

Signs of the Times

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Underwood

On a wild and lonely stretch of the Danish coast, the unwearied waves are pounding to pieces the German U-boat 20, which is the submarine that sank the Lusitania. This "sub" was washed ashore here during a great storm.

ANARCHY'S HOUR (The World's Barometer Set at Storm)

By HORACE G. FRANKS



OUT of the thick murk of mystery that enshrouds world politics to-day, one thing at least is plain; namely, that this is anarchy's hour. From east to west, from north to south, in republic and monarchy, in social life and political life, revolution seems to be enthroned, and ruling with anarchy's gory sway. Truly the world has assumed a strange attitude, one which has caused David Jayne Hill, one of the world's foremost authorities on international law, to outline the situation in these striking phrases:

"There exists at this time, more than at any other since the revolutionary movements of the eighteenth century, a widespread upheaval of the established order, accompanied by very radical demands for social change. Unlike that earlier revolutionary movement, which was actuated by a general desire to substitute the rule of law for a régime of arbitrary power, the present movement tends to ignore, and even to challenge, a system of social order based on the fundamental principles of justice."

What is this challenge to "the fundamental principles of justice"? Lawyer Hill surely answers this query when he says, "We are confronted with a world-community which at present possesses no generally accepted and enforceable world-law." Translating these words into everyday language, we are living on the verge of anarchy; for where there is no law, there must be anarchy. Truly the nations of the world are

fast becoming entangled in the web of "arbitrary power"; and arbitrary power knows no law, either of mercy or of justice. And when anarchy sits on the throne, we must expect to see misery and turmoil expand until they cover the earth as the waters cover the sea.

Indeed, that is what anarchy is fast bringing about. Said a writer in the January issue of the *Fortnightly Review*, under the title of "World-Revolution":

"The phenomenon of the moment is the prevailing belief of the world that it is on the eve, if not in the midst, of a 'revolutionary' epoch. . . . It is no wonder that the world has become obsessed with the belief that a universal industrial cataclysm is impending. We hear one day of an impending 'universal strike' in Denmark, or Sweden, and then, almost before we are assured that it had been staved off, the same madness seems to have seized the Argentine. Then it crops up in Spain or in Switzerland, or breaks out in Australia, and so on."

This universal bolshevism, with its creed of murder and its gospel of destruction, should be a very antiquated anachronism in this twentieth century of civilization. It is not our business to rail at misguided enthusiasts; but never before has the world seen such a blind anarchist as he who has entered the temple of Russia, and, to bring about his reformation, seized the pillars of society, government, and finance, and given them a pull which has brought down the edifice to utter ruin. Like

another monster of death gendered by sin in the womb of selfish pride, bolshevism has burst forth first to appall the world, secondly to stun it, and thirdly to engulf it. Yet there are some who see in this blind Samson a veritable savior, despite the fact that up to the present, no honest man can place on paper one single act of reconstruction or construction to counterbalance the terrible reign of destruction guided by those who sit upon its gory throne.

ANARCHY KNOWS NO BOUNDARY LINES

Nor, as we have already seen, is this anarchistic condition confined to the home of Lenine and Trotsky; neither is it limited to the realm of politics. "Direct action," which is undoubtedly the germinal seed of anarchy, is seen on every hand and in every sphere of life. "Possession is nine points in the law," runs the old proverb; and very few happenings of modern life contradict its truthfulness. Take politics, for instance. Even the salutary lesson given to Germany, manifested in the drastic terms of the peace treaty, has not filled the world with the spirit of fear, nor imbued it with a firm conviction against "direct action" in either national or international affairs. Gabriele d'Annunzio's *coup d'état* against Fiume, when he seized the city in a truly piratical way, is still fresh in the minds of our readers; and the aviator-poet-patriot is still holding by the sword that which he captured by the sword.

Another example of astonishing boldness in international affairs is to be seen in the extraordinary ultimatum which Roumania delivered to Hungary a few months back, a document which was declared by one to be "nearly unique in the history of what it is still customary to describe as 'civilized warfare.'" After entering and occupying Budapest, the Roumanians demanded in effect a ransom, declaring that the price of their evacuation was to be the "delivery in kind of one third of Hungary's capital wealth in machinery, live stock, railway material, and river barges." Surely it is remarkable that only a few months after such an object lesson as the European war, one nation could march its army into the capital of a neighboring nation, and then walk out again at its leisure, bearing in its arms a large portion of the industrial wealth of its "opponents," and driving before its "victorious" army the flocks of its neighbor farmers! It seems to be an echo of the prehistoric raid, a harking back to the methods of the Vandals. Such modern brigandage proves that in the world of politics, the laws of justice and liberty have been rewritten in terms of injustice and slavery, so that anarchy, revolution, and riot run rampant round a reeling world.

EVOLUTION IS SCIENTIFIC ANARCHY

In the scientific world also, anarchy has been at work; for certain men have so twisted the laws of nature—of God—that evolution and kindred beliefs are brought forward in very contradiction to the laws of science, logic, and Scripture. The higher critic, moreover, in his blind antagonism, is so "scientific" that he banishes miracles and faith from his theological creed, and adopts a belief which

necessitates greater faith and a stronger belief in miracles than does that of the true Christian. Darwinism, Haeckelism, and higher criticism are all children of "anarchists" of science.

In the spiritual realm, the law of God has been cast into the mire of man's pride and sinfulness, a condition most truly evidenced by the fact that the heart of the great moral law of the Ten Commandments has been torn from it, so that the world to-day worships at the sun's shrine on Sunday rather than at Jehovah's altar on the seventh-day Sabbath,—the day He ordained, sanctified, and commanded.

Finally, in the world of morals, the laws of God, nature, science, justice, love,

and decency are so frequently violated that their very violation has almost become the rule by which to judge morality.

If we could but for a brief moment cease to be deluded by high-sounding words, face hard facts, and not live in an atmosphere of unreal security, we should speedily see, as Mr. Harold Wyatt asserts in the February *Contemporary Review*, that "democracy is in deadly peril. It is menaced with utter subdence and complete overthrow." And this is the graphic reason he gives for his belief: "Throughout the enormous realm in Europe and in Asia now dominated by the ruthless fiends who serve the Russian despots, a tyranny has been established at once more savage, more penetrative, and more all-embracing, than any previously known among men. And wherever bolshevism triumphs in future, wherever anarchy usurps the place of order, there the like sequel will inevitably ensue. This is the unending lesson of history, repeated from century to century, and yet ignored."

A WORLD IN DELIRIUM

The social conditions around us proclaim that this is anarchy's hour,—anarchy in politics, science, religion, industry, and morals. The whole world has seemingly been infected with the germ of lawlessness, inoculated with the virus of revolution; and in the midst of these things, the worried, harassed inhabitants are asking, How much longer will—or can—this anarchy, this universal bolshevism, last? Mr. Horatio Bottomley, the editor of *John Bull*, found himself confronted with the same problem; for, writing in the London *Sunday Chronicle* on "Danger Ahead!" he says: "Again therefore I ask, What is the real danger ahead?" This is his reply, important because he prints it in italics for emphasis: "This is the real danger: *Infection by the revolution germ which, like the modern epidemic of influenza, has its origin in Russia, and is already spreading east and west.*"

THE GREAT SURGEON

Mr. Bottomley then asks the pointed question, "Where is the great surgeon who will cut away the canker at its source?"

Before replying to this query, it might be well to ask ourselves one more question: What is the *real* source of this "canker"? Trace back the idea of revolution to its beginning, and you will find that it was not born, but only revived, in Russia. The revolution germ—the virus of anarchy, the ambition of self-rule and selfishness—finds a resting place in human nature itself, for it has become a part of the unbridled conduct of man. From the days of Eden down to these days of chaos, the love of revolt against law has been paramount in the minds of men. The germ was born of Satan when he brought about the fall of man, and Father Time has been the germ-carrier ever since.

Many attempts have been made to provide humanity with antitoxins, and a large number of these man-made antitoxins have been injected into the quiver-

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Persecution---Why?

By

Milton C. Wilcox

IT is not always the evil mind that actuates the persecutor. Sometimes the persecutor is a most conscientious person. Jesus, speaking to His disciples, declared that there would come a time when "whosoever killeth you shall think that he offereth service unto God." John 16:2. But behind all intolerance and persecution, there is wrong principle. This is revealed in the words of our Lord following the above quotation: "And these things will they do, because they have not known the Father, nor Me." John 16:3.

The persecutor does not know or understand the disposition of God toward man. God loves even the sinner, and would win him from his sins. "Look unto Me," He says, "and be ye saved, all the ends of the earth." Isaiah 45:22. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die?"

The just God permits the soul to accept or reject His message, nor does He punish here if men reject His Word and their duty. Listen to the Master: "If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. And the next sentence declares that His own Word will judge the sinner, not here and now, but "in the last day."

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THERE has ever been a looking forward by man to a change in his nature at death. As to what this change is, the Bible is very definite in its statements, although popular opinion seems not always to agree with it. Such a disagreement arises, no doubt, in a misunderstanding of the plain teachings of the Scriptures.

The following doggerel verse, than which there is no better statement of the commonly accepted doctrine of immortality at death, is said to have appeared on a tombstone, in the early history of the state of Kansas. Even if crude, it expresses much.

"Under this sod, and under these trees,
Lyeth the body of Solomon Pease.
Pease is not here—only his pod.
He shelled out his soul, and went up to God."

The assumption that man enters heaven at death, we cannot find in the teaching of Moses, nor can it be found in other Old Testament writings. The Saviour taught no such doctrine; and search the New Testament epistles as diligently as we may choose, our quest will be in vain. The Word of God does not teach that man receives immortality at death. It does teach that man, both sinner and saint, dies, and remains dead until a future resurrection, when he shall receive his reward "according as his work shall be."

THE POPULAR DOCTRINE BORN IN EDEN

According to the record, God warned the family in Eden concerning the forbidden tree, "In the day that thou eatest thereof thou shalt surely die." Genesis 2:17. But Satan, tempting the mother of the race, insinuatingly replied to her objections, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Genesis 3:4, 5.

The eyes of the holy pair were opened—opened to sin, sorrow, pain, and death; and from that day to this, the human race has suffered under a terrible curse, resulting from that first lie of the devil to mankind, "Ye shall not surely die."

Thus it was in a falsehood told in the Garden of Eden, that the modern doctrine of immortality of the soul had its birth. Since that time, the peoples that knew not the only true God, have taught a future life at death. To-day it is the root-doctrine of the greatest deception of the age—spiritualism.

All men have sinned, and come short of the divine requirements. Man has rebelled against all authority, and put the

When Are We Made Immortal?

Is the Prize Bestowed at Death, or Does It Come Later?

BY CHESTER E. KELLOGG

Son of God to open shame. Resulting from this disobedience, as from Adam's transgression, death comes to every man.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

The very "wages of sin is death," and there is no escape. "It is appointed unto men once to die, and after this the Judgment." Romans 6:23; Hebrews 9:27.

God is love, and does not take pleasure in the death even of the wicked, but is long-suffering toward sinners, not willing that we should perish in our sins. The curse of death pronounced upon the family of Adam, Jehovah made a blessing, for man's sake.

