

Signs of the Times

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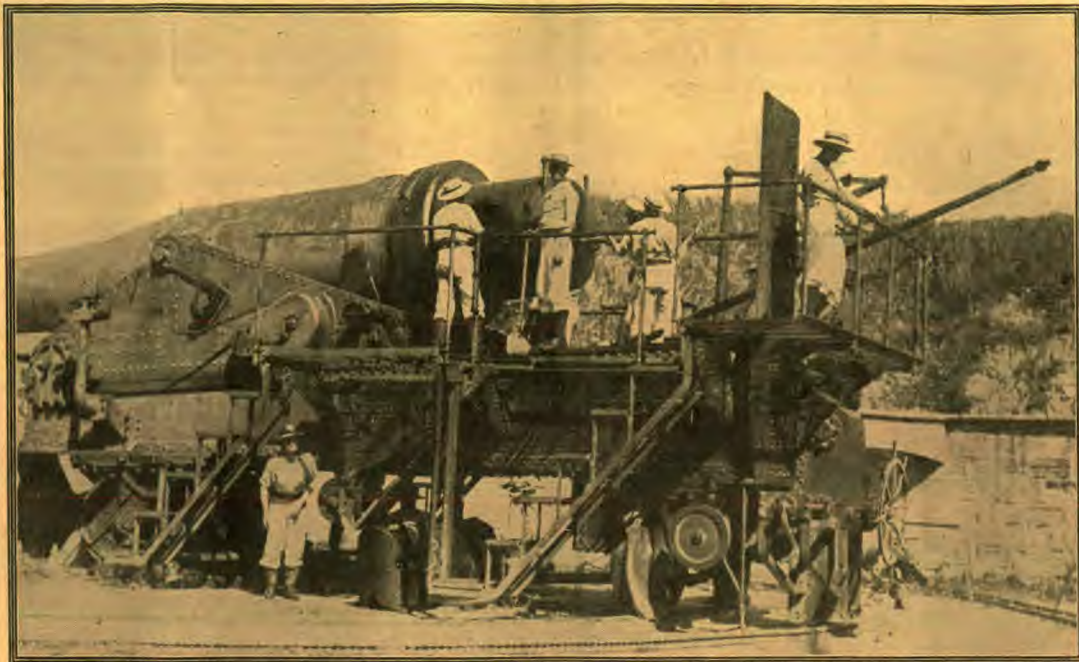
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ARMAGEDDON— *The Future World War*

When and Where Will It Be Fought? Who Will Win?

By JOHN LEWIS SHULER



The Peace Treaty stipulated that the fortress of Heligoland and the Dardanelles should be demolished. This photograph shows a destruction crew at work on a giant disappearing gun (lower), and the barrel of a sixteen-inch gun (upper) that has been wrecked at the Dardanelles. It's a shame that all the guns and forts on earth cannot undergo the same treatment; but while these two are being destroyed, a dozen others are building.

Wide World



THE word "Armageddon" has become a prominent one in recent years. During the world war, newspaper editors and magazine writers repeatedly referred to that titanic struggle as "the Armageddon of the Apocalypse." But that was a wrong application of this Biblical term. Armageddon is still future. The world's war was not Armageddon, and to call it such was a mistake.

The word "Armageddon" is found in Revelation 16: 12-16, and this is the only time it is used in the Bible. This final clash of earthly empires is mentioned in many other places in the Scriptures, but this is the only time the term "Armageddon" is used. "The sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16: 12-16.

In this scripture, we learn three facts about the battle of Armageddon:

1. *All Nations Will Be Involved.*—The armies of all the nations in the world will be gathered to this last battle. (Reve-

lation 16: 14.) Armageddon will be as much worse than this last war, as this was worse than any other war recorded in the annals of history. It will be "a time of trouble, such as never was since there was a nation." Daniel 12: 1. It will be such a terrible conflict, that all past wars will sink into insignificance before it.

Fifty years ago it would hardly have been possible to suggest international complications that would drag the whole world into the maelstrom of war; but we have just witnessed how one pistol shot in one of the remotest corners of Europe, on June 28, 1914, plunged almost all the world into war. No one even dreamed that this one shot would explode the world's powder magazine. In the light of this, no one should doubt this Biblical prophecy, that just before the end, evil will go forth from nation to nation (Jeremiah 25: 32), until every nation under heaven is involved in that last great struggle—Armageddon.

2. *It Will Come at the Close of the Gospel Age.*—Armageddon is the battle that will close the history of the world. This battle will be fought under the sixth plague. (Revelation 16: 12-16.) It is one of the final events that ushers in the second coming of Christ and the end of the present age. When the curtain falls on that battle field, the drama of human history will be closed.

When the nations are gathered to fight this "battle of that great day of God Almighty," the seventh plague will be poured out. (Revelation 16: 21.) God will open the armory of heaven, and down upon the wicked nations will fall great hailstones, the weapons of His indignation. God told Job that these hail-

stones would be used by Him in this last battle. (Job 38: 22, 23.) The prophets Isaiah, Jeremiah, and Zephaniah prophesied of the great day when the nations would be gathered to this final conflict, and God would pour out His indignation upon them. (Jeremiah 25: 26-28; Isaiah 13: 4-7; Zephaniah 3: 8.)

When this plague of hail is poured out, "a great voice out of the temple of heaven, from the throne," will proclaim, "It is done." "Time is finished." Revelation 16: 17. This voice will produce a great earthquake (Hebrews 12: 26; Joel 3: 16), "such as was not since men were upon the earth, so mighty an earthquake, and so great." Then the earth will "reel to and fro like a drunkard." Isaiah 24: 20. The mountains will sink, and the islands will disappear. (Revelation 16: 20.) The powers of the heavens will be shaken. (Matthew 24: 29.) "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matthew 24: 30. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jeremiah 25: 33. There will not be a living man left upon the earth after Armageddon is fought and the seventh plague is over. "Nothing pertaining to the affairs of time survives it. It ends with the extermination of the human race, except those who have before found refuge in God, and it leaves the world in utter ruin." It will not bring triumph or world dominion to any earthly power.

3. *It Will Be Fought in the Holy Land.*—"Armageddon" is a compound word—"Ar-Magedon." It means the fortified hill or mountain of Megiddo. The prefix *Ar* has reference to this place, as being a fortified place. Armageddon, or Megiddo, is situated on the edge of the great plain of Esdraelon, or Jezreel, in central Palestine. This plain was one of the great battle fields of antiquity. Here, according to Revelation 16: 16, the final world conflict will take place. Joel saw all nations gathered to battle in the Valley of Jehoshaphat. (Joel 3: 2.) Zechariah beheld all nations gathered against Jerusalem to battle. (Zechariah 14: 2, 3.) Thus we have three Bible prophecies which locate this last conflict in the Holy Land.

