things, even as Moses is warned of God when he is about to make the tabernacle: for, See, saith He, that thou make all things according to the pattern that was showed thee in the mount."

In Hebrews 9: 9, 10, it is emphasized that the earthly tabernacle, with its services, is to be regarded as "a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect, being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation."

The epistle to the Hebrews having been addressed primarily to readers thoroughly conversant with the Jewish ritual, we shall be the better able to appreciate the significance of these statements as we devote attention to the salient features of the tabernacle services; while, since the law is described as being "a shadow of things to come," we shall assuredly gain from our study of it a knowledge of those "things" themselves.

## A SINNER'S CHANCE

We find very clearly expressed in the Bible the intentions of God toward those who transgress His laws. In Romans 6: 23, it is stated that "the wages of sin is death"; but inasmuch as God does not wish "that any should perish" (2 Peter 3: 9), He says (Ezekiel 33: 14, 16): "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; . . . none of his sins that he hath committed

shall be mentioned unto him: . . . he shall surely live." In the sight of God, though a sinner merits death, yet the divine mercy holds out the hope of salvation to the penitent; and to this hope mankind has clung since the day when our first parents were driven out of Eden. Eve, having borne her first son, hailed him as "a man from the Lord," hoping that he would prove to be the one through whom the promised victory over the adversary would be gained. "By faith Abel offered unto God a . . . sacrifice, . . . by which he obtained witness that he was righteous." Hebrews 11: 4.

Furthermore, as revealing who shall live and who shall die, we read in Acts 17: 31 that God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained."

## AN INFALLIBLE ARCHITECT

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring Me an offering: . . . and let them make Me a sanctuary; that I may dwell among them." Exodus 25: 1, 2, 8. This edifice was not to be after the plan of any earthly architect, but Moses was enjoined that he must make it "according to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Verse 9. God Himself was the designer both of the tabernacle and of its furnishings.

Within an outer court, which measured one hundred cubits by fifty, was the sanctuary, thirty cubits long by ten broad and ten high, opening on one of its shorter sides toward the east. This

sanctuary was divided into two compartments, the first and longer called the holy place, the inner and smaller compartment known as the most holy place.

As one entered the court, the first thing encountered was the brazen altar of burnt offering. Beyond that was the laver at which the priests washed before taking part in the services. The entrance to the tabernacle was closed by a veil, which none but the priests, who were chosen from the family of Aaron, were allowed to pass.

The first apartment contained three articles of furniture. To the north stood the table of shewbread, opposite which, on the south side, was the seven-branched candlestick. Before the veil that divided the holy place from the most holy place was the golden altar of incense. None but the high priest might pass beyond the second veil, and he on but one day in the year, when he entered to minister before the ark of the testimony, which stood therein.

This ark, which was the sole article of furniture of the most holy place, was a chest of acacia wood, overlaid inside and out with pure gold, in which were placed the two tables of the covenant, on which, with His own finger, God had written the Ten Commandments. Covering the ark was the mercy seat, made of pure gold. This was overshadowed by two golden cherubim, standing with outstretched wings, facing toward each other and the mercy seat. Between these cherubim, and above the mercy seat, was revealed the glory of God.

Many were the services connected with this sanctuary in the wilderness, all of which were ordained by God to exemplify the various features of His plan







for the salvation of men; but it is with the offerings for sin that we are here principally concerned.

Day by day, at morning and evening, the high priest was to burn incense on the golden altar before the veil. None might use incense of the same composition for any other purpose; and it was to be kindled only with the sacred fire that had descended from the presence of the Lord. Herein was typified the perfect righteousness of Christ, the conceived of the Holy Ghost (Luke 1:35), which through faith is imputed to His people.

#### TRANSFERRING THE GUILT

The sin offerings were of two kinds, the ritual being varied somewhat when the penitent was an individual of any other than the priestly house; for in such a case, the blood of the offering was not to be taken into the sanctuary, and the priest was to eat a portion of its flesh, thus in figure bearing in his own body the sin of the penitent.

Bringing his offering to the door of the tabernacle, the penitent sinner confessed his sins over its head, in type transferring them to his innocent victim; then with his own hand he took its life. "And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense; . . . and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering." Leviticus 4:6, 7. The confessed sins were thus in type transferred through the blood of the offering to the sanctuary, while by the sprinkling of the blood upon the altar of incense,

the sinner was pointed to the merits and intercession of the Holy One of God, through whom alone can sinful beings approach Him.

"And he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys: . . . and the priest shall burn them upon the altar of the burnt offering." Verses 8-10. Anciently the kidneys were regarded as the seat of desire (see Psalms 7:9; 51:6; the "reins" and the "inward parts" meaning the kidneys); so this part of the ceremony would seem to point the sinner to the need of utterly putting out of his life all sinful desires. In place of the individual's life being controlled by sinful lusts, wherein originate all "the corruption that is in the world" (2 Peter 1:4), God desires "truth in the inward parts."

Throughout the year, the offerings for sin were made, until the tenth day of the seventh month, when the Lord directed that Aaron "make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Leviticus 16:16. The existence of the necessity for such an atonement, or cleansing, of "the holy sanctuary" (verse 33), corroborates the deduction that the sins of the penitent were in type transferred to it by the sprinkled blood of the sacrifice. Besides a special sin offering for the high priest and his house, two goats were to be taken.

"And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel." Leviticus 16:8, A. R. V. "Azazel" means literally the goat of departure; that is, which goes

away or disappears. "And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Verse 9. "Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, . . . and sprinkle it upon the mercy seat, and before the mercy seat: and he shall make an atonement for the holy place." Verses 15, 16. "And when he hath made an end of reconciling the holy place, . . . he shall bring the live goat." Verses 20.