"Cursed is the ground for thy sake; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." Genesis 3:17-19.

It was therefore a blessing to man to be laid away from a life of trouble and despair, until God should see fit, at an appointed time, to call him forth to answer for the deeds during his lifetime.

DEATH DEFINED

The Bible is its own interpreter, no scripture being of private interpretation; so it is to the Scriptures that we refer in studying that condition of man known as his death.

Turning to the Psalms, we read, "Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Psalm 13:3. Death is here termed a sleep.

The Gospel writer Matthew, when, by divine inspiration, he wrote of events accompanying the Saviour's death and resurrection, said: "The earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Matthew 27:51-53.

The patriarch David, after a natural life, in which he "had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption." Peter, in his sermon on the Day of Pentecost, stated concerning David's condition, "He is both dead and buried, and his sepulchre is with us unto this day." Acts 13:36; 2:29.

In the books of Kings, the expression, "slept with his fathers," is used more than a score of times in expressing the fact of a king's death. The Saviour Himself called death a sleep. (John 11:11-14.) No stronger testimony can be offered concerning the fact that "death is but a sleep, a moment of silence and darkness."

That man assumes, in a measure, to be what he most desires to be, is a fact that largely influences the popular doctrine of immortality of the soul. Mankind abhor the thought of death, and so with the smallest excuse for a doctrine, assume that men do not die, but that, at that time known as death, they are promoted to a higher plane of being—"not so gloomy a future," they say. Thus man claims immortality.

But this, as shown in the foregoing paragraphs, is based upon Satan's first lie to man. The Scriptures teach, in opposition to such a doctrine, that God only has immortality. (1 Timothy 6:15, 16.)

This word "immortality" carries the idea of not being subject to death; undying or everlasting. Hence God is "from everlasting to everlasting" (Psalm 90:2), and He is the only one who possesses this quality of being. It is therefore His to bestow as He will.

According to the testimony of the Saviour, the people of God in His time sought for eternal life—it was the coveted prize, the goal. Said He, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39.

Paul stated that God "will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Romans 2:6, 7.

From this scripture and its context, it is quite evident that men do not have immortality abiding in them, but that they are searching for it as for hidden treasure. Men rightly balanced do not search for that which they already have. Eternal life is the grand prize held before the human race as a powerful incentive to a godly life. The only means by which we may obtain this gift of God is to have in our own lives the Son of God, to whom the Father has given eternal life; for "he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. Therefore to be without faith in Christ, is to be without life.

WHEN DO WE GET IMMORTALITY?

We understand, then, by the word of the Lord, that man dies, returns to the earth from which he was taken, and sleeps "the sleep of the dead"; that he is not, by nature, immortal, but that eternal life is a gift to him from God. When, then, is the offer of this gift to be realized, if not at death?

We read in one of the preceding scriptures, that "by patient continuance in well-doing," under certain other conditions, we should be the recipients of eternal life. Now, there is an appointed time at which every man shall receive his reward "according as his work shall be."

Said Paul in his oration before the men of Athens: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent: because He hath appointed a day, in the which He will judge the world in righteousness by that man [Christ] whom He hath ordained." Acts 17: 30, 31.

There is, then, a time when the whole world will be judged by the man Jesus Christ, "who shall judge the quick [living] and the dead at His appearing and His kingdom." 2 Timothy 4: 1.

Bearing in mind this fact of a judgment, let us refer to Revelation 22: 11, 12: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be."

Note, reader, that the inference in verse 11 is, that there is a time when all

men's destinies are decided by the Son of God sitting in judgment. From this decision there is no appeal. Immediately after this judgment scene is finished, the Son of God comes to bestow the reward upon the faithful. And what is the reward? "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Romans 2: 6, 7. Paul expected a crown of life which the righteous Judge would give him "at that day."

TEACHING FALLACY

Those who teach that man is by nature immortal, are, according to the testimony of God's Word, teaching a fallacy. How can a prize of eternal life be awarded before the judgment convenes which is to award that prize?

As a fitting summary of this study, let us consider Paul's explanation to the Corinthians: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the

twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . But thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Corinthians 15: 51-55, 57.

There is in the Word of God, therefore, but one path to immortality, or eternal life—faith in a soon-coming Saviour, and in His power to raise the dead.

And can the doctrine of immortality only in Christ and a resurrection from the dead at His return be called a gloomy doctrine? In a knowledge of so glorious a truth, should a man fear to die?

The CLAIMS of JESUS

By

WILLIAM P.
PEARCE

"He worked miracles, but there is not one but has its counterpart. Did He feed the multitude? So were the Israelites fed for forty years."

no claim to authorship, to oratory, to science, to statesmanship, to art. In Julius Cæsar, we have orator, historian, warrior, and statesman; in Michelangelo, architect, sculptor, and painter. But never once did Jesus claim such a combination of gifts. He worked miracles, but there is not one but has its counterpart. Did He feed the multitude? So were the Israelites fed for forty years. Did He cleanse lepers? So was a Syrian general cleansed of leprosy by the prophet Elisha. Did He raise the dead? So was a widow's son raised from death by Elijah. Was He translated after death? So was Elijah before death. Jesus came not to

work miracles, but to establish truth; not to glorify the material, but the spiritual.

Jesus, however, made claims—claims bigger than any other man made; claims which, when carefully considered, stagger one's imagination. His moral daring outwits the keenest faculties; and the interrogation points that we erect, dwindle and melt as we investigate the proportions of His character, the preëminence of His personality, and the dignity of His conduct. The verdict of the ages is, that He "made good" where every other religious leader failed.

More than a half dozen simple but extraordinary claims are made by Him in the Gospel of John. Each is founded on the same declaration: "I am." Claim one is *anteriority*: "Before Abraham was, I am." John 8: 58. Abraham lived nearly two thousand years before Christ was born; yet Christ declared that His existence antedated the patriarch. Only truths "as great as the being of God," as Phillips Brooks said, "can seize and hold the conscience."

Claim two was that He was the *world's light*: "I am the light of the world" (John 8: 12)—not a lamplight in a room, nor a lighthouse light on a coast, nor a starlight in the blackness of a moonless night, but a sunlight touching the circle of the round world.

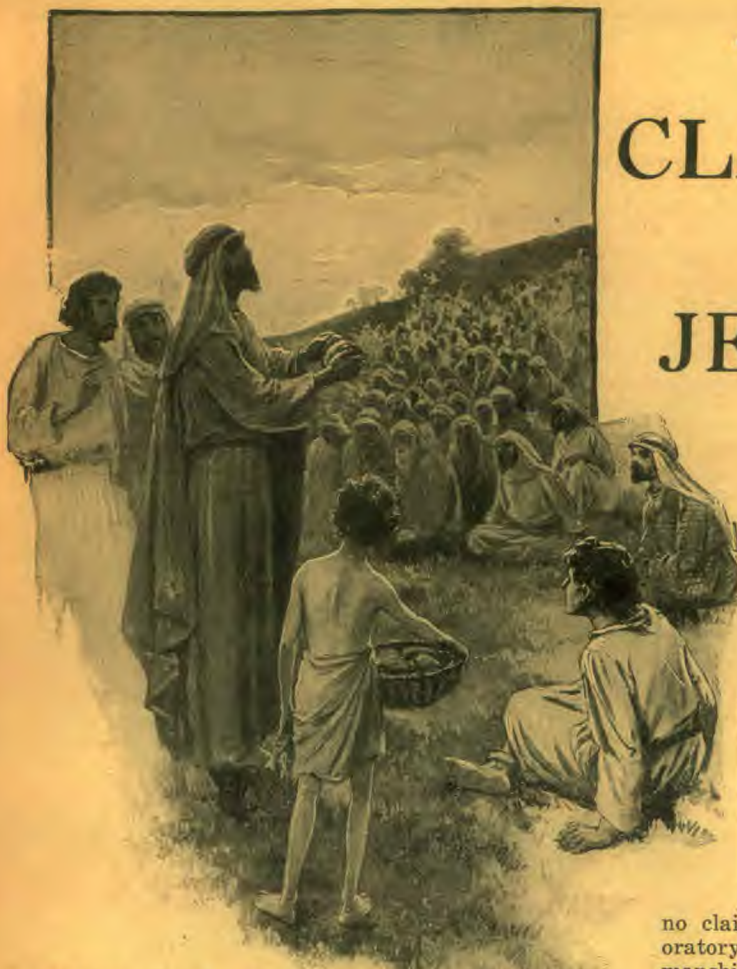
A sunbeam is only a shaft of light, single and white. Yet that beam includes all those colors named violet, indigo, blue, green, yellow, orange, and red. "Untwisting the white ray," as some one has said, "the rose absorbs the red, the buttercup the yellow, the foliage of trees the green, while the forget-me-not appropriates to itself the tints of blue." Jesus is God's "shaft of light"—the universal Homo in whom are the colors of the races, all the treasures of mind and heart that give to each race its special excellence. He was the *gentile's light* (Luke 2: 32), is the *sinner's light* (Matthew 4: 16), the *saint's light* (John 12: 35, 36), and He will be *heaven's light* (Revelation 21: 23).

Claim three is threefold: "I am the way, the truth, and the life" (John 14: 6)—declarations true to facts. One can

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JESUS stands the most unique and the most mysterious character in history. He cannot be analyzed or explained. Viewed from any angle—natural, supernatural; human, divine—He baffles description.

Jesus is the most popular character of nearly two thousand years; and because of His popularity, claims have been made for Him which He Himself never made. In this, admiring devotees have done Him injury. He never claimed kingship of earth or of an earthly kingdom. It was the mob leaders who did this. He made





John Robinson, in bidding those Mayflower Pilgrims Godspeed back in 1620, said: "Brethren, . . . if God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of His Holy Word."

Protesting Through Positive Truth

THE term "Protestant" originated in the sixteenth century, but the principles of Protestantism are the fundamental principles of Christianity.

"Protestant" means "one who protests." At first thought, Protestantism might seem to be merely negative; but a little study into the cause of the protest, and into that against which they protested, will reveal the fact that real Protestantism is the most vitally positive force in the whole religious world. Protestantism in its purity is apostolic Christianity. This being so, it is at once obvious that between the times of the apostles and the days of Luther, there must have been an apostasy from Scriptural truth and practice. Let it be briefly traced.

Jesus, the Author of Christianity, is forever the typical and ideal Protestant. He was "the Word made flesh." His appeal for truth was always on the ground, "It is written." And He did not guess about it, nor take it for granted, but He "found the place where it was written." Luke 4:16, 17. While Pharisees and Herodians were secretly plotting together to use the civil arm in silencing the exponent of the Word, Jesus sent His petitions to the throne of God for divine grace.

In John 8:31, Jesus announces the fundamental principle of discipleship, in these words: "If ye continue in My Word,

A Message with a Climax

By STEMPLE WHITE

then are ye My disciples indeed." At the close of His ministry on earth, He said: "I have given them Thy Word. . . . Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:14-18.