IS ARMAGEDDON IMMINENT?

I will call your attention to five signs from the Word of God which show that this final conflict is near at hand. The drying up of the waters of Euphrates is to take place just before the nations are gathered to Armageddon to fight the battle of the great day of "God Almighty." (Revelation 16: 12-16.)

"Waters," when used as a symbol, represent peoples. (Revelation 17: 15.) In Isaiah 8: 7, the people of Assyria are compared to the waters of a river. The drying up of the waters of the Euphrates is a symbolical representation of the destruction of the Turkish power, which has for centuries occupied the valley of the Euphrates. As the Thames River stands for London, the Tiber for Rome, the Nile for Egypt, so the Euphrates stands for Turkey or the Mohammedan power.

1. *Turkey's Power Waning.*—According to Revelation 16: 12-16, the drying up of the Euphrates, or the wasting away and destruction of the Turkish power, is the sign that the great gathering of the nations to Armageddon is about to be accomplished.

Are there signs to-day that Turkey is about to come to its end?—Yes, the destiny of Turkey is now trembling in the balance. The Charleston, South Carolina, *Evening Post*, in speaking of the recent appearance of the Turkish representatives before the Peace Council, makes this significant statement: "These smooth speaking gentlemen from the Golden Horn were not envoys of an empire, for it is not yet quite determined whether Turkey is to be considered as still having a national entity."

The Ottoman Empire is only a mere shadow of what it was a century ago. Within the last hundred years, Greece, Roumania, Bulgaria, Eastern Roumelia, Servia, Montenegro, Egypt, Bosnia, and Herzegovina have broken away from the rule of the Turk. Dr. Harry Judson says, "The history of eastern Europe for the last two hundred years has been the story of the gradual expulsion of the Turk from the continent."—"Europe in the Nineteenth Century," page 259. Nothing except the rivalry among the great powers for the possession of that strategic point of Constantinople has prevented her expulsion long ago. The sick man of the East will soon come to his end. This means that the battle of Armageddon and the coming of Christ are soon to take place. (Revelation 16: 15.) Turkey's waning power is a sign that bids us watch and be ready for the coming of the Master.

2. *Colossal War Preparations.*—The prophet Joel saw the same gathering of all the nations to the last great battle, as is described in the prophecy of Revelation 16. (Joel 3: 2.) Immediately preceding this gathering, he saw the nations preparing for war on a colossal scale. "Proclaim ye this among the gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong." Joel 3: 9, 10. Is not this just what we see to-day? Every nation is apparently preparing for war to the extent of its ability.

In the *Literary Digest* of December 27, 1919, we find this quotation:

"We find ourselves preparing for the next war when the ink is hardly dry on the still unratified Treaty of Peace, remarks the *Kobe Japan Chronicle*, which says that 'practical statesmen' do not even pretend to think that the League of Nations is an instrument likely to be effective."

Japan had laid down her program for a bigger navy. She already has a new naval building scheme under way. England has appropriated \$320,000,000 for aircraft; while France has set aside \$200,000,000 for like purposes. In our own country, many are advocating that the United States build a navy second to none. Our secretary of war says:

"I hope there will be no other war; but the work of preparing the United States to assume its place in the forefront of such a fight—and there may be another war—should be begun at once."

The nations to-day have great armies, powerful navies, submarine fleets, and battle planes. They are prepared to fight on the land, on the sea, under the water, and in the air. Where else could they prepare for warfare? Joel says that they will beat their plowshares into swords. We have seen this fulfilled. During the war, many factories that formerly manufactured agricultural implements, were turned into munition plants. The farm tractor was converted into the formidable tank.

The prophet says, "Let all the men of war draw near." So we find that the nations have abandoned the volunteer system in war time, in favor of conscription; and to-day there is a strong sentiment in this country in favor of universal military training.

One can hardly keep pace with the war preparation of our time. Battleships that were first-class ten years ago are good only for the junk heap to-day. When you think of the rifles, guns, and ships that were used in the wars of fifty years ago, as compared with the weapons and ships of to-day, can you not see that one of the striking features of our time is the marvelous increase in the destructiveness of the implements of war?

One battleship to-day is more powerful than everything the naval world had produced up to a half century ago. A single modern gun can do far more execution than many whole batteries could have done fifty years ago. The armies of one of the great nations of to-day, equipped with the latest improved weapons, could meet all the armies of the world prior to one hundred years ago, and mow them down before they could possibly get close enough to strike a telling blow. What does all this mean? What are the nations getting ready for? Surely it should be plain to us, from these tremendous war preparations, that the time is near for the last great battle to be fought, as pointed out in the third chapter of Joel. Since we see these great war preparations, we may know that "the harvest is ripe," and the end is near. (Joel 3: 13, 14.)

3. *The Awakening of Non-Christian Nations.*—Joel predicted that before the final gathering of the nations to Armageddon, the nations in general would be awakened. Is this being fulfilled? Look at Japan. Seventy years ago Japan was asleep. She refused to carry on commerce with other nations. She had none of the modern inventions and improvements. Thirty years ago Japan was unknown as a world power. But to-day we see that she is one of the foremost powers. The late Mr. Roosevelt wrote the following concerning Japan:

"Since Commodore Perry opened the islands to Western civilization, the growth of Japan has been literally astounding. There is not only nothing to parallel it, but nothing to approach it in the history of mankind."

In "The History of Modern and Contemporary Europe," pages 664, 670, we read these significant statements about Japan:

"In one generation an isolated, almost unknown country . . . rose to be a great power, whose friendship was eagerly sought by the European nations." "The overwhelming defeat of Russia in 1905, long regarded as a formidable military power, by an Asiatic people just out of

Oriental seclusion, astounded the world." Japan is awake and China is awakening. What is the meaning of these nations that have for ages slumbered, now developing so suddenly into military powers of great strength? Why are the weak nations becoming strong? Is it not because they are preparing for the last great act in the drama of the world's history? Joel tells us that when we see this, we may know that the great day of God is near, and that God is soon to take His seat on the judgment throne to judge the nations. (Joel 3: 12, 14.)

4. *The World's War.*—We have already noted, from Revelation 16, that the battle of Armageddon will come under the sixth plague. In Revelation 11: 18, we learn that before the wrath of God, in the seven last plagues (Revelation 15: 1), is poured out upon the earth, there will be an outburst of anger among the nations. We have just witnessed the most terrific outburst of anger that has ever been seen among the nations. There never has been, in the whole history of the globe, anything to compare with this world's war. It is a sign that the seven last plagues are soon to be poured out.

5. *The Unrest and Tumult of the Present.*—We are now living in the most unsettled age in the history of the world.