"But the goat, on which the lot fell for Azazel, shall he set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness." Verse 10, A. R. V. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Verses 21, 22.

In this manner, by the blood of the Lord's goat, was the sanctuary cleansed. As in the daily sacrifice for sin, the blood was sprinkled on the altar of incense, thereby pointing the penitent to his only hope, the merits and intercession on his behalf of Christ, so in the annual service of atonement, the blood of the Lord's goat was sprinkled on the mercy seat.

The Hebrew word translated "mercy seat," literally means a lid; but it is used only of the covering of the sacred ark, and it is a derivative of the word which in Leviticus 16:16 is translated "make an atonement," and in Ezekiel 45:15 as "make reconciliation." The Greek equivalent is translated in the New Testament as "mercy seat" (Hebrews 9:5) and "propitiation" (Romans 3:25). By this portion of the ceremony, the thoughts of the participants were directed to Him "whom God hath set forth to be a propitiation through faith in His blood" (Romans 3:25), Jesus Christ. The atoned-for sins were in type transferred to the head of Azazel, the "goat of departure," representing Satan, who is the author of all sin (John 8:44), and whose ultimate portion is utter, eternal destruction (Revelation 20:10).

The whole camp of Israel was required to participate in the services of the day of atonement, observing it as a Sabbath, and devoting it to solemn meditation. Truly it was a day of great solemnity, this type of the climax of the plan of salvation, when in figure the last remembrance of the people's transgressions was removed from the sanctuary of God, and the adversary stood revealed as the author of sin.

"Whosoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whosoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people." Leviticus 23:29, 30. Thus were the people pointed forward to that day which God has appointed "in the which He will judge the world in righteousness"; when those who have not afflicted their souls, who have not mourned for their sins, will be cut off from among the people.

This, then, was the "shadow of things to come."

# Making the World Safe for a Hierarchy

By  
SANFORD B.  
HORTON



"Vindicating the right of individuality even in religion, and in religion above all, the new nation dared to set the example of accepting in its relations to God the principle first divinely ordained in Judea. It left the management of temporal things to the temporal power; but the American Constitution, in harmony with the people of the several states, withheld from the federal government the power to invade the home of reason, the citadel of conscience, the sanctuary of the soul; and not from indifference, but that the infinite spirit of eternal truth might move in its freedom and purity and power."—Bancroft.

AMONG the recommendations adopted at the Third World's Christian Citizenship Conference, held in Pittsburgh, Pennsylvania, recently, was one urging the "legal protection of the weekly rest day," meaning the enforcement of Sunday observance laws by civil government. This recommendation was, of course, in keeping with the platform of principles upon which the National Reform Association bases its purposes and activities.

Judging from utterances of the promoters of this Christian Citizenship Conference regarding the work of world reconstruction, the church must lead the way, and indicate what civil government should do in order properly to Americanize the processes of reconstruction, not only for America, but for the whole world. And in order to facilitate the work of the church as world leader, civil rulers and lawmakers must commend the attitude and purposes of the church by translating into desirable legislation the demands of the church, and by eliminating some of the potential factors which make for non-church attendance, the most prominent of which is so-called "Sabbath breaking."

But have Sunday laws operated to the advantage of Christian citizenship? Has the world been made better because of the enforcement of Sunday observance by civil law? If such results obtain, then the world should have been growing better since the fourth century; for ever since the Constantine Sunday law in A. D. 321, Sunday legislation has received extraordinary attention.

My purpose, however, is to raise the question as to whether Sunday laws are righteous before God or man.

From the viewpoint of God's holy law of Ten Commandments, Sunday has not the shadow of divine sanction as the Sab-

bath of Jehovah or as a day set apart for divine service or commemoration. In so far, then, as it concerns the Lord our God and His revealed will as expressed in the Bible, Sunday observance holds no commission whatsoever.

But, notwithstanding the existence of Sunday laws in most of our American states, can it be truly said that their presence and enforcement is in keeping with the American idea of civil government and religion? It goes without saying that all Sunday observance laws have been an outcome of religious zeal. Even under the pagan conception, Sunday was "venerated" in honor of the god of the sun. The Constantine law of 321 used the pagan religious sentiment, "venerable day of the sun," in that first Sunday law. And it has been truthfully said that all Sunday law movements of history have been led by the clergy. A leading apostle of Sunday legislation is authority for the following statement in a document submitted before a Congressional hearing (fiftieth Congress, second session):

#### RELIGIOUS DESPOTISM

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

From the viewpoint of Jehovah's rest-day law, the fourth commandment, that statement is in harmony with the principles of divinely ordained Sabbath observance. The primary thought in the Lord's Sabbath law concerns spiritual rest; but spiritual matters have their inception and conception in the realm of religion, one of the two realms with which man has close relation. Jesus, the author and exemplar of Sabbath observance, made explicit reference to the re-

quirements of these two realms, religious and civil, in the well-known but not well understood injunction, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

#### OPPOSED TO PROTESTANTISM

Bible commentators agree that the principles of the separation between church and state are exemplified and enjoined in that statement of the Lord Jesus. But students and commentators disagree in their interpretation of the intended meaning and teaching. For instance, Pope Pius IX, in his syllabus of 1864, condemned as erroneous the proposition, "The church ought to be separated from the state, and the state from the church;" Pope Leo XIII, in his encyclical of January 6, 1895, commenting on the church in America, said: "The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed His church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