WERE INVINCIBLE

Those few humble, unpopular, but Spirit-filled apostles went everywhere preaching the Word. Nothing could stop them. Souls under conviction cried out to them, "What must I do to be saved?" When these ambassadors of God were imprisoned by the state at the request of clerical intermeddlers and religious fanatics, angelic messengers were sent to deliver them miraculously from prison chains, and the gospellers were encouraged by the heavenly ministers to "go, stand and speak in the temple to the people all the words of this life." Acts 5:19, 20. While religious enemies further threatened to invoke the civil power against the believers in the Word, those true men earnestly prayed for boldness to preach the Word.

Witness Paul and Silas, with bleeding backs, in prison stocks, for the crime(?) of passing on the good news of salvation.

Lo, in the midnight hours, they sing and pray! Prison doors burst open, and chains drop from the prisoners. After the earthquake, with a little more teaching of the Word, the jailer's family, baptized and rejoicing, unite with the local believers.

Rulers trembled under deep conviction as Spirit-filled teachers of the Word related their experiences, and an inquiry meeting was carried on right in the court room. Cæsar, drunk with lust and pleasure, had no time to listen to Paul; but servants in the palace accepted the truth, and died rich in faith, while Nero expired a wretched spiritual pauper.

"Contend for the faith" (Jude 3) and "preach the Word" (2 Timothy 4:2) was the disciples' slogan. In preaching the Word of truth, and contending for the faith, they must, in the very nature of things, oppose all tradition of man, and protest against any departure from that Word. As certainly as they protested against any and all on-coming apostasy, they were as truly Protestants in principle as were men in after times who protested against the same apostasy that had come.

HAD BEEN FORETOLD

The prophecies of Daniel had long foretold this great apostasy. Paul had often called attention to these prophecies; and in view of the falling away, he solemnly warned "every one night and day with

tears" to "watch, and remember." Hear him admonish the assembled elders of Ephesus: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing [death] shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. Then Paul commended them to the Word (verse 32), which "is able to build you up." Believers of the Word become converts. Believers in "perverse things" become perverts.

In 2 Thessalonians 2:1-4, Paul again, and most definitely, mentions the "falling away" which the prophet Daniel had foretold would take place in the days of the rule of the fourth beast (Rome), which "falling away" was to develop the "little horn" power. Paul had clearly presented these prophecies to the Thessalonian church. (Verse 5.) As church history records, that great apostasy swept the world soon after the death of the apostles. Loss of spiritual power was but the logical result of refusal to obey the Word of God and walk in the light. Bars were lowered, and unconverted worldlings swarmed into the church, bringing their worldly practices with them. Thus gradually, and through several centuries, the traditional heaven was working.

SOUGHT THE STATE

Having lost the power of the Holy Spirit, worldly bishops more and more coveted, leaned upon, grasped, and demanded the power of the state. The bishop of Rome finally gained supremacy over all the other bishops, and eventually church and state were united. Through this union, the "man of sin" was developed.

Though the word "Protestant" had not yet been coined, there were many true-hearted Christians in the Latin church who were contending for the faith, and were protesting against all this apostasy. They protested against the principles which developed into the papacy, even as Luther and other reformers protested against the traditions of Roman Catholicism after the papacy had been developed.

Roman Catholicism is in no sense whatever apostolic, either in faith or in origin. It is wholly founded upon tradition, and is but the logical development of those principles of "the mystery of iniquity" which were working in the days of Paul. (2 Thessalonians 2:7.) In "Catholic Belief" (one of Rome's own works), page 33, after speaking of the Bible and tradition, this "exposition of Catholic doctrine" says, "Of the two, tradition is to us more clear and safe." When we bear in mind that the Roman Catholic Church has counterfeited every fundamental truth of Holy Scripture, and further assumes that all ex-cathedra utterances of the popes are infallible, we need not at all wonder that the Bible is strictly excluded from her laity.

With the suppression of the Bible, the Dark Ages ensued. "The noontide of the papacy was the world's moral midnight." Human tradition was long enforced, and few men dared think for themselves. Such men as Wycliffe, Huss, Jerome,

Luther, and a few others, read the Bible for themselves. Their eyes were opened. They boldly began to teach the truth, regardless of the bulls that thundered from the Vatican. "Back to the Bible," was their cry—and the Reformation was on.

At the Diet of Spires (1529), those famous princes protested against the traditions of men, and exalted the Word of God. They also earnestly protested against the intrusion of the civil magistrate in religion. In thus appealing for the fundamental principles of Christianity, it was but inevitable that those who took their stand upon the written Word of God, must come "out of Babylon."

THE BIBLE AND THE BULL

Championing justification by faith as against penance and sale of indulgences, and with Bible in hand, Martin Luther boldly marched out. Rome burned the Holy Scriptures, and Luther burned the pope's bull. Though still in error on other points of Bible doctrine, like one who innocently passes counterfeit money, Luther walked in all the light he had, and became the father of Lutheranism. Other reformers arose with a plain "Thus saith the Lord," calling the believers back to the Bible on other points of divine truth; but too often, religionists refused to walk out in the light any farther than their own church fathers saw. Thus the reason why there are so many Protestant sects to-day, each professing to take "the Bible only" as a guidebook, is not that the Bible teaches conflicting theories, but the truth of the matter lies just here: the Protestant sects are creed-bound. Professed Christians have allowed themselves to be bound by creedal ropes of various lengths, and are thus starving their souls, while the illimitable pastures of the Word lie beyond.

How clearly was this fact stated by John Robinson! Bidding those Mayflower Pilgrims Godspeed back in 1620, he said: "Brethren, we are now quickly to part from one another. . . . If God reveals anything to you by another instrument, be as ready to receive it as you ever were to receive any truth by my ministry; for I am verily persuaded, I am very confident, that the Lord has more truth yet to break forth out of His Holy Word. For my part, I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. The Lutherans cannot be drawn to go any farther than what Luther saw; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. . . . Be ready to receive whatever truth shall be made known to you from the written Word of God. But I must herewith exhort you to take heed what you receive as truth. Examine it, consider it, compare it with other scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of such thick antichristian darkness, and that perfection of knowledge should break forth at once."

Protestant sects to-day are honeycombed with Roman Catholic tradition. People know far better than they do. Some declare that a person should never forsake the religion of his fathers to join

any other church. Abraham, Paul, Luther, Wesley, and many thousands of noble Christians to-day who are heeding the call, "Babylon is fallen, . . . come out of her, My people," never advocate such fallacy. The great question is not, "What do men say?" nor, "What was I taught?" but the all-important thing is, "What does God say?" and, "What is truth?" "Thy Word is truth" (John 17:17); and the very essence of real discipleship is to "continue in My Word" (John 8:31), to "walk in the light." Those who refuse to follow the good Shepherd cannot be His sheep. (John 10:4, 5.)

In the words of Dowling: "The Bible, I say, the Bible only, is the religion of Protestants! Nor is it of any account in the estimation of a genuine Protestant how early a doctrine originated, if it is not found in the Bible. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing steps down from the Protestant rock, passes over the line which separates Protestantism from popery, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."—*"History of Romanism,"* book 2, chapter 1.

WHEN THE CLIMAX IS REACHED

At Jesus' ascension, He left a Spirit-filled church, keeping the commandments of God, and burdened with a world-wide commission. When He returns with power and great glory, accompanied by all the holy angels, He will find a Spirit-filled church, keeping all the commandments of God, and having carried the everlasting gospel to every nation and tongue. The Protestant Reformation is to-day being finished in all the earth. The remnant church, with Bible in hand, and finishing the reformation from popery (and popery itself was but the result of apostasy from primitive Christianity), will be exactly like the apostolic church in faith and practice. What lover of the Word would not like to find a world-wide organization that includes in its teachings all the fundamental Bible truths of all the Protestant denominations, yet at the same time absolutely free from any and all tradition of men?

That "remnant" church, having come out of Babylon, and contending for the faith once delivered to the saints, will not only most positively teach men to "fear God, and give glory to Him," and to "worship Him that made heaven and earth," but it will victoriously protest against the worship of "the beast," "his image," "his mark," and "the number of his name." (Revelation 15:2, 3.) This very work of the remnant church, in giving the final gospel message in the earth, and preparing a people for the coming of the Lord, is clearly foretold in Revelation 14:6-16. This is the Noah's ark message for these latter days. The key of the kingdom is the mighty Word of God, and only Word-builders will survive the final world upheaval. (Matthew 16:15-19; 7:21-27.)

WHAT is your idea of God? How do you picture God? When men look upon you as a Christian, they are looking upon your interpretation of God; for behold, we become changed. M. A. H.

"THE Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103:19. God's kingdom includes the entire universe. His word is authority both in heaven and in earth. His sovereign power is above that of all other rulers, for He is "King of kings, and Lord of lords." His law is the law of the universe.

There can be no kingdom or government without law. This is true of earthly governments even. Without some code of laws, there would be no standard of citizenship, and consequently no way by which true citizens could be distinguished from traitors and criminals. Nor could there be any penalty for crime if there were no laws defining and condemning crime. And again, if there were no laws, there would be no test that could be applied to those coming from other countries who desired to become naturalized citizens. For illustration: suppose that an Englishman comes to the United States of America and expresses a desire to become a citizen of this country. What steps must be taken to grant his desire?—First, he is made acquainted with the constitution and laws of the United States. Then he is asked to throw off entirely his allegiance to the government of Great Britain, and take the oath of allegiance to the constitution of the United States. He must swear to uphold, keep, and defend its laws.

BECOMING CITIZENS OF HEAVEN

Just so it is with men and women in this sinful world who desire to become citizens of God's kingdom. Man by nature is sinful, and he lives in a world that is in rebellion against God. He is not subject to the law of God, but to the law of sin and death. To become a citizen of God's kingdom, he must change his allegiance from the rebellious kingdom to that of heaven; for we read: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." Colossians 1:12, 13.

But the only way by which one can be thus translated into the kingdom of "His dear Son," is to take the oath of allegiance to the laws of God's kingdom, and demonstrate a willingness to keep them; for God's law is the standard of citizenship in His kingdom, and by man's relation to this law, God determines who shall be accepted and rejected. Psalm 37:29, 31 tells us: "The righteous shall inherit the land, and dwell therein forever. . . . The law of his God is in his heart; none of his steps shall slide." Thus it is seen that when the law of God is in a man's heart, he is recognized by God as a righteous man and a fit candidate for citizenship in His kingdom.

With this thought also the following promise agrees: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Revelation 22:14. The individual, then, who keeps God's commandments, not only will be admitted into His kingdom, but will have a right there. His life is in perfect harmony with the rules governing the citizens of that kingdom, and there is no way by which he can be excluded.



CITIZENSHIP in the ETERNAL WORLD

*The Law That Will Be
the Standard*

By

W. H. BRANSON

In this connection, let us recall the words of the young man who came to Jesus and asked what he should do that he might have eternal life. Christ said to him: "Why callest thou Me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." Matthew 19:17. And when the young man, to make sure that he understood aright, asked which commandments the Saviour referred to, Christ quoted a part of the Ten Commandments to him. Thus it is clearly shown that no one will be able to enter into eternal life whose life here is not in harmony with the law of heaven.