The world is filled with unrest, agitation, uprising, and tumult. Troubles and perplexities are multiplying on every hand. Discontent and strife are everywhere.

John R. Mott, speaking of the present age, says: "It is a bewildered world, a confused world. . . . We see everything disintegrating, and that leads to destruction."—*Washington "Post," May 26, 1919.*

The world's practical men are not sure whether the next step will leave them on solid ground, or hurl them over a precipice. The days in which we live are full of perils. We see Paul's prophecy fulfilled: "In the last days perilous times shall come." 2 Timothy 3: 1.

Statesmen to-day are put to their wit's end to know how to guide their ships of state away from the rocks that would crush them in pieces. Albert W. Fox, correspondent of the *Washington Post*, declares, in a recent number of that paper, that President Wilson "dreads to look over his paper each morning," so

disturbed are world conditions, and so great are the threatened dangers to international stability.

Men's hearts are failing them for fear as they face these conditions. This is the very situation Christ said would exist in the last days. (Luke 21: 25-27.)

SIGNS OF THE APPROACHING CRISIS

We have now pointed out five signs which indicate the near approach of Armageddon. Centuries ago, the Lord through His holy prophets declared that these conditions would exist in the last days, and that they would constitute signs of the approach of Armageddon and the end of the world. As surely as you know that these conditions exist to-day, so you may have positive evidence that the great day of God is near. They bring to us the message, "Prepare to meet thy God." God has pointed out these signs in His Word, that we may have opportunity to prepare to stand through the coming crisis and be saved at the coming of the Lord.

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling.
To be living is sublime.
Hark! The waking up of nations,
Gog and Magog to the fray!
Hark! What soundeth? Is creation
Groaning for her latter day?"



MIRACLES
THAT
DECEIVE

By

RICHARD F. FARLEY

THE earth to-day is full of undoubted miracles. Things are happening all about us which could not possibly be done by human beings. To many, these manifestations of supernatural power are unquestioned proofs of divinity and truth.

This trusting to the evidence of manifestations that appeal to the senses,—sight, hearing, touch, smell, and taste,—gives Lucifer an opportunity he is making the most of. All of Satan's deceptions are so contrived that physical signs take the place of the Word of God. Sights, sounds, feelings, to-day form with many the great test of religious truth.

Satan's chief object in the working of these physical wonders is the repudiation of some essential Bible truth. God's Word has the necessary light and information for these days; and it is against these great safeguards that Satan hurls his sophistries. The clever deceptions are calculated to confuse the minds of honest people, so that they shall be unable to discern between truth and error, light and darkness. If he can succeed thus in causing confusion, he steps forward a little farther, and continues urging the deception until his victim is carried away.

Sometimes Satan appeals first to a desire for a relaxation of vigilance in fighting sin. To others, he comes first with an appeal to fanatical zeal in religious work. In every case, he suits the deception to the peculiar mental qualities of the one with whom he is dealing. In working on the religious line, he deceives many seemingly honest people. Thus revival meetings are carried on with great power. Many miracles are wrought that bewilder people so that they are unable to perceive the true nature of the work that is going on. Jesus said, "There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

Matthew 24: 24. It must be clear, then, that the greatest and most subtle of these deceptions will be of a religious character.

DECEIVES THROUGH THE DEAD

One of these delusions has come in as the result of the general belief in natural immortality. Satan causes dead people to appear (supposedly), and many other marvels are worked. People are generally eager to receive the evidence of their eyesight, rather than God's Word; so when they see what seem to be materialized spirits of dead relatives, they accept this apparent demonstration. Or

if they attend some séance where the familiar spirit claims to have a message from a departed friend, it is accepted at face value.

Again, many authenticated cases of miraculous healing have been performed by spirit mediums. Religious people reason like this: Jesus healed when He was on earth. These people heal. Therefore these people receive their power from the same source from which Jesus received His. Or, to express it as they often do, Jesus of Nazareth received His power from the same source from which they receive theirs. Thus they make Jesus but a spirit medium of a high order.

However, this reasoning is a fallacy. When Satan has bound people, he can certainly release them from the chains with which he has bound them. Besides, his knowledge of anatomy and physiology is far superior to that of any physician on earth, and he knows how to use this knowledge. Why, then, can he not do things that to us appear impossible? This deception leads to a complete rejection of the Bible teaching with reference to the nature of man and his condition in death.

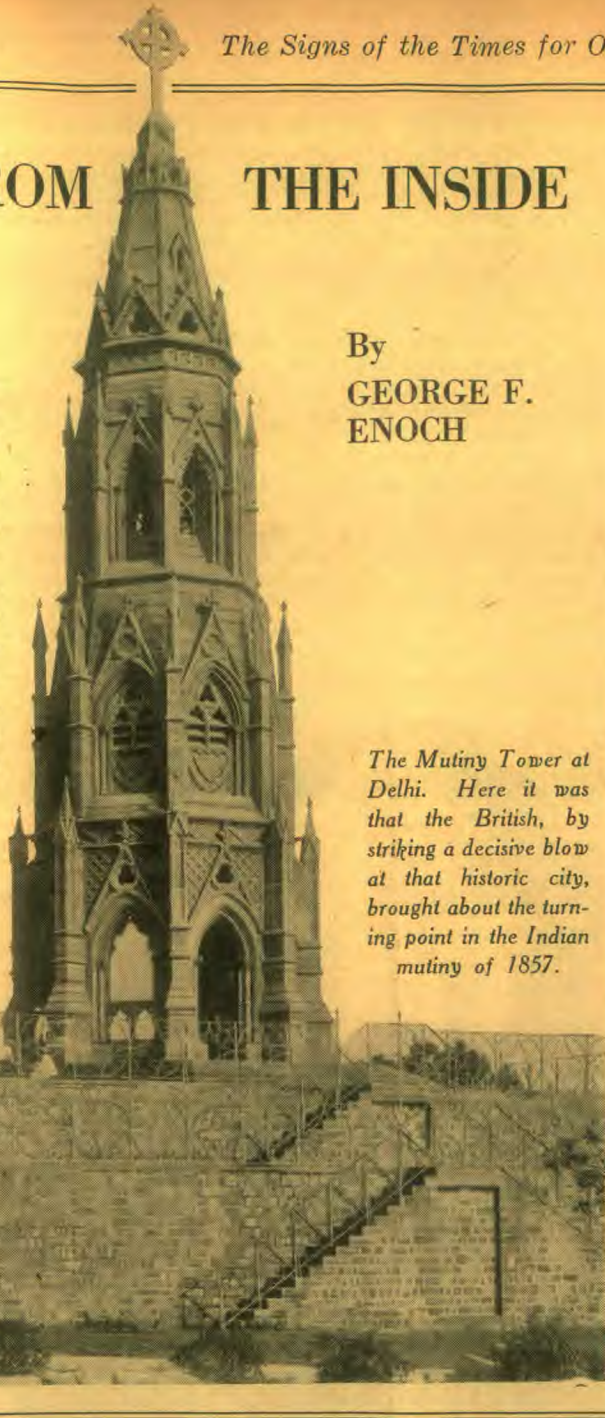
CASTS DOUBT ON THE LAW

The second great deception leads to a doubt concerning the necessity of observing the seventh-day Sabbath, as required by the fourth commandment of the Decalogue. There are, as the reader well knows, bodies of professed Christians who do not observe the Sabbath of Jehovah, who have a mysterious, supernatural power attending their work. Miracles are wrought by them. Sick are healed. Men and women give up some of their sins. Often intense excitement marks the meetings, tears are shed copiously, and every one "feels happy." Then some "fall out" in trances and roll around on the floor. In the cases of others, their religion goes to their feet,