But, while latter-day Protestant interpreters have not been loyal to the principles of the great reformation—going so far as to eliminate the word "Protestant" from the literature of the Federation of Churches—still, true Protestantism, on the other hand, as stated by D'Aubigné, "opposes two abuses of man in matters of faith: the first is the intrusion of the civil magistrate, and the second the arbitrary authority of the

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# EDITORIAL

EDITORS

A. O. TAIT  
A. L. BAKER

## Are the Dead in Multitudes Returning?

**T**HE growth of spiritualism" is the topic of a leading editorial in the *Christian Work* of December 6. The extent to which spiritualism has literally captured England is expressed in these sentences:

"One of the most significant things in the aftermath of the war is the growth of spiritualism in England. When we were here six months ago we called attention to the increased interest in it, but during the last six months it has grown with such rapidity that it has come to be called everywhere 'The New Religion.' One can hardly go to any public assembly without hearing it discussed, or meet with any group of people in an English home without the subject coming up. . . . Spiritualistic meetings are being held all over the country, and there are séances held on every street. So alarmed have the churches become that the preachers are delivering sermons regarding it, and the religious press is printing weekly editorials. The *British Weekly*, one of the two leading religious journals of Great Britain, has been printing a weekly article against it for the last three or four months."

The editor states the occasion of this great wave of spiritualism in the words that follow: "This remarkable revival of interest in communion with the dead has naturally come about through the widespread losses from the war. There is hardly a home in England from which some boy has not gone forever during these last five years. . . . And the result has been what one might almost call an overwhelming rush upon the mediums to seek communion with the dead. Everybody possessing any mediumistic power whatever has found his services in constant demand, and long lists of séances are now advertised in the papers."

Leaders in the field of thought, like Sir Oliver Lodge and A. Conan Doyle, are mentioned as ardent adherents of this so-called "New Religion." The people are fully convinced, so says the editor of the *Christian Work*, that the medium thoroughly establishes the identity of the spirit visitant with the individual who was once alive here upon earth. And the editor gives it as the general belief throughout England that "the spirits know all about us, and are very anxious to get in touch with us. Yet it is their universal testimony, that while they yearn to meet us and to help us, they are so happy there that, notwithstanding the ties they have on earth, they would not return to it permanently if they could."

But the author of the editorial in the *Christian Work*, a man holding the title of doctor of divinity, and who has shown a very commendable activity in many fields of Christian endeavor, quite takes us by surprise when he expresses his own sentiment as follows:

"Our own feeling about the whole matter is that while it is perfectly natural to seek communion with those whom we have loved, and while there is no reason in the world why we should not talk with them if they are near to us, being, as we are, immortal souls and living in eternity, not time, yet the means of communication and the machinery of contact, so to speak, is as yet so imperfect it had better be left to the scientists for a time and made a matter of scientific research rather than of religious faith. As a matter of fact, nothing that has yet come through from the spirit world adds much to faith. If means of communication really exist, and if there is no doubt about the reality of the manifestations our friends have witnessed, we do have renewed assurance, of course, of the persistence of life after death in conditions better than those here, and it is of course a great comfort to know that we shall meet our loved ones again."

How are we to make the teaching of Jesus Christ harmonize with the idea that "there is no reason in the world why we should not talk with them [the spirits] if they are near to us, being, as we are, immortal souls and living in eternity, not time"? Writing under the inspiration of the divine Spirit, the apostle says: "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not Jesus is not of God: and this is the spirit of the anti-

christ, whereof ye have heard that it cometh; and now it is in the world already." 1 John 4: 1-3.

Here is the positive warning that we are not to believe all the spirits that manifest themselves; for the reason that false prophets have gone out into the world. Then the test is given by the which we may know the true from the false. God's Spirit "confesseth that Jesus Christ is come in the flesh," and "every spirit that confesseth not Jesus is not of God." Jesus Christ, by His divine power, comes into my sinful flesh, and cleanses me from sin, and fills me with the assurances and the hope of everlasting life. The spirit that does not know this experience, the spirit that does not bring this great reality of the living Jesus into our lives, is not of God.

And, concerning these spirits that are making such a stir in England, the editor of the *Christian Work* has this to say: "Religion is the consciousness of God, the sense of redemption from sin through Jesus Christ, joy and peace in the Holy Ghost, service of the world, love and tenderness for all mankind. On these great fundamentals of religion the spirits are wonderfully silent."

Any one who has had a personal experience in the redemptive power of Jesus Christ will readily join the editor of the *Christian Work* in the affirmation that "consciousness of God," and "the sense of redemption from sin through Jesus Christ," and the result of joy, peace, service, love, and tenderness "in the Holy Ghost," are indeed "fundamentals" of the religion of Jesus. But "on these great fundamentals of religion the



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An unusual method of avoiding the profiteering of landlords was adopted by a family in an Eastern city, who bought a discarded trolley car for \$50, and converted it into a cozy cottage for summer habitation at least. It looks just a bit too airy, however, to withstand zero weather and coal shortage.

spirits are wonderfully silent." Then, why should we have any question in regard to who these spirits are and the work that they are doing? The text already quoted most strikingly discloses the fact that "every spirit that confesseth not Jesus is not of God." But, on the contrary, such a spirit "is the spirit of the antichrist."

The *Christian Work* further expresses its convictions and feelings in the words that follow:

"Then, again, as so many preachers and writers have pointed out, there is great danger of becoming unfitted for active participation in this life by becoming wrapped up in the quest of the dead. Again, we see no reason why we should not talk with the spirits if it is proven that they are our loved ones, but great care must be exercised that we do not become infatuated, obsessed with the mystery of it all. . . . It has been our experience that those who once become converts to spiritualism soon become so absorbed in it that they neglect real religion, and also become susceptible to fraud on the part of mediums. Once converted, one seems to lose the critical sense.