Sin is that which separates between man and God. Because of sin, man was driven out of the Garden of Eden, and became subject to all the miseries and woes of this life. When man was created, long before the fall, God announced that sin would not be tolerated in His kingdom, and He warned the human family against it. Sin is also that which will be responsible for the destruction of human beings in the lake of fire and brimstone; and the plan of salvation was devised because of God's desire to save man from this fearful doom. Christ came to "save His people from their sins," and in so doing, remove that which separates man from His Maker.

But sin is the transgression of the law; for the Scripture says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3:4. Therefore the thing that separates man from God, and that will condemn him at last if he is identified with it, is the transgression of the law of God; for "sin is not imputed when there is no law." Romans 5:13. Again Paul says, "The law worketh wrath: for where no law is, there is no transgression." Romans 4:15. It is the law that works wrath to the transgressor. If there were no law, then all sinners, and even the

devils, would be free from guilt, as there would be no instrument of condemnation. But since a law does exist, it serves as a witness to the righteousness of those who comply with its requirements, and just as faithfully condemns those who violate it, as being guilty of sin. And "the wages of sin is death." Romans 6:23.

STANDARD IN THE JUDGMENT

The law of God will therefore be the standard of the final Judgment. The supreme test that will be applied to man by the Judge of the universe will be to ascertain whether or not his life is in perfect accord with all the principles of the Ten Commandments. In the book of James, chapter 2, verses 10-12, are found these words: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For that law which said [margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."

It will be seen, from the above statement, that a man's being reckoned as guilty or innocent will depend entirely on whether or not he has kept the whole law. If, in the Judgment, he is found to have kept faithfully all its requirements, it will proclaim his liberty; there is no condemnation, for the law finds no fault in him. If, on the other hand, he is found to have broken even one of its precepts, the consequences will be the same as if he had broken all the ten; for though he has outwardly complied with the requirements of the other nine, yet in breaking one, he has just as truly become a law-breaker as though he had made no attempt to keep any part of it. A man's love for the whole law is no stronger than his love for each particular commandment contained in it. This forever bars the possibility of our being able to pile up on the ledger of heaven enough good deeds to offset a few evil deeds. The deeds must all be good, or they will all be accounted as bad; for David declares, "The ungodly shall not stand in the Judgment, nor sinners in the congregation of the righteous." Psalm 1:5.

HOW GOD'S LAW WAS KNOWN

God's law was known only orally before Sinai. God had made it known to man at the time of his creation, and it was handed down from father to son, from one generation to another, and thus was kept alive in the minds of the people. But there is an abundance of evidence that men at that time had a perfect knowledge of it, and all who were true to the government of heaven kept it faithfully. We have the testimony of God concerning Abraham, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Genesis 26:5. We find also that when Joseph, in the house of Potiphar, was tempted to violate the seventh commandment, he said, "How can I do this great wickedness, and sin against God?" Genesis 39:9. Thus we find that there was a perfect knowledge of sin before Sinai. This presupposes a perfect knowledge of God's law; for "sin is not imputed when there is no law." Romans 5:13. Again, "Where no law is, there is

no transgression." Romans 4: 15. And still again, "I had not known sin, but by the law." Romans 7: 7.

Later, fearing that men would not always keep in mind this great standard of right doing, God chose to write it, that they might have it always before them. The necessity of this was obvious. His people had just been in terrible bondage, and had doubtless forgotten a great deal of their former religious instruction. As the result of the curse that rested on the race, men were becoming shorter lived than before, and there was great danger that succeeding generations would either entirely forget the law or at least fail to keep it intact.

HIGHER THAN INSPIRATION

The law of God is the only portion of the Bible which is not inspired. It is above inspiration. When God would give it to the world in written form, He would trust the sacred work to no human agent—no, not even to Moses, His tried servant. But calling all Israel near to Him, having them surround the mountain below, where they could hear His voice, He spoke this law to them with His own lips. It was awfully solemn. As the words of His law rolled through the earth, the very foundations of the earth seemed to shake. Moses, in describing the scene, said: "There were thunders and lightnings, and a thick cloud upon the mount. . . . And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." Exodus 19: 16, 18. God was announcing to mankind the law of the universe, the standard of the final Judgment; and by this mighty demonstration, He would impress them with its importance.

After the law had thus been spoken orally to the people, the Lord proceeded to write it on tables of stone, and then delivered it to Moses, with the instruction that that original copy was to be preserved, and kept with the sanctuary. The record concerning how and by whom this law was written, is as follows: "The Lord said unto Moses, Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Exodus 24: 12. "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, *written with the finger of God.*" Exodus 31: 18. "And Moses turned, and went down from the mount, and the two tables of testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the *work of God*, and the writing was the *writing of God*, graven upon the tables." Exodus 32: 15, 16. There is no finger of man here. This law was not, therefore, as many have supposed, "the law of Moses," nor the law of *any* man, but absolutely "the law of God." It was spoken by His own lips, the tables of stone were made with His own hands, and the law was engraved upon the tables with His own finger.

By the awful demonstration attending the giving of the law, God desired to impress upon His people its immutability and its exalted character. He would

speak and write it Himself, thereby revealing its importance. Solomon, in speaking of such acts on the part of God, says: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3: 14. We also have the testimony of David in regard to the unchanging nature of this law, in the following language: "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Psalm 111: 7, 8.

From the very nature of its requirements, this law is seen to be eternal. It is absolutely unlimited in its application. For illustration: The first commandment says, "Thou shalt have no other gods before Me." It has never been right for man to worship other gods than his Creator. It was not right before Sinai; it was not right between Sinai and the cross; nor is it right since the cross. It was not right before the creation of the world, for the violation of this command worked the downfall of a large number of the angels of heaven when they chose to follow and worship Lucifer instead of God. In the eternity of the future, also, it will still be wrong to worship any other. This command, therefore, is eternal. Nor did the death of Christ in any way lessen the force of this commandment. To worship other gods was no more right the day after the crucifixion than it was before.

HIS DEATH DID NOT ABOLISH IT

And the same is true in regard to any of the commandments comprising this law. The death of Christ did not in any way abolish the law. To kill, steal, commit adultery, bear false witness, break the Sabbath, etc., is just as sinful now as it was before Christ died. In fact, His death is an additional evidence of the immutability of the law, for the existence of the law is what made His death necessary. Man was condemned by the law as being guilty of sin. God had said that the wages of sin would be death; hence man was under the condemnation of death. If the law could have been abolished and taken away, man's guilt also would have been removed—for "sin is not imputed when there is no law"—and Christ need not have died. But the law could not be abolished. God could not legalize sin. The only way by which man could ever be released from its condemnation and consequent penalty was for Christ to die and thus pay the penalty in man's stead.

God does not change His plans, making one plan by which to save men before the cross, and another after; having first one standard of citizenship in His kingdom, and then another; for we read that with Him "is no variableness, neither shadow of turning."

Notice carefully Christ's words in that masterly Sermon on the Mount, in which discourse He enunciated the principles of the kingdom of grace: "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. Verse 17 is rendered in the "Emphatic Diaglott" as follows: "Think not that I

have come to subvert the law or the prophets: I have come not to subvert, but to establish."

APPROVED OF HEAVEN

Christ knew full well that people would charge Him with subverting or destroying the law. Satan's studied purpose, ever since his fall from heaven, has been to persuade men that there was no necessity for them to keep God's law; and if he could get the human family to believe that Christ Himself destroyed or abolished it, that would certainly be very gratifying to his satanic majesty. Seeing the danger of this delusion, Christ sought to fortify His people against it by disclaiming any responsibility whatever for making any change in the law, and by stating that instead of subverting or destroying it, He had come to fulfill and establish it.

Further, referring to the importance of keeping the law, Christ asserts: "Whoever . . . shall break one of these least commandments, and shall teach men so,



The American yacht Resolute (right) won the interna

he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matthew 5: 19. That is to say that when God and the angels in heaven see a man upon the earth who is breaking even one of the least of the commandments, and teaching others that it is not necessary to keep the commandments, he is classed with the very lowest of all creatures upon the earth. But when a man both keeps them—all of them—himself, and teaches others the importance of this obligation, the heavenly host look upon him with approbation. He is called "great" in the kingdom of heaven.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12: 13.

THERE are not many comings of Christ. Paul says, "Unto them that look for Him shall He appear the *second time.*" It is therefore untrue to say that He comes at death, or that He comes in the supreme events of life or of history. That event stands in a class by itself.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Significant Orgies of Sensuality

THROUGH the "International Feature Service Incorporated," there comes a report of discussions in the French Senate that are very significant. The discussions were concerning the "revel of shamelessness in act and language on the Parisian stage," and it is affirmed that this acting and language have "now gone to extremes never before attempted."

Senator de Lamarzelle led in this discussion, and a part of his words follow:

"I feel in advance that my task is going to be a very difficult one. I shall use as much delicacy as possible, but I must speak plainly. Let us first consider the titles of the plays which one can read to-day on the posters which cover nearly all the walls of our capital. They tell us that the children are not hurt by shocking plays because they do not see them. That is really a bait to attract the public, but the children do see the posters.

"Here, for instance, is 'Love Prowls,' which is described as a light operetta, and is really much worse. . . . Other pieces



World Wide
in the British challenger Shamrock again this year. For many years, the British in vain to lift the cup.

whose titles speak for themselves are: 'The Revue Without Chemise,' 'My Sister Wants a Sweetheart.' Finally, I have the poster of a new theater which calls itself 'The Libertine Theater.'

"I will read you some lines from this poster: 'Libertine Opera in three acts: The sixty-five temptations. Third act, the orgy, on the bridge of love, procession of voluptuous bayeres.'"

Passing over a number of the senator's statements, we quote again from his speech:

"I ask your pardon for offending your ears, but I am obliged to cite details. Here is a list of scenes: 'The madness of love, the competition of the bare backs, the women in delirium, the exciting décolletés, the beautiful crucified women, the fan of flesh.'

"I quote an advertisement of this scene which appears in a reputable newspaper: 'This scene is a maddening debauch of tableaux more than daring. The competition of the bare backs, the beautiful crucified ones, the fan of flesh, push to the last limits the audacity of scenic arrangement. It is the revue the most troubling, the most madly gay, the most frantically exciting.'

"I take the poster of another theater which only came out yesterday and read this: 'The enchanted bathing pool, 20,000 gallons of water filled with lovely naiads.' Another piece is entitled: 'The Satyr and the Nymphs.'"

Commenting on the degeneracy produced by such theatrical performances, the senator says:

"Do you know the depth of degradation to which our theatrical directors have descended? They find that there is a public which has grown satiated even with their outrageous obscenities, and to please this public they have descended to plays

which exploit the vice of cruelty. These plays are now, indeed, very much in fashion. I will quote you some remarks on this subject from one of our most distinguished and respected critics, M. Adolphe Brisson:

"The whole audience thrilled with excitement at the sight of a child writhing under the knife of a brute, while another brute stood ready to receive the blood of the murdered little one in a pail. A few cries of horror greeted this barbarous spectacle. The author of the piece and the director of the theater were delighted with a success which they hardly hoped would be so complete.'

"I call attention to another poster which shows a woman with convulsed face and back entirely covered with the marks of a recent whipping.