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INDIA FROM THE INSIDE

"And so India is humming with political preparation, and the voice of the electioneer is heard in the land. It all sounds fine when you talk about it from a theoretical standpoint. It surely seems to be a long step for a great congeries of nations like India to receive the power of franchise. But the man on the ground wonders if it is really practical. It must come; no human hand can stop it."



By
**GEORGE F.
ENOCH**

The Mutiny Tower at Delhi. Here it was that the British, by striking a decisive blow at that historic city, brought about the turning point in the Indian mutiny of 1857.

at a famous garden, now known as Jallianwalla Bagh. The general marched his men, twenty Gurkhas, the little Indian fighters from the mountains, and the Baluchis, the stalwart Moslems from the borders of Afghanistan, to the garden, and commenced firing, not stopping until 1,650 rounds had been fired, and the crowd had scattered, leaving about 400 dead, and perhaps three times as many wounded. But the riot, the arson, and the murder were ended; and it did not again raise its head, although martial law was in force in the Punjab for more than two months.

After the city was occupied by the military, General Dyer closed the street in which the brutal attack had been made on the lady missionary, and compelled every Indian passing that way to get down on his stomach and wriggle past the spot. Miss Sherwood had been carried to a boat in Bombay on a stretcher, and sent home to England. The government levied on the city for a large sum, and allotted Miss Sherwood 50,000 rupees, which she refused to accept, forgiving her attackers, but, curiously enough, taking the value of her wrist watch, which was smashed in the *melée*.

BRITON INVESTIGATES CLOSELY

One year has gone by. The British government, as is always the case, has tried to sift matters to the bottom. Lord Hunter, a famous Scottish jurist, was sent to India. Three Europeans and three Indians were associated with him, and for months they tried to get at the real facts. Their report will long be famous in India's history. They unfortunately divided according to racial predilections, the four white men giving a majority report, and the three Indians a minority report.

The minority report agreed with much of the findings of the committee; but in the deductions to be made from the facts, they were very much out of accord. They claimed that there was no evidence of conspiracy, as General Dyer claimed, and attributed the excesses at Amritsar to a few budmashes, as we say in India—hoodlums in America. They recorded their great sorrow for the Europeans who lost their life or were injured, but at the same time condemned most roundly the action of General Dyer, calling it "un-British, and Prussian," and characterizing it as frightfulness which had wounded the heart of India more sorely than any one could know, a blot on the British escutcheon, and an injury to British prestige in the eyes of India that would long remain in bitter memory.

The majority report seemed to be very fair and just. It found that the mob was out of the hands of the civil powers, and that there was necessity for the military to take a hand and use force. The firing was justified. But when General Dyer looked beyond the mob that was facing him, and felt that he must not only disperse that mob, but at the same time teach all India in general, and the Punjab in particular, a lesson which they would not forget, they condemned his action in plainest terms. The commanding officer in India, Sir Charles Munro, immediately asked for General Dyer's resignation; and the appeal to the Army Council in England, and finally to the British Parliament, upheld the findings of the Hunter Committee.

FOR the student of world affairs, there is no more interesting place just now than Asia. There can be little doubt that the forces working here will have a great influence on shaping the future.

A common expression in India just now is, "the India that is to be." Christian, Hindu, Mohammedan, Aryan, Dravidian, Britisher, Anglo-Indian, Brahman and non-Brahman, high caste and low caste, all are awakened, and planning for this India which is to be. Into this great seething mass of human aspirations, ambitions, racial prejudices and bitterness, religious animosities and antipathies, we are looking in India to-day; and are you surprised if we wonder what will finally emerge?

No doubt the readers of the SIGNS are somewhat familiar with the outlines of the most important events. Can we learn their deeper meaning?

AWOKE TO THINGS VIOLENT

It was in April, 1919, that the outside world awoke to the fact that something vital and violent was happening in India.

At Amritsar, the holy city of that warlike race, the Sikhs, there was riot and ruin. The European managers of the two leading banks were murdered, and their bodies cremated on the broken furniture of their looted banks. A missionary lady, Miss Sherwood, was dragged from her bicycle and beaten until left for dead. The city was in the hands of the mob for three long days, with every European in the city in hiding. On the third day, Brigadier General Dyer arrived and took charge. He had but a pitifully small force with which to put down the riot. The war in Afghanistan was brewing. Excitement and rumors were all through the villages. What could be done?

General Dyer acted with promptness. He marched through the riot-ridden city, proclaiming that any gathering of more than five persons would be fired on, and ordered all law-abiding people to their homes.

That very afternoon, a monster meeting was called, in defiance of his orders,

The general feeling throughout the country seems to be divided along racial lines, much like the Hunter Committee. And it is very unfortunate to note that the more the subject is discussed the bitterer the feeling between the two races becomes. At present, leaders in both races are making strong appeals that now that the matter has been carried to the highest powers in the empire, the agitation should cease, and both sides should try to forget the bitterness.

Some missionaries have spoken out very boldly and firmly against the action of the military. Most missionaries have been deeply grieved, for they realize that such things as stir up bitter racial feelings, only increase the gulf between the races, and make the progress of the gospel all the more difficult. No doubt the enemy of souls is doing all he can to shape affairs so that the gospel shall be hindered.

SELF-DETERMINATION

But the British government is going on in the even tenor of its way, helping India along the path of self-determination as rapidly as such a vast continent, with more than three hundred million people, can be prepared for such an event. The elections for the Viceroy's Council, corresponding somewhat to our federal legislative bodies, and for the provincial councils, similar to our state legislatures, will take place this fall. And it is surely a complex situation. There is no simple electorate, as at home. There we draw the line at twenty-one. All above that can vote. But here one must either have so much property, or pay a certain amount of taxes, or receive a certain wage, or belong to a certain community, etc. Such of those communities as are minor, and would find it impossible to get together on any candidate, have representatives appointed by the government to represent them.