"As matters stand now the evidence for spiritualism seems stronger than before the war and there is no doubt that many of the experiences recently related must be treated with great seriousness and cannot be lightly brushed aside. The dead do seem to come back and they are very sensible men to whom they seem to have come. On the other hand, the evidence is

still so shadowy; the messages that have come are so unimportant—with a few exceptions; the séances are so lacking in that great and solemn dignity that one associates with death and resurrection, that we are all justified in waiting before accepting spiritualism as a religion. For our own part, we just simply cannot conceive of the great and beloved dead we have known exercising themselves with table rappings, and planchettes and the usual modes of séances."

But if we follow the light of the Bible, how can it be "proven" that the spirits talking through the medium "are our loved ones"? We are to judge a work by the fruit it bears; for the Master gives us this warning:

"Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them." Matthew 7: 15-20.

If we apply the rule of the Master to the case in hand, how can a religion or a work that causes us "to lose the critical sense" be from God? And, furthermore, what must be the source of a movement that causes its converts soon to "become so absorbed in it that they neglect real religion," and in addition to this, "also become susceptible to fraud on the part of mediums"? There is nothing of the spirit of fraud in the

religion of Jesus Christ. There is nothing in it of uncertainty. And are not religious teachers treading upon very dangerous ground when they are willing to concede to spiritualism that "it had better be left to the scientists for a time and made a matter of scientific research rather than of religious faith"?

Some of the greatest scientists of the age have already allowed themselves to be deceived by the appearances of spiritualism. Only through the clear teaching of God's Word may we know the source of the spirits that are pretending to come to us as our dead friends. When Jesus Christ was here in person, He said to Martha, the sister of Lazarus: "I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live; and whosoever liveth and believeth on Me shall never die. Believest thou this?" John 11: 25, 26.

Jesus Christ, and He alone, is the resurrection and the life; and only the individual who believes in Jesus "shall never die."

But the believer in Jesus passes into the tomb, the same as the unbeliever; yet, as the Master expressed it in this same eleventh chapter of John, this death which we now die is considered by Him as only a sleep, from which we shall be raised at the resurrection time. That sleep is a period of absolute unconsciousness, and there is no power aside from Jesus that can bring the individual back from the grave.

The light shining from the sacred page makes clear beyond a question, that the spirits called forth by the medium, and purporting to be our dead friends, are from another source altogether; but of this we shall have more to say in later issues.

## Under the Yoke

(Continued from page 2)

is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Galatians 5: 1-4.

Let us now proceed carefully and quietly; for right here many professed Christians make shipwreck of their faith. Because of part knowledge, they draw conclusions contrary to the whole tenor of the gospel.

### PRINCIPLES AND EXPEDIENTS

First, "If ye be circumcised, Christ shall profit you nothing."

The general council held in Jerusalem, and recorded in Acts 15 was instructed in this matter by the testimony of Peter. He rehearsed the experience he had had at the home of Cornelius, a Roman centurion, where God was shown as accepting men in Jesus Christ and giving them the Holy Spirit, while they were still uncircumcised. Therefore the conclusion was, that circumcision is not essential to salvation.

On that occasion in Jerusalem, Titus, a Greek, was present, having been invited to accompany Paul. "But not even Titus who was with me, being a Greek, was compelled to be circumcised: and that because of the false brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." Galatians 2: 3, 4.

Yet immediately at the conclusion of this general meeting, Paul returned to his gentile churches; and, arriving in Derbe and Lystra, he found "a certain disciple" "named Timothy, the son of a Jewess that believed; but his father was a Greek. . . . Him would Paul have to go forth with him; and he took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek." Acts 16: 1, 3.

"Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." Ye are "a debtor to do the whole law." "Ye are fallen from grace."

Was this the case with Timothy?—Certainly not. Then what is the explana-

tion?—Timothy was circumcised as an expedient only—not in order that he might thereby be saved. The Jewish people would not listen to an uncircumcised expositor of Scripture. Therefore, if Timothy wished ever to become a missionary to his mother's race of people, he must needs be circumcised.

But "in Christ Jesus neither circumcision availeth anything [as a means of salvation], nor uncircumcision; but faith working through love." Galatians 5: 6.

A knowledge of how circumcision was first introduced among God's people, and what was its original design, will help us to reach a perfect understanding of this matter. The truth is found in Paul's letter to the Romans, chapter 4: "What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the Scripture? And Abraham believed God, and it [his belief] was reckoned unto him for righteousness. . . . How then was it reckoned? when he was in circumcision, or in *uncircumcision*? Not in circumcision, but in *uncircumcision*: and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision." Verses 1-3, 10, 11.

### AN ANTICHRISTIAN SEAL OF FAITH

Verily, then, it was merely a sign, a seal, indicating that his faith, exercised in God *before* he was circumcised, had been counted for righteousness.

Never, then, was circumcision intended of God as a means or a basis of saving men, but simply as a sign of what had *already been done*. To claim that "except ye be circumcised after the manner of Moses, ye cannot be saved," was to rely on that work as a means of salvation. And to rely on one work as a means, is to reject Jesus Christ as the only Saviour, and at once to transfer our trust to that work; and if in that work, then altogether to works of self.

Strange, is it not, what a little thing, apparently, will turn one entirely aside

from implicit trust in Christ alone as the Saviour of men!

Also one work required exacts another, and another, until the candidate for heaven is crushed under "a yoke of bondage," "which neither our fathers nor we were able to bear."

This, added to the natural bondage of sin, is the yoke referred to in the Scriptures, and not any law or requirement ever attached to God's plan of salvation, since the dawn of creation.