"A few months ago I was horrified by an operetta entitled 'The School of the Satyrs,' one of the most abominable things it is possible to imagine. Now, I am further shocked to hear that this operetta has been exported to London, where it has made an immense success, thus identifying our beloved country with this kind of production. And now I am amazed to find that the director of 'The School of the Satyrs' has been made an officer of the Legion of Honor."

The International Service report states: "Several other senators followed with additional facts and arguments along the line laid down by Senator de Lamarzelle. Nobody seriously questioned the damaging charges made against the French theater. The minister of the interior admitted that a most deplorable condition existed and that the government found difficulty in making any improvement."

Following this discussion, resolutions were passed calling upon the French government to adopt every possible measure to suppress evil theatrical performances, the use of these suggestive posters, and other like degenerating things.

These conditions of vice and immorality that are perplexing the French senators are prevalent throughout the world. The great cities of practically every nation under the sun have become centers of corruption; yet many people are so shortsighted as to tell us that these conditions are no particular occasion for alarm, for just such things have been witnessed among all the leading nations of the past. We are pointed to the fact that in ancient Egypt, in Assyria, in Babylon, in Medo-Persia, in Greece, and in Rome, debauchery and revels in lust were carried to the greatest extremes. But let it also be remembered that because of these things, Egypt went down; because of these conditions of wickedness, Babylon is no more; because of her vices and sensuality, the great Greek nation is a thing of the past; and so of all the other nationalities that are mentioned. When their citizens were leading decent, quiet lives, they became powerful as nations; but when they found ease, wealth, and leisure, they gave themselves over to voluptuous vices and were soon destroyed because of their internal weaknesses that resulted from their sins.

God's Word foretells that the love of pleasure will be one of the things that will make the last days perilous. Please study closely the important prophecy concerning this, given in the first part of the third chapter of 2 Timothy. The Master forewarns us that the debaucheries, the vices, and the violence of the times of both Noah and Lot will be characteristic signs of the last days. Study these present-day occurrences in the light of such important Scripture prophecies as the one contained in the seventeenth chapter of Luke, verses 26-30.

Through the prophet Zephaniah, God expresses His purpose in dealing with sin, in the following intense and vivid language: "I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah; and their blood shall be poured out as dust, and their flesh as dung." Zephaniah 1: 17.

The condition of degenerating vices and cruelty in the world to-day is ominous; and if there was ever a time when men should diligently heed what God has declared in His Word concerning His purpose of dealing with sin, that time is now.

And while our God is dealing with the sins of this time, we may securely rest in the promise: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee. Trust ye in Jehovah forever; for in Jehovah, even Jehovah, is an everlasting rock." Isaiah 26: 3, 4.

JESUS THE CHRIST

*Was He God or Was
He a Mere Man?*

By JOHN LEWIS SHULER

WHAT think ye of Christ? whose son is He? Was Jesus of Nazareth merely a very good man, or was He the God-man? Was that humble carpenter of Nazareth of a truth the divine Son of the Most High God? Was Jesus simply like an ordinary man, whose beginning dates from His birth in Bethlehem, or was He the eternal Son of God from heaven?

Tremendous results hang on the answers to these questions. The destiny of your soul is at stake. If Jesus was not divine, then we have no Saviour, and the world is without a Redeemer. A mere human Christ cannot save. (Isaiah 45: 21, 22; 43: 11.) If Christ is to be a true and all-sufficient Saviour to us, then we must know Him as the manifestation of Deity. A Saviour who is not the God-man, but merely a man, could not save us.

CAN WE BE SURE?

The question arises, Can we safely trust in Jesus of Nazareth for salvation? Can we rely on Him with absolute certainty? Can we lie down in death, assured that He will bring us out of the grave? On what basis can we rest our hope on Him for eternal life?

When Christ was here among men, there was nothing in His outward appearance to indicate that He was the incarnate Son of God. The people in general at that time looked upon Him as an ordinary man, although they were astonished at the mighty works He did. "When He was come into His own country, He taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not His mother called Mary? and His brethren, James, and Joses, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this man all these things? . . . And He did not many mighty works there because of their unbelief." Matthew 13: 54-56, 58.

They were willing to believe that He was one of the old prophets risen from the dead, or even Elijah returned from heaven, or anybody else except the Son of God. (Matthew 16: 13, 14.) When Jesus told the Jews in His day that He was the Son of God come down from heaven, they murmured at Him. "They said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that He saith, I came down from heaven?" Now, how are we, who have never seen Him, to know for a certainty that He was the divine Son of God? What evidence can we give of His deityship? Here are ten lines of proof:

1. His Teachings.—Think of His wonderful teachings as recorded in the four Gospels. "The officers answered, Never man spake like this man." John 7: 46. What wise man ever lived, that displayed

such wonderful wisdom as Jesus? Where did He get all His wisdom? He was not taught it by the religious leaders of His time. He did not learn it from the writings of any wise man who had preceded Him. How then did it come that such marvelous light and wonderful wisdom was found in this humble carpenter of Nazareth?

Only one explanation is possible: Jesus was more than man; He was God in the flesh. He is "the wisdom of God." (1 Corinthians 1: 24; Colossians 2: 3.) In Proverbs 8: 22-30, Christ is spoken of under the personification of wisdom, who was with the Father before the world was created.

2. His Standing.—Jesus was of humble parentage. He attended no great university. He wrote no books. He did not even possess a home in this world. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matthew 8: 20. Yet no king or great man of earth is known so widely as He. Why is this? Only one answer can be given: He was not a mere man; He was God walking among men.

3. His Claims.—*a.* Jesus claimed power to raise the dead. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." John 5: 21, 25. During His life here upon the earth, Jesus made this claim good. He raised three persons from the dead—a widow's only son, a synagogue president's daughter, and Lazarus. Where can you find the record of any other man in this world, who claimed to have power to raise the dead, and was able to demonstrate it? Why is it that in this respect, Jesus stands out as preëminent above every other person who ever lived in this world? The answer is plain: He was something more than any other man; He was God. The dead can be brought back to life only by the creative power of God. Jesus was able to raise the dead, because He was God in the flesh.

b. Christ told the people to come to Him, and He would give them life and rest. (John 10: 10; Matthew 11: 28.)

Millions of people who have surrendered their hearts to Him can testify that He has made good this claim. A man cannot give life and rest to the soul of another. But Christ can do it. He does it for all who put their trust in Him. Therefore we know that in Him we have a divine Saviour.

c. Christ claimed to possess all power in heaven and in earth. "Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth." Matthew 28: 18. Where is the man who would dare to make such a claim? Any man could say it, but no one would believe it. Imagine a man stepping out on the streets of New York or London, and announcing that all power in heaven and earth had been given to him. He would be regarded as a fool or a lunatic. If you and I should say it, who would believe it? But Jesus said this, and mil-




lions believe it, and know it is the truth. And because this claim is true, we know He is able to save us "to the uttermost." (Hebrews 7: 25.)

4. Christ Assumed Deity.—Note the following seven statements which Jesus made concerning Himself: "I am the living bread." "I am the light of the world." "I am the door." "I am the good shepherd." "I am the resurrection, and the life." "I am the way, the truth, and the life." "I am the true vine." John 6: 51; 8: 12; 10: 7, 11; 11: 25; 14: 6; 15: 1. Think of a man standing here among men and making such statements concerning himself. No man could make such assertions without claiming deity.

Note the five following invitations which He issued to men when He was here: "Come unto Me." "Learn of Me." "Follow Me." "Believe . . . in Me." "Abide in Me." Matthew 11: 28, 29; Mark 10: 21; John 14: 1; 15: 4. No man could command other men to come into these relationships toward him, without assuming deity. The religious leaders of His day were convinced that Jesus claimed to be God. (John 10: 32, 33.)

5. *The I AM of the Old Testament.*—The great Jehovah revealed Himself to Moses as the I AM. (Exodus 3:13, 14.) When Jesus was here in "the likeness of men," He declared Himself the I AM. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am." John 8:58. In John 8:24, Jesus uses the expression, "I am He." By using these expressions concerning Himself, Jesus identifies Himself with the great Jehovah of the Old Testament. See Isaiah 41:4; 43:13.

Here is the most wonderful truth of Sacred Writ. In Jesus of Nazareth, He who was the great Jehovah from the beginning came down and lived among men for our salvation. When we think of all the wonderful works Jehovah did, as recorded in the Old Testament, then we can see what a mighty Saviour we have in Jesus. The greatness of His person is an assurance to us of the wonderful work He can do for us. He "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Ephesians 3:20.

6. *Jesus Equal with God.*—In Philip-


pians 2:6, we are plainly told that Jesus was "equal with God." Note the following statement from Jesus: "As the Father hath life in Himself; so hath He

is, and which was, and which is to come, the Almighty." This is a positive assertion that Jesus is equal with God, co-eternal with the Father, and that He is God.

None can ever take the place of this Divine One as our Saviour. There will never be another beside Him (Isaiah 44:6), for He is the first and the last, He is from the beginning to the end. "A just God and a Saviour; there is none beside Me. Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:21, 22. Jesus is God's darling, which means, only one. (Psalm 22:20, margin.) He is the only Saviour.

8. *Christ's Own Admission.*—Was Christ indeed the divine Son of God, or was He a mere pretender? In Mark 14:61, 62, when the high priest asked Him if He really was the Son of God—"Art Thou the Christ, the Son of the Blessed?"—Jesus replied, "I am." He told him that He was indeed the Son of God. Jesus plainly acknowledged Himself to be the Son of God. To a blind man whose eyes Jesus opened, He said, "Dost thou believe on the Son of God?" And "he answered and said, Who is He, Lord, that I might believe on Him? And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee. And he said, Lord, I believe. And he worshiped Him." John 9:35-38.

AN OBJECTION ANSWERED

But some will say, "Yes, Jesus was the Son of God, just as all men are sons of God." Now there are two tremendous errors in this statement:

a. All persons are not by nature God's children, but by nature we are "the children of wrath." (Ephesians 2:3.) We can become God's children only by adoption through Jesus Christ. (Galatians 4:5; Ephesians 1:5, 6.) If you want to be a son of God, you must receive Jesus Christ. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12. Just as really as we become sons of men by a physical birth only, so we really become sons of God by a spiritual birth only—the new, or second birth. Only those who do the will of God are the sons of God. (Matthew 12:50.) There are two great families, "the children of God" and "the children of the devil." 1 John 3:10; Matthew 13:38. We do well to ask ourselves, To which family do I belong?

b. Jesus Christ was the Son of God in a unique sense. He stood in relation to God in a way that no other ever has stood, or ever will stand throughout the eternal ages. He is God's Only One.

The only definition of Jesus, as the Son of God, that will satisfy the teachings of the New Testament, is, God, the revealer of God. (Matthew 11:27; John 1:18.) The only possible explanation of Christ is that He was the God-man, Immanuel—God with us. (Matthew 1:23.) Jesus revealed God, by being God, as He dwelt among men, so that He could say: "If ye had known Me, ye should have known My Father also: and from henceforth ye know Him, and have seen Him." John 14:7. "He that hath seen Me hath seen the Father." John 14:9. It is necessary for us to hold this view of Christ, in order that the things of the unseen world may become real to us. Jesus showed us

the way into the unseen world above. (John 14:4-7.) When our thoughts about God and the unseen world are built on the personal revelation of God in Christ, we have solid certainties that cannot be shaken, and can deal with unseen things with the same certainty as with the visible things in the material world. Thus in Jesus we have a sure anchor for our souls.