And so India is humming with political preparation, and the voice of the electioneer is heard in the land. It all sounds fine when you talk about it from a theoretical standpoint. It surely seems to be a long step for a great congeries of nations like India to receive the power of franchise. But the man on the ground wonders if it is really practical. It must come; no human hand can stop it. So perhaps it is right. But with the overwhelming majority of the people unable to read or write, and not enfranchised, it is doubtful just what the real value will be. In one great political gathering, Mr. Dickens's famous remarks on politics, in one of his stories, when Pickwick and others were seeking advice as to voting, was quoted in the vernacular as a good sample of what the same thing means to India.

But the franchise, limited as it is, is causing some startling developments. One is the apparent fact that caste must go. For centuries, caste has held India in its iron grip. But now it must go. The Brahman has been able to dominate India, by his brains and his social position. But after all, there are only fourteen million Brahmans in all India. And under the new order, a non-Brahman vote counts just as much as a Brahman vote; and as the non-Brahman vote outnumbered the Brahman vote one hundred to one, the Brahmans are becoming worried.

All at once, they are professing great love for and interest in their non-Brahman brothers. Mr. B. G. Tilak, one of the greatest living Indians, and a Brahman of the Brahmans, has publicly offered to eat with the non-Brahmans, even with the lowest castes. It has come so suddenly that the low caste men themselves can hardly credit it. In a town in the Marathi countries, the higher castes decided to throw open the village wells to the low caste people. For many centuries, the low caste man has never been allowed to draw water from a village well. He might perish of thirst, but he must never touch the village well. He had to have his own well; or in his great poverty, failing that, he could get water from mud puddles for all of the high caste fellow's feeling. But now a village has invited the low caste people—who always, in the Marathi country, live in a few squalid huts to the eastward of the village, and outside its precincts—to come and draw water. But in spite of all the entreaties, the fear of centuries was on them, and they could not be persuaded to do the awful deed. Finally low caste people from a distant village had to be brought in to start the new order.

THE DEPRESSED CLASSES

But the so-called depressed classes are not taking lying down the treatment that has been meted out to them. Recently an All-India Conference of the Depressed Classes was held at Nagpur, under the presidency of the maharajah of Kolhapur, one of the ruling princes of India. This ruling prince has wholeheartedly espoused their cause, and his ringing speech is one of the signs of the times.

An intense feeling of resentment against the treatment meted out to them permeated the assembly, and they gave due and formal notice that if these disabilities were not at once removed, and the low caste men allowed all the privileges of the high caste, being treated in every way as equals, there would be stern retaliation. As they have many votes, they threatened to pledge that not one Brahman should go into the new councils.

One speaker related that two equally well educated men were traveling to-

gether to an educational convention, one a high caste man, the other a low caste. They came to a village, and each ate his lunch. It was a hot spell; and as they were seated by the village well, both were very thirsty. But the high caste man alone could descend the broad steps into the well and slake his thirst. A dog came along and descended unhindered and drank his fill. But the high caste man would not allow the other to get water, nor would he bring him any. The poor fellow had to wait until some good Samaritan came along and had pity on him.

At this convention, a Brahman who belongs to the political party that has stood for the old order, tried to speak and justify their treatment of the low caste man; but he was put in a corner and told what was what, and made to understand that the old days were gone.

ABOLITION OF CASTE

The writer has always been skeptical about the abolition of caste. Somehow it has been elastic enough, in all its rigidity, to adjust itself to changing conditions. But now it really looks as if it would have to go.

And so election times draw on. The new reform scheme will be in full operation. The prince of Wales is coming at the end of the year, to open the new legislative assemblies at the New Delhi, the great new capital that Britain is building in India. Every one is asking, "Of what sort is this India that is to be?" Who can tell? We must wait until the scroll unrolls. But of one thing we can be sure,—the old India is gone, the new India is on the threshold. India will, from now on, be more than a mere spectator in world affairs. This is already shown by her action compelling the revision of the Turkish Peace Treaty.

I must wait to write more about that in a future letter. But through it all, God is shaping affairs so that His work is moving steadily forward to triumph. May many of India's sons and daughters triumph with it.

IS THE FOURTH COMMANDMENT STILL IN FORCE?

By

W. H. BRANSON

AMONG the commandments contained in the moral law is the following: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore

the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8-11.

Notwithstanding the desire of thousands to eliminate this commandment, it still remains in the very bosom of the law of God, and every word reads exactly as when it was first spoken from the summit of Sinai. All Christendom agrees that the other nine commandments are still in full force. But many insist that this one is obsolete; that it is not a necessity in this generation, and was annulled at the cross.

Nothing could be farther from the truth. Of all the commandments in the law, this one would by far be the hardest to set aside, because it is the one commandment which reveals that the "true God," the "Creator God," is the Author of all the law. It is the one thing in the law which distinguishes the true God from the false gods of the heathen. It is God's memorial of Himself and of His great power.

A MEMORIAL OF THE TRUE GOD

Note the reason God gives to His people for observing the Sabbath. "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God blessed and hallowed the Sabbath day, and bade man observe it, because He had in six days created the world, and all that is in it, and on the seventh day had rested from all His work. The great Creator had manifested His wonderful power; and He desired to arrange a plan whereby man would have a constant reminder of that power, and thus be protected from the claims of false gods that might arise. In order to keep ever fresh in the minds of His people this great revelation of His power, He asked that men follow the plan of working six days, beginning with the first day of the week, and that they rest on the seventh day. This process would constantly remind them of the time when, on the first week of the world's history, God worked six days and rested on the seventh.

APPEALS AS CREATOR

And it is to the fact that He is the Creator, that God appeals to prove His superiority over the gods of the heathen. Mark the language of Jeremiah: "The Lord is the true God, He is the living God, and an everlasting king: at His wrath the earth shall tremble, and the nations shall not be able to abide His indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heavens by His discretion." Jeremiah 10:10-12.

Again we read: "Seek Him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth [makes it rain]: The Lord is His name." Amos 5:8.

Also in the writings of David: "Bless the Lord, O my soul. O Lord my God, Thou art very great; Thou art clothed with honor and majesty. Who coverest Thyself with light as with a garment: who stretchest out the heavens like a curtain: who layeth the beams of His chambers in the waters: who maketh the clouds His chariot: who walketh upon the wings of the wind: . . . who laid the foundations of the earth, that it should not be removed forever. . . . He appointed the moon for seasons: the sun knoweth his going down." Psalm 104:1-19. "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Hebrews 1:10.