## A More Excellent Name

(Continued from page 7)

shall raise him at the last day. John 6: 39.

7. But the atonement of Christ deprives Christ of nothing that He possessed before. God said of Him anciently, "Thy throne, O God, is forever and ever." And when Christ once voluntarily left the throne, and took the place of man, and died as a servant, there awaited immediately after, God's high exaltation, a place again upon the throne, and a name above every name. He who had a more excellent name than angels, is now discovered to have a name more excellent than any other name. And of Him whom God said, "Let all the angels of God worship Him," we find now God's will expressed, that at the name of Jesus every knee should bow, and every tongue confess His lordship, to the glory of God the Father. Philippians 2: 5-11.

All these things rest in the fact that Christ is the Son of God. And this expression, "Son of God," as applied to Him, is not used in an accommodated sense. He is not the Son by adoption; He is not the Son by creation; He is the only-begotten of the Father.

### AN UNFAILING CHRIST

And being the only one who in this special sense is God's Son, He is in this special sense God's heir, possessing every attribute that God possesses. Thus it is that by inheritance He receives the more excellent name than the angels. And since He has achieved our redemption, we are told that God has given Him a

name greater than or above every other name, that at that name every knee shall bow.

Says Dr. Guthrie: "I have found it an interesting thing to stand on the edge of a noble rolling river, and to think that although it has been flowing on for six thousand years, watering the fields, and slaking the thirst of a hundred generations, it shows no sign of waste or want. And when I have watched the rise of the sun as he has shot above the crest of the mountain, or, in a sky draped with golden curtains, sprung up from its ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and planted the flowers of so many summers, and ripened the harvest of so many autumns, and yet shines as brilliantly as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries upon centuries of boundless profusion."

Yet what are these but images of the fullness that is in Christ! Let that thought feed your hopes, and cheer your hearts, and brighten your faith, and send you on your way happy and rejoicing; for when judgment flames have licked up that flowing stream, and the light of that glorious sun is quenched in darkness, or veiled in the smoke of a burning world, the fullness of Christ shall flow on throughout eternity, in the bliss of the redeemed.

And Christ is this because He is the special representative of God. His is of the same nature and character and power with God. But while He is filled with all this "fullness of the Godhead bodily" (Colossians 2:9), it was all given Him of God, for "it pleased the Father that in Him should all fullness dwell" (Colossians 1:19).

The same immortal fountain of life-giving energy resides in Him that exists in God. "As the Father hath life in Himself; so hath He given to the Son to have life in Himself, . . . because He is the Son of man." And in the verse preceding this, with its marvelous statement regarding the relation between Father and Son, Christ calls Himself the Son of God, declaring that the voice of the Son of God will give life to the dead. John 5:25-27.

Of this fullness that the believer receives, the Word says, "Of His fullness have all we received, and grace for grace." John 1:16. And no matter how much of this fullness humanity may have received in the past, that store of blessing is still as full as at the first. "Giving doth not impoverish" God. He has still wisdom to guide, compassion to pity, strength to supply all our needs.

We know a little of Christ our Saviour, but very little do we comprehend of the unmeasured fullness that is in Him. Like the Indians when America was discovered, we are not aware of the amazing value of the treasure in our possession.

THE essence of religion is a belief in personal responsibility to a loving God-Father and an interested and assisting Saviour, and a practical watchfulness in regard to the signs of the times.

J. W. H.

If we dislike saintly associates here below, we will never enjoy them above.

# AFTER MANY DAYS

## PART I

### THE SHADOW FALLS

*An English Story of the War at Home and Abroad*

BY

ARTHUR S. MAXWELL

**F**EVERISHLY Mrs. Lawrence tore open the familiar envelope, and read with eager eyes its cherished contents.

"Oh, baby dear, come!" she cried excitedly to her little five-year-old Ada. "Come quickly and listen!"

"What is it, mamma? Is my daddy coming home?"

"Yes, yes! In three weeks' time; and he's going to stay a whole long month. Isn't it lovely!"

Ada thought it *was* lovely; and, springing to her mother's lap, she made her read the good news over and over again.

That letter was like a tonic to young Mrs. Lawrence. The long, weary, anxious months since Harry had been called to the colors had tried her strength severely, and the hard struggle to keep the little home together on the small army allowance had pulled her down considerably in health. Many times she had been tempted to let the house go, sell the furniture, and go into lodgings, as many others in like circumstances had done; but no, she knew it would be a source of grief to Harry, and so she had held on through it all.

Now he was coming home again! What joy! She felt herself a new woman already. Of course, it was only for a month; but after the long waiting time, a month seemed like a year. How glad she was she had kept the home together! And how glad Harry would be, too!

"How long, zackly, do you think it will be?" asked Ada. "Three weeks is such a long time!"

"Yes, it does seem long," said mother; "but it will soon go, as there's so much to do before he comes. We must have everything spick and span when daddy comes home, mustn't we? But let me see. This letter was written on January 27. He says, 'I hope to be home five weeks from to-day.' Yes, that leaves barely three more weeks, as his letter seems to have taken rather a long time to come. He should be here the first week in March. Now let's think about what we shall do to get ready for him."

"We must have a big s'prise; can't you think of one, mamma?"

"Oh, yes, we must have lots of surprises!"

"And nice things to eat?"

"Yes; we will save up as hard as we can till then, so as to have everything 'special.'"

"And what can I do, mamma?"

"Oh, many things! You can make the garden tidy, and pick up all the leaves



and dirty pieces of paper; then you can come and help me spring clean."

"I am getting so 'cited! I wish daddy would hurry up!" said Ada.