9. *A Cloud of Witnesses.*—When we ask the question, "Who is He, Lord, that I might believe on Him?" many Bible witnesses step forward to inform us. First of all, we are confronted with the statement from Jesus, "the true and faithful witness," that He is the divine Son of God. (John 11:4; 12:47; 19:7; 17:1; 10:36; Matthew 27:41-43.)

Isaiah will tell you that He is "the mighty God." "For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of peace." Isaiah 9:6. The angels who sang at His birth send you this message: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. Gabriel will tell you that He is the Son of the Highest. (Luke 1:35.)

The testimony of John the Baptist, His forerunner, is, "Behold the Lamb of God, which taketh away the sin of the world." "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." John 1:29, 32-34. Martha will tell you that He is "the Christ, the Son of God." John 11:27. Thomas, the great doubter, testifies that He is "my Lord and my God." John 20:28, 29. The centurion who stood at the cross will tell you that He certainly was the Son of God. (Matthew 27:54.) Peter's confession in response to the question, Who is this Jesus? was, "Thou art the Christ, the Son of the living God." Matthew 16:16.

Paul will tell you that "God was in Christ" (2 Corinthians 5:19), and that He is Lord of all (Romans 10:12). "For in Him dwelleth all the fullness of the Godhead bodily." Colossians 2:9.

The apostle John will tell you: "We know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life." 1 John 5:20. He will also tell you that Jesus is "Lord of lords, and King of kings." Revelation 17:14. The very fact that Jesus is called "Lord" proves that He was more than merely a man, more than simply the son of David. (Matthew 22:41-45.)

Then we have the crowning witness of the Father Himself. Twice while Jesus was on the earth, the Father spoke to Him from heaven, saying, "Thou art My beloved Son." In Hebrews 1:8-10, the Father addresses Him as "God" and "Lord."

Even the devils were obliged to confess, "I know Thee who Thou art; the

given to the Son to have life in Himself." John 5:26. Jesus claimed to have life in Him, that was unborrowed and undelivered, just like the life of God. How thankful we should be that Jesus did possess such life? This is an assurance to us, that He surely can and will give eternal life to all who accept Him as their Saviour. (John 6:40.)

7. *Coeternal with the Father.*—In Revelation 1:4, 5, the Father is spoken of as "Him which is, and which was, and which is to come." In Revelation 1:8, Jesus, who is the Alpha and the Omega, "the first and the last" (Revelation 22:12, 13), is declared to be "the Lord, which

Holy One of God." Luke 4:34. "The devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And He rebuking them suffered them not to speak: for they knew that He was Christ." Luke 4:41. Whenever the unclean spirits saw Him, they fell down before Him, screaming, "Thou art the Son of God." Mark 3:11. If the devil admits this, it would seem that every one ought likewise to admit it. In the final triumph of the cross, every living being in the universe will acknowledge that Jesus is Lord, or God. (Philippians 2:9-11.)

Surely this great array of testimony from so many witnesses should establish our faith in the divinity of Christ.

10. Demonstrated in Eight Ways.—Jesus did eight things which are absolutely beyond the power or right of man to do, and each of these is really a demonstration of His deityship.

a. Creation.—He made the world from nothing. (John 1:10; Hebrews 1:2; 11:3.) The very fact that Jesus was able to bring the world into existence by simply speaking the word (Psalm 33:9), is a positive proof that He is God. As we gaze at the lofty mountains, the mighty rivers, the vast forests, the beautiful valleys, the broad plains, the unfathomable expanse of the mighty oceans—these great works of God in this world of ours testify of the divinity of Christ. (Romans 1:20.) The countless stars in the sky above, which astronomy tells us are suns with their systems of worlds revolving around them, tell us of the infinite power vested in Jesus, our Creator and Redeemer. As the poet says:

"Forever singing, as they shine,
"The hand that made us is divine."

All these things show us what a mighty Saviour we have in Jesus. And they are assurances to us that we can safely trust Him for our salvation; that what He promises to do, He is "able also to perform." Romans 4:21.

b. Supernatural Knowledge.—Jesus possessed knowledge beyond the power of any other man. God is the only one who can read our hearts. (Jeremiah 17:9, 10.) But Jesus was able to read the hearts of men as He walked among men; therefore we know that He is God. "Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man." John 2:24, 25. He could trace out the secret sins of men before them on the sand. (John 8:1-11.) Jesus could see what the Pharisees were thinking in their hearts. (Matthew 9:4; 12:25.) Before He had even looked upon Nathanael with His natural eyes, He saw him praying under a fig tree. The display of supernatural knowledge convinced Nathanael that Jesus was the Son of God. (John 1:45-50.) We can say, like His disciples of old: "Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God." John 16:30.

c. Received Worship.—Jesus was worshiped as God. Jesus plainly taught that God was the only being to be worshiped. (Matthew 4:8-10.) Yet He permitted His followers to worship Him. (John 9:38.) "Then they that were in the

ship came and worshiped Him, saying, Of a truth Thou art the Son of God." Matthew 14:33. The Father has even commanded the angels to worship the Son. (Hebrews 1:5, 6.) Therefore we can be sure He was God.

d. Could Forgive Sins.—Jesus had the power to forgive sins when He was here in the world. He demonstrated this claim. (Mark 2:10-12.) No one can forgive sins except God. (Mark 2:7.) Therefore we know that He was God. If He was merely a man, like other men, then, though He was pure and sinless Himself, He could not take away sins. But, thank God, the Lord Jesus can and does take the sins of those who come to Him. (John 1:29; 1 John 1:9.) This shows how our very salvation depends on our accepting Him as God. "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins." John 8:24.

e. Mighty Miracles.—The miracles of Jesus are a proof of His divinity. "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:30, 31. Where do you read of any other man who had power to calm a storm immediately, to turn water into wine in an instant, power to walk on the water, power to feed a multitude with five loaves and two fishes, power to heal every disease? These miracles are demonstrations of His deityship. (Acts 2:22.) After healing the lame man, He said, The very deeds on which I am engaged, are My testimony that the Father has sent Me. (John 5:36. See also John 10:25.) His final appeal to them was, Believe because of the deeds themselves. (John 14:11.)

f. Raising of Lazarus.—Jesus raised Lazarus after that man had been dead four days. (John 11:39.) No man could have done this. Only God could do this.

g. His Resurrection.—Jesus demonstrated His deityship by bursting asunder the bands of death. His resurrection from the dead is the crowning proof of His divine sonship. (Romans 1:3, 4.) When the Jews asked Him for a sign of His divinity, He referred them to the

fact that He was able to lay down His life, and in three days take it up again. (John 2:18-22.) Jesus told them, "When ye have lifted up the Son of man, then shall ye know that I am He." John 8:28.

When we see Him put on the cross, and then behold Him laid in the tomb, and the great stone rolled against the door of the sepulcher, and then we see Him alive afterward, we know that He was the one. (Revelation 1:18.) His resurrection made our salvation sure. Jesus of Nazareth had announced salvation for all who would accept Him, because He declared Himself to be the Son of God; and in support of this claim, He rose from the dead. His resurrection is a sure pledge of His ability to raise us from the dead and give us eternal life. (John 14:29; 2 Corinthians 4:14.)

h. Has Converting Power.—Every truly converted person is a testimony to the deityship of Jesus. We know He is divine, because He bestows divine life on all who are willing to receive Him. (John 1:12.) We know He is God, because He has power over all flesh, to give eternal life to all who accept Him. (John 17:2.)

Millions of Christian people will testify that through believing on Jesus, they have received into their lives a divine power from above, which delivered them from sinful flesh. No mere man could give this power to another man, for all men are by nature the slaves of sin.

When we receive Jesus of Nazareth as our divine Saviour, a new power comes into our lives, enabling us to live above our former sinful habits. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:5. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." 1 John 4:15. Jesus is able to subdue every unholy passion in the sinful heart. (Philippians 3:21.) If you will receive this Divine One into your heart, He will take charge of you, transform your nature, and finally make you perfect like Himself. Thus all who will crown Jesus as "Lord" and "God" in their life will be saved. (Romans 10:9.)

The supreme proof, to every Christian, of the deity of his Lord, is, then, his own inner experience of the transforming power of his Lord upon the heart and the life.

(Continued on page 13)



The STORY

by

B. F. M. Sours



I HAVE heard a blessed story told
Of the heaven of His love;
I have heard of the wondrous streets of gold
In the beautiful home above,
Where the dear ones lost will be found at last,
With the harps of joy always;
For the heaven of love is the home above,
And its zephyrs waft love and praise.

I have heard of the Christ, of the Friend who died
To bear my soul above.
To bear me up, He was crucified,
Far off from the heaven of love;
But the white-robed angels told the joy,
For the Christ had burst the gloom,
And the happy seekers found the Lord
Outside of the riven tomb.

I have heard of the triumph of that hour
When the Lord of the earth upsoared
And sat again on the throne of power,
And life on the earth outpoured,
O Christ! Ascending to the skies,
Thyself our King above,
We too shall rise, and soar with Thee—
O wondrous tale of love!

THE question of a hereafter has called forth varied expressions of opinion. One orthodox view is, that when a person's earth life ceases, he becomes a celestial being, and is therefore divested of bodily form, to assume an undefined airiness, which needs no material dwelling place, but floats about, as it were, forever, in some rarefied heavenly atmosphere. This view has been so unsatisfactory to some people as to create grave questionings. In truth, it is not far from a reflection of reproach upon the Author of man's existence, since it does not credit Him with having a well formed purpose in the world's creation. But taking the Scriptures as the only sure foundation of truth, one must believe that the physical creation was meant to be everlasting. God Himself possessing eternal life, and man being made in God's image, it is clear that the intention was that he should be earth's *visible and permanent representative* of the *invisible and eternal One*, who is above all, and through all, and in all. Moreover, the provision made for man's comfort and happiness in the Edenic garden, with its tree of life, indicates an eternal purpose on behalf of the godlike being then created.

As we read the inspired history of first things, no special line of reasoning is necessary to establish the wise and fixed intention of Jehovah regarding His earthly representative. No other conclusion can be fairly drawn than that had the creature maintained the perfect state in which he was created, nothing in the universe could have deprived him of his life endowment and earth tenure. But as the continuance of these conferred blessings depended on perfect obedience to divine instruction, they were forfeited by disobedience, and man became subject to death.

The ETERNAL HOME



By John O. Corliss

As man's source of being was the imparted life of Jehovah (Genesis 2:7), when that life was withdrawn, man must needs die. But God devised means that "His banished be not expelled from Him." 2 Samuel 14: 14. The very Son of God, by whom creation was effected, and life first given, condescended to lay aside His glory for the time, to appear in flesh, and suffer the penalty of death on man's behalf. (John 1:1-3, 14.) To believe in Him was to secure the restoration of life. (John 3:16.)