There are "gods many and lords many," but there is only one Creator. No other has ever been able to match His power by making a world, and a race of intelligent beings to live upon it, with nothing to begin with. God saw that His creative power was the thing that would distinguish Him from false gods; and He gave the Sabbath to His people, to be a constant weekly reminder of this power. If people had always faithfully observed the true Sabbath, it would have been a great safeguard against idolatry, as it would have kept the true God ever in their minds. The history of the nations of the world bears witness that just in proportion as men have failed to keep the true Sabbath, they have forgotten God, and have gone into idolatry.

Nor is the Sabbath only a sign of God's power to create suns and worlds, and robe them with the beautiful garments of nature, placing intelligent living beings upon them to enjoy the works of His hands; but it is also a sign of His power to save men from sin by creating the heart of a wicked man all over again after sin has defiled it, and making it new.

The new birth requires the same power that was employed in giving man his original physical existence. Nothing short of creative power can make a saint out of a sinner. David, recognizing this fact, cried, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

A SIGN THAT HE IS GOD

But what evidence can be given by the God of heaven that He is in possession of this creative power which is required to save men? Let us read carefully His answer: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20:12. The Sabbath is His sign that He created the world, and that He alone has power to create a new heart in sinful man. It is a sign that He has *creative power*; and as creative power is necessary to man's salvation, the Sabbath becomes His sign that He alone is able to accomplish that salvation.

"To whom then will ye liken Me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power; not one faileth. . . . Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength." Isaiah 40:25-29. "I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Ezekiel 20:19, 20.

The Sabbath, therefore, not only becomes a sign that its Author is the only true God, and the one vested with power to save men, but it becomes also a sign of our loyalty to Him. In respecting the memorial of His greatness, we respect and honor Him. If we refuse or fail to respect this memorial, we virtually say that He is no greater than the false gods of the heathen, and deserves no special recognition on the part of His creatures. A man who observes faithfully the true and original Sabbath of Jehovah, by that act shows that he is loyal to God, and that he desires to magnify His power; while the individual who, after being enlightened on the subject, still refuses to keep the Sabbath, dishonors God, and brings reproach upon His name and cause.

THE SEVENTH DAY

Let it be noted carefully that God's memorial was made out of one specific day. The fourth commandment tells us that "*the seventh day* [now called Saturday] is the Sabbath of the Lord thy God." Exodus 20:10. The Lord does not say that one day out of each seven should be kept as a memorial of His power, but that *the seventh day* shall be thus kept. His reasons for this are clearly stated: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it." Exodus 20:11. "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed *the seventh day*, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2:1-3.

The reason, then, why God chose the seventh day in preference to any of the others, was that it was the day upon which He had rested. The Sabbath is God's rest day. The seventh day is the only day upon which God rested, and hence it is the only day that can be the Sabbath. As long as the fact remains that God rested on the seventh day, so long will the fact remain that the seventh day is His rest day, or Sabbath. One fact is as immortal as the other. The first must be changed before the latter can be. Men may rest upon other days of the week, and say that the day of their choice is "just as good"; but they are not resting upon God's rest day, His Sabbath. The Sabbath institution, in its very nature, will admit of no substitutes.

IT STILL IS

Nor has any real change ever been made. Note again the reading of the commandment: "The seventh day *is* the Sabbath of the Lord thy God." Exodus 20:10. It still reads in the present tense. It does not say that the seventh day *was* the Sabbath once upon a time in the remote ages of the past, but that now another Sabbath has been instituted to take its place; it declares that the seventh day *is* the Sabbath. No mention is made of a change. Nothing is said about the original Sabbath's being limited to a certain dispensation, but the declaration is made, without any qualifications

whatever, that the seventh day is the Sabbath.

When we recall some of the texts used in our previous studies on the law of God, we find that God could not be true if He ever permitted a change to come in the requirement of this commandment. Let us read them again: "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. "My covenant will I not break, nor alter the thing that is gone out of My lips." Psalm 89: 34. "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: 18. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16: 17. If God had had any intention of ever changing the fourth commandment, surely He would not have talked in this way about the law.

How could the Sabbath be shifted from the seventh, or last day of the week, to the first day of the week, and yet not a jot or tittle of the law be altered? That would be absolutely impossible. Therefore the only possible conclusion to be drawn is that God's memorial, or Sabbath, is to abide as long as the heavens and the earth stand. And this is exactly

what God says through His servant David: "Thy name, O Lord, endureth forever; and Thy memorial, O Lord, throughout all generations." Psalm 135: 13.

THE SABBATH OF THE LORD

Many people seem to find pleasure in styling Saturday, the seventh day of the week, "the old Jewish Sabbath"; but notice how God speaks of it in the commandment: "The seventh day is the Sabbath of the Lord thy God." There is nothing said about its being "Jewish," but it is clearly said to belong to God. It is His Sabbath, a memorial of His creative power. True, the Jews were bidden to keep it; but were they not also commanded to keep all the other commandments? Is the command which says, "Thou shalt not steal," Jewish simply because the Jews were bidden to observe it? Is not stealing a crime against man and a sin against God still, notwithstanding God at one time gave this command to the Jews?

Those who contend that the Sabbath is "Jewish," and thus obsolete in this Christian dispensation, are guilty of terrible inconsistency. Will they reject Christ also because He is Jewish? Do they not overlook the fact that this position, if carried to its logical conclusion,

would lead them to reject not only Christ and all His twelve apostles, but also the entire Bible? Christ was a Jew; He was King of the Jews; He was born of a Jewish woman; He carried out the Jewish customs. He was so thoroughly Jewish that the Jews objected to His having anything whatever to do with gentiles and strangers. But is He, because of this, to be rejected by us to-day? The entire Bible was written by Jewish men, with the exception of the Ten Commandments. They were written by the finger of God. Yet men assert that this law, which God wrote, and with the giving of which the Jews had nothing to do, is Jewish, but that the rest of the Bible, which was written by Jewish prophets, is not in any way Jewish. How consistent! "Consistency, thou art a jewel."

SABBATH MADE FOR MAN

When explaining whom the Sabbath was intended for, the Lord simply says: "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2: 27, 28. The Sabbath was made for man, not for the Jewish nation merely. God has never said that it was for the Jews alone. He has never said that any man of any nationality is free from the obligation to keep it.



MAKING A FULL SURRENDER

BY WILLIAM A. WESTWORTH

WHAT does it mean to surrender to Christ? The call to do this is so many times repeated, and the action is often so minimized, as to cause many an investigator to wonder if surrender is, after all, more than the mere taking on of a profession or tacit acquiescence to some religious formula.