"So do I!" added mother.

For some time, the two sat in the big armchair, talking together over the things to be done in preparation for "dear daddy's" return, and picturing the happiness of having him in the home once more. All kinds of schemes were evolved for the happiness of the home-comer; but not a few had to be abandoned, owing to lack of funds. Yet even "castles in the air" give some satisfaction to their builders.

**T**HE days passed by. Mrs. Lawrence, with Ada's enthusiastic—if not very efficient—assistance, cleaned the house from top to bottom, made ready—as far as her purse would allow—"nice things to eat," brought to light her scanty stock of wedding-present silver and gave it a special shine, and completed a number of other minor preparations.

It was a dear little home, where love reigned supreme. The small suburban villa certainly was rather tiny, but fitted with modern conveniences, and one which almost any girl would covet for her first home. It was plainly but neatly furnished, many of the pieces having been made by Mr. Lawrence; all was very snug and comfortable. Here the family had lived in unbroken happiness for several years; and, as means allowed, the home had been gradually beautified as time went by.

Then came the war, and with it the call to service in a foreign land for the husband and father. For the first time, the happy pair were called to separate—a wrench of inexpressible anguish. Then followed the hard times on a meager allowance, and the long, patient suffering of both as they waited for the glad day of reunion.

And now a month's leave had been granted. What relief of worry! What eager anticipation!

The day was nearing, and all preparations were as complete as possible. Some things in the food line might be ready too soon; but, Mrs. Lawrence consoled herself, there was no knowing whether he might arrive a day or two earlier than he expected. She was a little surprised that there was no letter from him, but supposed that he wanted to surprise them both by coming in unexpectedly.

It was tea time on March 5, and both Mrs. Lawrence and Ada were almost too excited to eat. A knock at the front door brought them both scampering from the kitchen.

"Telegram!" said a boy in uniform. "Any answer?"

"No, no!" cried Mrs. Lawrence, grabbing the envelope from the boy, and running indoors. "It's only to say our dad's coming home."

She tore open the missive hastily and spread out the oblong sheet. Then the expression on her face suddenly changed. Turning pale as death, she put out her hand to steady herself against the wall. A moment later she collapsed in a heap on the floor.

She had read those four words of terrible import: "The War Office regrets . . ."

(To be continued)

## Making the World Safe for a Hierarchy

(Continued from page 10)

church," and "rejects the civil power in divine things, and says with the prophets and apostles: We must obey God rather than man."

Advocates of enforced Sunday rest seem unmindful of the fact that in the early experiences of our national life, the subject of Sunday laws received careful consideration, and that they were not sanctioned, because they would interfere with the right of individual self-determination in matters pertaining to the worship of God. Let those who doubt this, peruse the annals of early Congresses, as well as the utterances of public officials of the government in the first half of the nineteenth century.

### PURITANISM NOT AMERICANISM

The principles of civil and religious liberty are affected by Sunday laws. The Puritan idea of civil government—very much in keeping with the Roman idea—is not American by any means. Against Puritanism, as much as against the church and state practices of European papacy, our fathers proposed to guard themselves when they sat in council to form a government "of the people, by the people, and for the people," unfettered by social autocracy, religious intolerance, or political enslavement.

And now, when the present-day slogan is, "Make the world safe for democracy," is America, the author of political democracy, going to recede from its honored past record, and yield to the siren voice of apostate religion, and make democracy unsafe for the world by placing upon its national statute books Sunday enforcement laws? The America of yesterday, established upon the eternal principles of religious freedom, should, on account of those eternal principles, be the America of to-morrow and the next day, so long as the nation shall last. In fact, the future

of America is to be predicated upon its attitude toward the platform built by its founders. Keep the church and the state separate, and let all "render to Cæsar the things that are Cæsar's"—not, as others wish it might read, "render to Cæsar the things that are God's." So shall peace and justice come as compensation. And let all "render . . . to God the things that are God's," and thus bring the approval of the Lord of the Sabbath.

## The Words of Jesus

(Continued from page 4)

or is being fulfilled. Experience testifies that all who heed, receive what He has promised. His words have thrilled all ranks of men. The learned and the ignorant alike have been moved by them.

The words of Jesus are *authoritative*. Matthew said that "the people were astonished at His doctrine: for He taught them as one having authority." Matthew 7: 28, 29. Never before or since has the world seen a teacher of such equipoise, and such a master of every subject. He never seemed to be at a loss, or confused, or mistaken. He held the key to all knowledge, and was familiar with all mysteries.

To wrongdoers, His words were *denunciatory* words. He rarely railed against thieves, drunkards, and fallen women, but His indictment of the ostensibly religious was unhesitating and unqualified. They were "whited sepulchers," "liars," "vipers," and "murderers."

To good doers, the words of Jesus were *gracious* words. He who could and did smite with the strokes of a lash, could and did speak lovingly and blessedly. When He began to preach in the synagogue of Nazareth, He read from Isaiah's prophecy, and stated that the scripture was that day fulfilled in Him. (Luke 4: 16-21.) When He finished, the hearers "wondered at the words of grace" He had spoken, which, like the leaves of the tree of life, are "for the healing of the

nations" (Revelation 22: 2). Jesus must have possessed the gift of eloquence. (John 7: 46.) But back of the pleasing diction was a corresponding spirit.

The words of Jesus are *eternal*. There are some pungent sayings which are handed down from generation to generation. They are flash lights of history. But like languages which have gone, they too will go. Not so with the words of Jesus. They throb with eternal power. "Heaven and earth," said He, "shall pass away, but My words shall not pass away." Matthew 24: 35. When President Martin Van Buren was passing away, he was heard to say, "There is but one reliance." What is that but Jesus, the Truth? He and His words shall have no end.