But mere life was not all that the Son of God came to redeem; for He came "to seek and to save that which was lost." Luke 19:10.

Christ tasted death for the race (Hebrews 2:9), and thus signed a release from death for all those who accept Him as a substitute, for the remission of sins. And they receive back that which would have been theirs had not sin entered to deprive them of it.

Then, also, while sin brought death to man, it also defiled the earth; yet as man is released from the grasp of sin and death, earth's defilement must also be removed, to make for the redeemed ones a fit dwelling, one where sorrow cannot enter. This part of the program, however, awaits "the day of the Lord," which will put Divinity again in entire control of the earth. The earth elements shall melt away, and all the work of human hands shall be destroyed. (2 Peter 3:10; Isaiah 13:9; Jeremiah 4:23-27.)

Thus the old earth will be once more in a chaotic state. It is not to remain so, however; for from the ashes of the once sin-polluted earth, the power of Jehovah will raise up a new earth, to be the eternal home of the saved. (2 Peter 3:13; Psalm 37:29.) In this will appear the New Jerusalem, to be the capital of a never ending reign of glory. (Revelation 21:1-5.) To this all-glorious place will "the ransomed of the Lord" come "with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isaiah 35:10.

"Sweetly through the gloomy years
That roll their dimming veil between,
The promised goodly land appears,
Arrayed in never fading green.
And from that peaceful, happy clime,
Transporting bursts of song arise,
And, rolling through the mists of time,
Tell us of joy that never dies."

Most of us like to see our photographs—the outward appearance; but who wants to see heaven's X-ray photograph of our sinful hearts?

Jesus the Christ

(Continued from page 12)

Now every one of these eight things we have mentioned is absolutely beyond the right and power of any man. Therefore these may be rightly called eight demonstrations of His deityship. They are infallible proofs, incontestable evidences, of His divinity.

Therefore we can say, "We believe and are sure that Thou art that Christ, the Son of the living God." John 6:69. The divinity of Jesus Christ is a sure foundation for our Christianity. As Christ told Peter, "Upon this rock I will build My church; and the gates of hell shall not prevail against it." Matthew 16:16, 18; Ephesians 2:20-22. The gospel stands on a solid foundation. We can safely build for the next world on this divine Rock, Jesus Christ. (Matthew 7:24, 25.) Jesus is the sure and tried foundation (Isaiah 28:16), the only solid rock in this world of conflict and doubt (Psalm 18:31; 1 Corinthians 10:4). When we are overwhelmed with trouble and sorrow, and human help cannot relieve us, we can safely rest on the Rock of Ages. (Psalm 61:2.)

A religion that does not recognize Jesus Christ as God, is not worshipping the true Christ. When you let go His divinity, you have lost the Christ of the Bible, the Christ of Peter, John, and Paul. If we, like many teachers to-day, do nothing more than tell of the superior moral precepts that He gave, and the pure life that He lived, then we shall still be without a Saviour, and shall be lost at last. Any faith that does not accept Jesus as the God-man is not a saving faith.

Those who deny the divinity of the Son are regarded by the Lord as being guilty of denying the Father also. "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." John 5:23. No one who disowns the Son can possess the Father. (1 John 2:23.) To deny the deityship of Jesus Christ is to overthrow the gospel.

WHAT WILL YOU DO?

Now the question comes: What will you do with Jesus who is called Christ? (Matthew 27:22.) The only wise thing to do is to accept Him now as your personal Saviour. Let God's Only One (Psalm 22:20) become your Only One (Psalm 73:25). Crown Him Lord in your life now, so that at last you may

join in the everlasting song, when He shall be crowned Lord of all. "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13.

"Take the world, but give me Jesus!
In His cross, my trust shall be,
Till with clearer, brighter vision,
Face to face my Lord I see."

"How long halt ye between two opinions?" The Lord was tired of Israel's condition. He wanted them to take a definite stand one way or another. The Israelites were to choose between God and Baal. Said Elijah, "If the Lord be God, follow Him: but if Baal, then follow him." In the days of Pilate, the Jews were called to make a choice between Christ and Barabbas. Pilate asked, "Whether of the twain will ye that I release unto you?" "They said, Barabbas." To-day we also have to make a choice. Christ, and our adversary the devil, who is the god of this world, stand before us. Which of the two will we choose? Will we repeat the Jews' error, and thus crucify Christ anew? W. E. BELLEAU.

Persecution—Why?

(Continued from page 2)

He who sets himself over man's relation and duty to God, assumes a position which our Lord did not, and is exalting himself above God. This important and vital teaching is illustrated by an incident found in the ninth chapter of Luke. When the Samaritans refused to receive Jesus, the disciples James and John, zealous in the cause of Christ, yet not knowing His spirit, asked Him, "Lord, Wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did?" "But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." Verses 54-56.

Man cannot read the motives of the heart; and therefore it is ordained that "we shall all stand before the judgment seat of Christ," where each one shall "give account of himself to God." Romans 14: 10, 12.

The Golden Rule would forever forbid persecution. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matthew 7: 12. That is the summary of the teaching of all the Word. No man would that others should persecute him for conscience' sake; how then could he persecute another?

The evil principle in persecution begins in man's desire to rule his fellow men, to put himself in the place of God, to control the soul and conscience of others. He is superior; why not?

"As the child to the child of four
Is the sage to the fool."

Man at his best has no cause for boasting; and God has placed the citadel of soul and conscience beyond the tribunal of mortal man. Man is not able to read his own soul and motives; why should he lord it over the souls of others? But even this wrong desire of humanity would be comparatively harmless if the state did not connect itself with religion, exalt the dogma, the institution, above the man, and so give man power to enforce the state-adopted standard or creed. Because of this union of church and state, not only have Roman Catholics become persecutors, but Protestants also. The same evil principle that actuated Calvin's persecution of Servetus was behind the Roman Catholic persecution of Berquin of France. The same spirit that was in Luther's persecutors was in Luther himself when he urged the Protestant princes against the Anabaptists.

The only safe thing for the state to do is to keep itself forever separate from religion. The only safe thing for the church to do is to draw from her Lord all the power and authority that He has promised. (Acts 1: 8; Matthew 28: 18-20.) The state is a benefit. The church is a blessing. Each is good in its place; but united, they are a deadly poison in the world. Hydrogen is good in its place, sulphur is good in its place; but united, two parts of hydrogen to one of sulphur, and we have hydrogen sulphide, a very foul-smelling, poisonous gas. Carbon, hydrogen, nitrogen, all useful in their proper places, combined in certain proportions form nicotine, a very fatal poison.

So also with the union of church and state. The only thing for the individual to do is to have a conscience void of offense toward God and man, and in freedom to follow his Lord.

Heavenly Mathematics

By William G. Wirth

"**B**E ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5: 48. Have we ever considered the word "therefore" in this charge of Christ? If we overlook it, we shall fail of understanding the full meaning of this oft-quoted Scripture.

"Therefore" is a word used to connect the thought of the sentence in which it may be found, with a thought that has been brought out in the sentence or sentences preceding. It crystallizes, as it were, the reason or result of the thought that has gone before.

What is the thought Christ is emphasizing in this context? Let us begin with the forty-third verse, and we shall have it. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and

was shown by the love He had toward His enemies, those who despitely used Him. Let us meditate on this a moment, and our minds will catch the sublime truth that in spite of the fact that we had rebelled against God, sinned against Heaven, proved untrue to our Creator in His purpose for us at the beginning, flooded the world with iniquity, misery, and woe, still the Father held out to us His love, His mercy, His only-begotten Son, that we might have life. Oh, the depths of the divine love! "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5: 8. As therefore God's perfection was shown in His loving the world that hated and despised Him, so He wants us to show our perfection by loving our fellows who hate and despitely use us.

We all remember the ratio and proportion of our school-day mathematics; how we learned that as 2 is to 4, so 4 is to 8. This simple but fundamental arithmetical principle has often helped in solving problems that have since come to us. And, dear reader, the divine mathematical proportion will help us to solve the character problems that come to us. As God in His love is to us as sinners, so we are to be in our Christianity toward our enemies.

Impossible is it to work out this problem in our own strength. We need but to look into our own lives to see how far short we come of this heavenly perfection; how ignorant we are in the use of these divine mathematics; how easy it is for us to hold grudges, to harbor resentment, to become embittered, toward those who have wronged us. How shall we get this perfection? There is no surer way than by the well established law of physics, that no two things can occupy the same space at the same time. Allow Jesus to come in and fill our hearts with His love, and the hatred will go, must go. Shall we not open our heart's door and let Him in?

*"Come, Lord Jesus,
fill my heart,
And bid my malice
go.
Help me to love, as
Thou dost love,
My enemy and
foe."*

Anarchy's Hour

(Continued from page 2)

ing flesh of civilization. But all save one have failed—and failed signally and lamentably. That one exception is the gospel of the Christ—a gospel born of love and nourished by sacrifice. The disease, nevertheless, is fast sweeping over an indifferent and heedless world, and naught but a "great surgeon" can stay a universal death. That Surgeon, however, is already preparing for the operation. Soon He will come, and, with His divine scalpel, "cut away the canker at its source." When sin, which is the real source of this "canker," has been removed from this earth, peace and joy and celestial harmony will take the place of this world's strife and misery and awful discord.

Not much longer can this terrible spirit of anarchy intoxicate this old world. Soon the great Lawgiver will come to judge the world by His own law, and give to every man according as his work shall be. There may be "danger ahead" in the immediate future; but for those with ears attuned to heavenly things, there already sound the trumpet blasts which herald the near approach of the saving Christ.

pray for them which despitely use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" And then follows the verse we have quoted. Ah, now we can see it clearly. The "therefore" means because of that highest type of love—loving our enemies, those who mistreat us. When we have incorporated this into our lives, then we shall have realized the "Be ye perfect."

But that is not all there is to it. After the "Be ye therefore perfect," comes the comparison, "even as your Father which is in heaven is perfect." We can only deduce from this that God's perfection

The Claims of Jesus

(Continued from page 4)

reach God by the way of conscience, another by the way of nature, another by the way of the law; but the only way to reach God as Father is through Jesus Christ. "No man cometh unto the Father, but by Me." He is *truth*, absolute truth—"the adequate and sufficient expression of divine thought"; the reflection of God's pure nature; the perfect exposition of God's idea, to be coupler between both. He is *life*. To give life did He come. "I am come that they might have life, and that they might have it more abundantly." John 10:10. The Greek word is *perissos*—above the ordinary. The life extraordinary is eternal. (Verse 28.)

Claim four is *life's sustenance*: "I am the bread of life." John 6:35. Bread is life's daily necessity, the stimulator of one's vitality. Where famines have devastated whole regions, it has been for need of bread. "I am the bread which came down from heaven" (verse 41), said Jesus, "to nourish the drooping spirit, to animate the throbbing heart, to feed noble aspirations and strengthen pious inclinations." One who has tasted of this "Bread of life," has no further desire for "the fleshpots of Egypt," but cries, "Lord, evermore give us this bread." Verse 34.