"Accept Jesus," "make a start," "join the church," "profess religion," are terms bandied about with such a loose variety of sentiment, that we cannot wonder that the really honest, sincere seeker for truth and light is bewildered, and led to question if, after all, religion is but a fantasy of the mind, or if it is something we can really build on, and that will make us different, changing our visions, our aims, our desires, our goals. Does surrender to Christ involve an actual giving up of anything definite? Does it take from us aught held precious? Does the term indicate any radical step, which robs us of real treasure? We shall see.

The very first temptation that came to our primal parents held out the inducement, "Ye shall be as gods." This was a boon indeed! Here was an opportunity

to assert self with all the fullness of self powers. Here was the privilege to get away from dictation. Here was a condition that gave no need to follow the mandates of another, even though that other was a loving guide, even though he was the all-wise Father, actuated only by the best of wishes. Here indeed was the chance to be free—to have one's own way. Yes, that was it—to have one's own way. Such a blessed boon—one's own way!

FELL BEFORE IT

And before such inducement, our first parents fell. How many times have they been roundly blamed for their fatal choice! The maledictions of the ages have been heaped upon them because they thus yielded to the tempter's voice, and because from their fall came "death into the world, with all our woes, and loss of Eden, till one greater Man restore us and regain the blissful seat."

Still that same desire to have one's own way prevails everywhere. The veriest infant, warmed and fed, without pain or discomfort, will often cry out in anger because it cannot have its own way. The

toddling child, the lad in his teens, the youth just entering life's struggles, the mature man, even the aged—all, everywhere, look forward and dream of the time when they can do as they desire; when they can accomplish their personal aims; when they can have their own way. The very weakness which caused Eve to succumb to the tempter, finds lodgment in the heart of nearly every man and woman born into the world.

We want to follow the dictates of our own minds. We feel that could we run things, and not be trammelled by circumstances over which we have no control,—could we be free to follow every desire of our own heart,—we should be happy indeed. From the cradle to the grave, we look forward to such adjustments of life's affairs as will allow us to do that which we think is right, without hindrance from any cause; and this, we fondly and foolishly imagine, will bring us the greatest joy.

But we sigh, and feel that injustice has robbed us of the possibility of such a glorious condition as would be ours could we but do just what, and when, and how, we want. We feel ourselves so beset with trials, so fraught our path with temptations, that we sometimes become altogether discouraged, and almost blame God because He has not so ordered affairs as to give us the liberty we long for to follow the cravings of our own hearts.

THE COMMON TEMPTATION

And now consider. In 1 Corinthians 10: 13, we read, "There hath no temptation taken you but such as is common to man." Yet we have all felt that surely we have had experiences which none other has ever had, or else that we have not had the trials which another has met. Can it be possible that all are tried alike? Do all meet the same temptation? The high and the low, the rich and the poor,

the ignorant and the learned, the man with every chance in life to make good and the man born in the lowest stratum of society—are all tried alike? "Impossible!" we say. But the never failing Word says just that. "No temptation . . . but such as is common to man." Yes, that is it. What, then, can be the temptation which covers all? What great test comes alike to every class? What trial must each meet, and by its solution stand or fall?

It is the question which confronted Eve. It is the problem which faces every man born on earth—the question: "Will I try to have my own way, and be as God, or am I willing to yield, and altogether let God run things, and constantly submit to His will? Will I let Him have His way with me? Shall I surrender my will, my purposes, my all, to Him, ever granting that He can do better than can I?"

Yes, the question of surrender is a question of will. I yield to His judgment; I relinquish my fondest desires and expectations, and follow, perhaps without understanding the reason, the way He leads, trusting that He knows best; I believe that my very best endeavor will not bring results comparable to His way. And will all this be experienced without cost to me? It may rob me of not only what seems assured success; it may demand every material blessing I enjoy. It may mean that the dearest and best that I have must be given up; and, as I place my hand in His, I may need go blindly on. Surrender may call me to let go of everything the world holds out as of value. But it also means that we shall get to where He can have an unrestricted opportunity to bring us to Himself. It will yield our finite wisdom to His infinite mind; and we are assured that by eternal goodness and power, we shall be led to victory and life—eternal life.

SATAN KNEW WHERE TO STRIKE

When we hear the Master say, "If any man will do His will"; or again, if we appreciate His agonizing cry when going through the very shadow of death, "Not My will, but Thine, be done,"—then we understand how Satan's first statement to Mother Eve was indeed the great temptation. Shall I have my own way, or shall I ever, always, yield my will to His? And while, in our ignorance and sin-beclouded minds, we often fail to understand the reason why He asks us to do this or that, yet to "go where He wants me to go," or to "do what He wants me to do," will tell the story of whether or not I have surrendered to Christ. Surrender may not always call for the immediate dispossession of worldly goods; but it ever asks that all be laid upon the altar, awaiting His demand. It may not always call for a radical change in our life's program instantaneously; but it does demand that I be ever ready to do, or go, or be, just as He leads the way. It does ask that I be willing to be anything or nothing whenever His bidding comes.

And the call to surrender may come in various ways: to some, in the revival service; to some, in the silent study of His Word; to some, in the quiet watches of the night, when we are wrestling for victory; to some, in the busy marts of life, when we are obliged to note the selfish aims which fill the world with woe;

but to every one, it must come. Two cannot "walk together, except they be agreed" (Amos 3:3); and, as He never changes, we must get in step with Him, we must yield our way to His way, we must "humble ourselves to walk with God" (Micah 6:8, margin).

HARDEST OF ALL

The surrender of the will is the hardest struggle of all. We may be subdued by greater might; we may be hushed into absolute silence by the fear of others' power; policy may cause us to keep still our tongues; yet we often flatter ourselves that we have reserved our own ideas, and that we have not really yielded at all, save to overwhelming odds. Thus by mental reservation, we surrender only in outward show, and not in heart. But surrender to Christ knows no mental reservation; it acknowledges in the inmost soul, as well as in outward profession and confession, that He *does* know best; that His way is the only one to follow if we would attain; that ease and comfort, fame and popularity, wealth and power, shall with us count nothing, when He indicates His will.

Full surrender will take His Word, and, irrespective of the cost to us, and without weighing our own convenience or pleasure in taking the step, will bring us to follow His every requirement. *Implicit obedience is the test of full surrender.*

And then the loving trust which the child has for the parent; the implicit confidence which brings peace and rest; the willingness to let Father have His better way; the quiet calm and sweet assurance that He is satisfied with us, because He knows that we have yielded *all* to His care,—give us hope and strength, and open up before our sin-sick souls the promises of the eternal world, where every tongue will confess that Jesus Christ is Lord of all, to the glory of God the Father.

Miracles That Deceive

(Continued from page 3)

and they hop up and down in a way, and for a length of time, that an ordinary human being would find quite impossible. Still others give utterance to unintelligible sounds they are pleased to call "other tongues." And all these purely physical manifestations are regarded as sure evidences of the presence of the Holy Spirit.