Concerning these words of Jesus, two significant exhortations are given us. First, *Remember* them. (Acts 20: 35.) Second, Let them *dwell* in us richly. (Colossians 3: 16.) Jesus' words are able to make us "wise unto salvation." They are profitable for instruction. They give us inspiration, because they are inspired; and they aid us to aspire to be what Christ would have us be. Christ's words, as Fairbairn said, are "the sweetest, calmest, wisest words ever spoken by man to men."

"His words have such a melting flow,  
And speak of truth so sweetly well,  
They drop like heaven's serenest snow,  
And all is brightness where they fell."

## At the End of the Trail

(Continued from page 1)

grace. Our efforts, our thoughts, our labors, our progress, have all been along material lines, of the earth, earthy. There has been too little spirituality in our activities. Our bodies have grown while our souls have shrunk. Now, as the clouds darken around us, as a nation and as individuals, our physical sight grows dim and our spiritual vision increases. 'God help us,' is our plea. In prayer alone exists hope. The people of America must go down on their knees

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and ask for divine aid. In all our churches, of all sects and all denominations, there should be humble, united confession of error, and earnest, honest prayer to the Creator for mercy and help."

In the words of Bishop Adna Wright Leonard: "What this old world needs most is a fresh realization of the fact that Jesus Christ is the divine Saviour from sin."

This is the day of opportunity for the Christian to carry out the commission, "Go ye into all the world, and preach the gospel to every creature." Looking forward to this time, Jesus said, "This gospel of the kingdom shall be preached in all the world."

While this is the day of the enemy's power—for Satan will work "with all . . . signs and lying wonders," "having great wrath, because he knoweth that he hath but a short time"—it is also the day of God's power.

While a spirit is coming from beneath and taking possession of them who turn to pleasure, to greed, to lust, as their god, an outpouring from heaven is to come down and take possession of them who are willing to surrender their lives to God. The psalmist said, "Thy people shall be willing in the day of Thy power." A people willing to receive, willing to give the gospel to others at a time when society is torn by every conflicting emotion, are to prepare the highway for the King at His second coming.

### Ancient Babylon

BABYLON was the capital of earth's mightiest empire. It dates back from the days of Nimrod, the world's first king. It was the proudest and greatest city of all history.

More than a thousand years after the days of Nimrod, Nebuchadnezzar employed two million men in its completion. Then the treasures of a world were gathered within its walls, the spoils of all kingdoms enriched its palaces, while captives from all lands bowed behind its hundred gates.

The historian pictures its walls as rising three hundred and fifty feet above the sod. The hanging gardens, built for its Median queen, reached an equal height, while the Tower of Belus lifted its gilded temple nearly six hundred feet above the waters of Shinar's mighty river. Its streets paved with polished stones, its royal palaces of splendor, its defiant walls inclosing a space fifteen miles square, together with its location and prestige among the nations, gave to it a magnitude and grandeur that have not been given to any other capital city in the history of men.

No wonder that its proud builder, as he gazed from some lofty minaret over its sun-gilded towers, exclaimed, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" It was so; and when the sun went down, two hundred and fifty watch-towers cast their shadows over an empire city at once the admiration, the envy, and the terror of a world.

But the glory of that picture has long since departed. Only the buried and broken ruins of an empire tell where it once stood. Strange that a total eclipse

should thus cloud its magnificence! Strange that a destiny so inglorious should thus overtake the proudest monument of human skill! But stranger still that a Hebrew prophet should have written its doom in words penned over two thousand five hundred years ago: "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah." Its glory has disappeared; and though Alexander set ten thousand men to restore it, no restoration has ever come.

One object alone remains—the broken and decaying "Tower of Tongues." Sentinel-like, it still rises from the plains of Shinar, earth's oldest monument. But strangest of all romances, it is a monument of human ambition and human folly, and daily witnesses to the divine accuracy of Bible prophecy.

ROBERT HARE.

### Power of the Blood

JESUS came to this world delegated with full power to pay the debt of man's transgression. He told the Pharisees, that He had power to lay down His life, and power to take it up again.

God so loved the world that He finally consented that His Son should come to this dark world and die to provide a way for us to be reconciled with Him and His law.

The price has been paid. All the riches of heaven were poured out in this one gift. No wonder that we sing, "There is wonderful power in the blood"! The amazing thing is that so many will hesitate to come and accept this marvelous gift of love. It is ours for the asking. How can we despise it? All heaven rejoices when men pay their debt of sin with the blood of Christ. And how glad our elder Brother feels! Isaiah says, "He shall see of the travail of His soul, and shall be satisfied." Isaiah 53:11. It is enough for Him to know that His sacrifice was not in vain.

WILLIAM H. ADDIS.

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## Signs of the Times

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JAMES COCHRAN, Circulation Manager.

### Annual Meeting of the Pacific Press Publishing Assn.

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on the 26th day of January, A. D. 1920, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, *President.*

H. G. CHILDS, *Secretary.*

See notice of special meeting.

### Special Notice

WHILE the regular annual meeting of the Pacific Press Publishing Association will be called according to the date given in the foregoing legal notice, yet on account of the general meetings to be held in Mountain View in connection with the Bookmen's Convention, February 8-10, and the Pacific Union Conference session, Glendale, Cal., February 13-22, at which time a large number of our members will be present, the regular annual meeting will be adjourned, no objections being offered, to Wednesday, February 11, 1920, at ten A. M. At that time, all the business that is usually transacted at the regular annual meeting will be presented for consideration.

We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend the meeting on February 11.

By order of the directors.