Claim five is *life's nutriment*: "I am the true vine." John 15:1. Doubtless this expression was suggested by the richly carved vine that adorned the temple gate. Its leaves of gold and fruit of diamonds are said to have been worth twelve million dollars. In contrast to this rich but lifeless piece of art, which satisfied only the æsthetic taste, He was and is the essential life of His people who abide in Him. As the wine of the grape "maketh glad the heart of man" (Psalm 104:15), so He gratifies the spiritual cravings, and is the tonic to build up the debilitated spiritual condition.

Claim six is *salvation's door*: "I am the door of the sheep." John 10:7. A door is the medium between the outside and the inside. It swings in to admit. It remains closed to keep out. "No man cometh unto the Father," said Jesus, "but by Me." John 14:6. "If any man enter in, he shall be saved." John 10:9. That means protection, sustentation, salvation.

Claim seven is the *shepherd*: "I am the good Shepherd." John 10:11. Sweet, suggestive appellation! Paul speaks of Him as the "great Shepherd" (Hebrews 13:20), and Peter as the "chief Shepherd" (1 Peter 5:4). In his essay on Burns, Carlyle points out how the shepherd instinct of the poet puts him in the place of the suffering sheep. That was absolute truth with Jesus, so much so that He gave "His life for the sheep." John 10:11. To-day He watches over us, protects us, calls us by name, and feeds us in pastures green.

Claim eight is the *resurrector*: "I am the resurrection." John 11:25. All other claims have dealt with present experience—life before death. This one deals with life after death. What a solace to the grief-stricken! What a hope to the bereaved! What an outlook to the faithful! Here is Christianity's capstone, worthy of an earthly career of self-abnegation.

Truly Jesus is the sum total of life and immortality. No wonder the brusque and brainy Carlyle declared, "Jesus of Nazareth, our divinest symbol: higher has the human thought not reached."

"Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest."

Within the Toils of Satan

THERE are in ever increasing numbers, people who are seeking to know all that borders on the marvelous, or seemingly miraculous. The one word that means "to know" is "science." It is well to "know the truth"; but to "know good and evil," will bring the same results as in the days of Adam—doubt, discouragement, and death.

There are some things that God would not have us know. The depths of sin, with all its added knowledge and debasing results, God in love would ever have kept from us.

To reach all classes, Satan will work with "all power" and all "signs." (2 Thessalonians 2:9.) Among these are the gatherings, or parties, where professor and non-professor alike meet to study the lore of invisible beings who communicate by slate writing, table tipping, ouija board, knockings, and even with ocular demonstrations of forms and figures.

With his master hand, Satan tests the powers of the soul that has ventured into his toils. He infatuates some with sensations; he infuses others with his spirit, until the mind breaks under the strain, and they must be confined as madmen, in a condition worse, far worse, than death.

With still others, he will graduate the tension to the strength of the soul, while as mediums, as fortune tellers, and in other ways, he can exert his power through them for the destruction of souls for whom Christ has died. When their powers are exhausted to work evil, he casts them aside, hated by himself, and unloved by those around them. Consider a few instances that have been written for us. (1 Corinthians 10:11.)

A loved son had been brought under the influence of evil spirits until his mind was chained and nearly gone, a helpless, pitiable wreck. From this condition, he was delivered by the Saviour in answer to the agonized petition of a believing father. (Mark 9:17-27.)

A young man who had placed himself on Satan's grounds, came into the synagogue where Jesus was teaching. As he listened, he desired freedom; but the spirit that enslaved him cried out: "Away; what have we to do with Thee, Thou Jesus of Nazareth?" Luke 4:34, with margin.

Many to-day are toying with the inventions of the evil one; and unless speedily rescued, their end is none the less sure.

The bleeding victim wandering in the tombs of Gadara, "crying, and cutting himself with stones" (Mark 5:1-15), knew his need, but was helpless until Jesus, with loving compassion, crossed the lake to his aid. "Clothed, and in his right mind," he could return to his home, making loved ones once more happy; and, instead of being bound with chains to protect others from his rage and fury, he

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J. H. COCHRAN, Circulation Manager

could now tell of the Saviour who had done so much for him.

This same Jesus listens to the call of the helpless who have been made captives by Satan, and He will deliver the soul that will return to Him with sincere repentance. But to put off the day of separation from past follies, will mean in most cases, as in the case above cited, "the madness of a lost and ruined soul."

CLARENCE SANTEE.

THE first treaty, known in history as the Amphictyony, was formulated in 1496 B. C. Up to the time of the breaking out of the world war, there had been fifteen hundred treaties signed, an average of one every twenty-seven months.

DR. ROBERT R. MOTON, president of the Tuskegee Institute, of Alabama, says that not a single colored person is reported among the five thousand who were placed under arrest for anarchistic offenses in the dragnet set by the Department of Justice.

THE United States Bureau of War Risk Insurance has settled 127,151 insurance claims for death and total permanent disability, representing a total value of \$1,135,552,173.45.

THE recent longshore, harbor, and railroad strikes have cost New York City fifty million dollars, it is estimated. The average daily loss is reckoned at \$500,000. These figures do not include the loss of wages by the strikers, or the manufacturing plants indirectly concerned.

IT is estimated that the gross yearly income of moving picture theaters in this country is about \$750,000,000. In twenty-six years' time, the public has been educated to spend this huge sum. There are 15,000 theaters, with a total seating capacity of eight million. This year, 1,200 more theaters will be built at an aggregate cost of \$72,000,000.—*San Francisco "Argonaut."*

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"Rejoice Not Against Me"

BECAUSE of our sins, we may be sitting in darkness, and calamity may have overtaken us. Under these circumstances, the enemies of righteousness may be rejoicing over us, and we may have the temptation to become discouraged and give up. Then there comes the inspiring word: "Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, Jehovah will be a light unto me. I will bear the indignation of Jehovah, because I have sinned against Him, until He plead my cause, and execute judgment for me: He will bring me forth to the light, and I shall behold His righteousness." Micah 7: 8, 9. Even in our darkness, we have hope in Jehovah, and He is a light to us. And even when we are suffering the indignation of God because of our sins, yet we may know that He is at the same time pleading our cause, and eventually we are to be brought forth to the light to behold His glorious righteousness.

It means destruction for us to remain in our sins, even though, for the moment, those sins may be a great pleasure to us. And it is a bitter experience for the one who has been overtaken by sin to make confession of his wrongs and start again in the path of right. But through all these experiences, Jehovah is our light and our strength; and we must not fail to remember continually that He is the one who is pleading our cause, and who has given His Son as a pledge that He will bring us forth into the ways of righteousness.

Not Yet in One Fold

BIGOTRY is one of the worst defects of the human mind and heart, yet it is one of the commonest. We can very readily see it in the other fellow, and with much assurance charge him with being a bigot; but is it not well for each of us from time to time to ask himself the question as to just how much bigotry he has in his own heart and life?

Bigotry lies at the foundation of intolerance and persecution. Religious bigotry usually leads an individual to believe that he is exactly right because he belongs to some particular church, and not because he has studied the Word of God for himself and is seeking to know the truth through the gentle leadings of the divine Spirit.

The Jewish people in the times of Jesus were sure they were the only church. They vaunted themselves as the people of God, and all others were "heathen" and doomed to destruction. Yet Jesus said to them in that time: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, one shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again." John 10: 16, 17.

Jesus knew that there were true hearts outside the Jewish church; therefore He said He had other sheep, which were not of that fold. There are churches to-day that believe and teach that they are the only true people of God, and that outside of them, there is no salvation. The Jewish church, with much authority and with much show of probability, were

teaching the same things in the time of Christ. But if Christ were speaking personally in some of these modern churches, would He not say to them in this time the same as He said to the Jewish church anciently, "Other sheep I have, which are not of this fold"?

Then after all, the important thing would seem to be to study Christ's teaching just as it is given to us in the writings of the Old and the New Testament, and allow these divine words, under the operation of the divine Spirit, to lead where they will. God and Christ so love men that They will save them wherever They can find them. The Master to-day is seeking for His sheep. He placed the promise in this text, that they may hear His voice; and the ultimate triumph is



Erwin R. Bergdoll, the second son of a millionaire family who has been arrested for draft evasion during the war. He eluded the government for two years, but surrendered on July 27. His brother Grover led detectives a merry chase over the country, and escaped from armed guards after being captured. The government is about to publish a list of the thousands of draft evaders, and effort will be made to apprehend and punish them all.

reached when they are brought into one flock with the one Shepherd.

But when His complete flock is brought into this oneness, observe that no mere man stands at the head of them, but there is the one Shepherd, Jesus Christ Himself. We must therefore place our eyes upon the Christ; for He is the Shepherd that must lead us. We must listen to what He teaches us in His own words; for it is through this Word that we shall be saved, and ultimately by this Word that we shall be judged.

When It Is Too Late

THE day is rapidly approaching when it will be everlastingly too late for any individual to seek or find pardon through God. But to-day the Lord is offering us pardon. He is urging us to seek Him, and thus to be prepared for the storm that is about to break over the world.

Never was it so urgently needed as to-day that all true-hearted Christians join in heralding this invitation of Jehovah: "Seek ye Jehovah while He may be found; call ye upon Him while He is

near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon." Isaiah 55: 6, 7.

We are even now in the beginnings of the great day of the Lord. But the call is still going to every man and woman upon the earth, urging them to seek Jehovah while He may be found; and all are to know that if the wicked man will forsake his ways, and the unrighteous man his evil thoughts, he may return to the Lord, and receive mercy and abundance of pardon. Probation for many individuals is closing through death every day of the year. But very soon the supreme moment will come when every one throughout the world will have passed the boundary line and the opportunity for salvation will be forever past; the eternal destiny of each individual will be unalterably fixed, either for weal or for woe. To-day is still the day of salvation.

A Foundation That Stands

A GROUP of scientists from Sweden are exploring the Hudson, the Connecticut, and the St. Lawrence Valley. The report states that these men give it as their opinion that the state of New York has been formed during the last twenty thousand years.

Some schools of scientists give forth the opinion that the earth as a whole has been many millions of years in process of development; others have placed the estimate as low as ten or twelve thousand years, and these Swedish scientists seem to think that the evidence shows that New York is not more than twenty thousand years old.

Many people become confused by thinking that these speculations of scientific men are to be taken as demonstrated scientific facts. But such a jargon of theory ought not to mislead us.

Turning away from these theoretical speculations, we come to the story of creation as given in the Bible, and we find it dignified and convincing; and with all, there are no facts throughout the world but what, when clearly understood, harmonize perfectly with what the Scriptures teach.

Many of the geological facts strewn throughout the world, and which have led certain scientists into their wild, speculative theories, are readily explained by the Bible narrative relating to the Flood. On no other hypothesis can they be fully explained.

Men who cling intelligently though tenaciously to the Bible story can well afford to be laughed at, for the last analysis will demonstrate that the Bible is right, while these speculative theories, which are so contrary to the Bible, will eventually be shown to be utter foolishness.

The Bible is the solid ground upon which men may stand securely. It is the product of the infinite, eternal mind of God. The speculations and shortsighted notions of mere finite men are not to be compared with the wonderful Book of the mighty God, and he makes a fundamental mistake who turns from the infinite to the merely finite in search of everlasting truth.