C. H. JONES, *President.*

H. G. CHILDS, *Secretary.*

## Carousals and Their Harvest

THERE is nothing in the wildest and most superstitious time of the Middle Ages that would outrival the Bacchanal carousals that have been manifesting themselves in recent years in many of our large cities on New Year's Eve. Some of the most disgusting of the old pagan festivals seem to be revived in these orgies. There is indecent dancing, riotous feasting and drinking, and voluptuous vices and pleasures in general; and these are plunged into with an abandon that would indicate that many of the participants were lost to every sense of respectable responsibility, and to any thought of a reckoning hereafter.

The records of history show that the invariable rule is, when cities or nations have given themselves to the pleasures of folly in this way, they have gone down. God's Word warns us against this riot of lust and wild, barbaric sensuality, such as was manifested in the days of Noah and of Lot. The sacred volume foretells that they must be reckoned among the other sure precursors of the eternal doom of wickedness.

But if these warnings from the Word of God fail to affect us, we should at least be warned by the philosophy of history. Unrestrained vices deceive us, dragging in their train indescribable heartaches, disappointment, and misery, where we had looked only for joy and pleasure. But above all, we must reckon with the never failing truth that when men and women abandon themselves to the wickedness of vice, sensuality, and folly, they are inviting for themselves a well merited judgment of God.

## Not Harassed by Despair or Perplexity

IN at least one of the states of this Union, citizens are asked to enroll themselves in the "civilian reserve" for the purpose of being ready at the call of the governor to assist in maintaining law and order in case of rioting. And whether or not this plan is being worked out in other states, the situation is sufficiently serious to call forth the most earnest and careful consideration as to what should be done.

I have taken pains to converse at random with many strangers that I have met, and I have yet to find the first individual who is not in perplexity and bewilderment concerning the immediate future outlook.

Men who throw away the Bible may be thus bewildered and perplexed; but why should a person who reads the inspired volume have any uncertainty in regard to the meaning of the events of to-day? The Master personally taught, when He was here, some nineteen hundred years ago, that:

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

Analyze closely this language of the divine Teacher. The text looks forward to a time when "the Son of man" shall be seen "coming in a cloud with power and great glory." Preceding that glorious day, the conditions in the world will be such as to cause men's hearts to faint for fear and for the expectation of the things that are coming upon the world. Is not



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What promises to be a potent factor in politics is the American Legion, which recently elected Lieutenant Colonel Franklin D'Olier, a yarn merchant of Philadelphia, as their first national commander. Veterans of the great war have already prominently manifested in various parts of the country their reverence and respect for the American Constitution and flag and the preservation of law and order.



that the universal condition to-day? Was there ever a time like it in all the history of the world?

This prophecy of the Saviour is only one of the prophecies found in the inspired Book, that points to this as the time when the return of the Lord in the clouds of heaven should be expected.

Do you know the Jesus who is coming? Is He your personal Saviour? Has He saved you from your personal sins? Are you rejoicing in His present salvation? He saves us from sin now, He lifts us above all fear and perplexity, and prepares us to stand in His presence with exceeding joy. It is not surprising that the apostle, in another scripture, should speak of this as "the blessed hope."

You may have this "blessed hope" so to thrill your soul that no dark clouds of perplexity or despair may arise to distress you. It should be made the one business of our lives to get ready for the supreme moment of Jesus' coming; for the glorious day is hastening on with irresistible certainty and tremendous rapidity.

## Another Inquisition

THE blue laws of the eighteenth century were again invoked on November 30, 1919, when 233 shopkeepers and druggists, and 121 "non-essential" workers were arrested in Baltimore, Maryland, for the sale of drugs, candy, soda water, gasolene, and groceries, including among the "non-essentials" two men who were guilty of the terrible crime of cleaning their automobiles on Sunday!

Bigoted religionists and clergymen in such a manner expect to fill their pews. Even though they have preached sermons on everything but the gospel of Jesus Christ and His love; and have brought jazz and minstrel shows into the houses of prayer, they have failed to successfully compete with the movie, the lure of the open fields, or the satisfaction of common wants, so they now intend to truss the wandering sheep, and bring them by force.

A man's heart cannot be changed by limiting him to the four walls of his home or the church on Sunday. Such legislation will only produce violent reaction and anarchy in the end.

May God have pity on clergymen and their helpers who try to force men and women to worship God according to their own cramped and narrow ideas of religious liberty, and deliver the cities of the nation from a second inquisition!

If professed ministers of the gospel by loving word and example cannot instill the principles of Christianity and morality into the communities under their charge, then let them get down on their knees and remain there until the power and conviction of the Holy Spirit changes their own and their peoples' hearts.

The religion of our Saviour is love. Force is a prime article in the creed of Satan; and an acknowledgment on the part of them who use it of their own weakness, and the senility of their religious experience.

## Menacing the Church

THE breaking down of moral restraints has been one of the many evil heritages of war. Bigamy, polygamy, and divorce are increasing on every hand.

As the Bishop of Hereford recently stated:

"Everything points to the near approach of a general, deliberate, and sustained attack on the Christian conception of marriage. The war has lowered the prestige of marriage in the thought of many people, and visibly endangered its character. This has been accomplished partly by endowing women and girls with unprecedented independence, and forcing them into a public prominence for which nothing in their previous careers has prepared them; most of all, by shaking the whole fabric of civilized society and bringing into open question the accepted principle of social order, discrediting churches, breaking down authority, and forcing under ruthless criticism the most intimate and fundamental assumptions of human conduct."

These conditions but give point to the statement of the inspired apostle who said: "But know this, that in the last days grievous times shall come. For men shall be lovers of self."