When people who have heard of the necessity of observing all the commandments of God, see these people who trample the fourth commandment underfoot, perform such mighty signs, they reason: Surely God cannot be so particular in this matter, since He gives them these wondrous signs. Thus Satan succeeds in blinding the minds of religious people, and they come to believe it is a matter of very little consequence whether they keep God's law in detail or not.

We have in the Bible an illustration of Satan's effort to confuse people's minds. When Paul and Silas first went to Philippi, they were acclaimed through the streets by a woman of questionable character—a fortune teller. Every one knew this woman and her work, as well as the source of her power. She spoke only

words of commendation of the apostles. Yet because of her character, her words were actually a reproach. Satan thus thought to lead the people to think that Paul received his power and authority from the same source from which she received hers. It was therefore necessary for Paul to rebuke the woman openly, and through the power of God, to cast out her devil. (Acts 16:16-18.)

AS AN ANGEL OF LIGHT

In this matter of delusions, Satan himself transformed into an angel of light, will work in a mighty and overpowering manner just before Jesus returns. By this means, all but "the very elect" will be carried away. The deception will be a counterfeit of the second advent. Satan will appear as Christ, work mighty miracles, and call fire down from heaven in the sight of men. (Revelation 13:13.) God's people, however, will not be deceived; for when the true Jesus appears, they will cry, "Lo, *this* is our God," while the wicked flee from His presence.

It is often thought that if a person gets to feel happy in a meeting, this must be the work of the Spirit of God. Many a man temporarily imagines himself the happiest person on earth, when under the influence of "fire water." In the days of the apostles, a man by the name of Simon worked miracles to the extent that all the people considered him "the great power of God." The Word says he bewitched them with sorceries. (Acts 8:9-11.)

THE STILL SMALL VOICE

When Elijah was at Mount Horeb, the Lord caused a mighty tempest to blow; but the Lord was not in the tempest. Then came an earthquake; but the Lord was not in this. Then there followed a fire; but the Lord was not in the fire. After all these great physical disturbances, such as ordinarily make men quail, there came to Elijah a "still small voice." (1 Kings 19:11, 12.) Thus God works to-day, not by a tremendous upheaval and disturbance, but in quietness and power.

In answer to all the clever inventions of Satan to tear down and destroy, the Lord thunders this message: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

The Bible forms the final test for all these last-day wonders. To any one who will stop to think, it must be clear that God will not pour out the great manifestations of the Spirit upon a body of people who are in direct opposition to His law. It is true, however, that some honest people are temporarily deceived by these great signs. But the time is coming when these honest ones will realize and know the truth. Jesus taught that His sheep know His voice and follow Him. See John 10:1-16.

God has a great message for the world to-day. It is a message emphasizing the keeping of all His commandments in detail and in their entirety. It will develop a people described in Revelation 14:12: "Here are they that keep the commandments of God, and the faith of Jesus." It behooves every child of God to search the Word earnestly for truth, and then search the world for the church that follows it. There he will find light and security and peace among the commandment-keeping people of God.



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

Would Call Fire from Heaven

"ETERNITY" is a great word. Eternity reaches on without end into the infinite depths of duration.

We are all impressed with the fact that our stay here is but very brief, and without any possibility of evasion, it must soon come to an end. But with such mighty problems before us, how indifferent many of us are to the supreme question of life! Certain of us will try to satisfy the promptings of an awakened conscience by adopting some form of religion, and then trust to this religion to save us. We give little thought to the fundamental principles of righteousness and justice that must be developed in our lives if we are to have an eternal existence, and especially do we fail to study the spirit that we should manifest toward our fellow men.

Eternal life in the great hereafter involves an association with our fellow creatures; and if the bliss and peace of eternity are not to be marred, we must learn how to live upon the basis of love, of kindness, of gentleness and true brotherly helpfulness.

A very interesting incident occurred in the life of the Master, illustrating the necessity of having the right attitude, or spirit, toward our fellow men. The narrative is the following:

"And sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as



International
This queer looking craft is the new airplane carrier H. M. S. Eagle, of the British navy. The whole superstructure is a spacious landing deck, and the machines of the air have little trouble in leaving and alighting upon her.

though He would go to Jerusalem. And when His disciples James and John saw this, they said, 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. And they went to another village." Luke 9: 52-56.

The Revised Version gives a part of the foregoing text in the margin; but the thought in each is substantially the same, and the truth therein expressed is in harmony with the whole tenor of the sacred Scriptures.

The spirit manifested by those ardent disciples of Jesus was what we would express by the common English word "intolerant." Certain Samaritan cities refused to accept the religion Jesus was teaching; and the disciples were so resentful toward them, that they desired to call fire from heaven to punish those who would not listen to their Master. But Jesus "rebuked them," telling them that they knew "not what manner of spirit" they were of. Then comes the significant utterance, "The Son of man is not come to destroy men's lives, but to save them." Having impressed this important truth, Christ with His disciples withdrew to another village.

There are great lessons for us of to-day in the rebuke the Master gave to the spirit that His disciples were manifesting in that time. The attitude of the Lord as shown in His teachings was that of kindness, tolerance, and the utmost courtesy. It is true that the time will finally come, in the judgment scenes of the great day, when God will once and for all deal decisively with those who persist in clinging to their sins; but He has not left any of this work in the hands of mere men. They are not wise enough to handle so important a proposition.

Our work, therefore, in this time, if we will follow the guidance and instruction of our Master, is not to be intolerant toward men, it is not to call down fire from heaven upon them;

but instead, we are to persuade them powerfully through the promises and teachings of the inspired Word. Following this course, we will show, through the kind, gentle, yet strong and helpful lives we live, that the spirit of intolerance and persecution is not the spirit of Jesus. We do well to examine ourselves closely in the light of the example of Christ and His teachings, so that we may know the "manner of spirit" we are of.

Are we really following Jesus through the teaching of His own Word, or are we merely depending upon some church for our salvation?

The End of Self-Serving

IN the time of Israel's great apostasy, one of her prophets said: "Israel is an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images." Hosea 10: 1.

This text from the King James Version makes it very clear that apostasy and working for self go hand in hand. The Revised Version is somewhat different in the rendering of this text, but the thought of apostasy through self-serving is clear in either case.

The foundation of the gospel of Jesus Christ presents an infinite, eternal sacrifice. All the structure of the gospel based upon that foundation shows the great spirit of sacrificing the interests of self for the good of those about us. And if our lives are abiding in Christ, we have not the spirit of self or self-serving, but the spirit of sacrifice that is in our Lord and Saviour.

It is the tendency of humanity to seek a comfortable sort of religion, that allows self to have full swing; but this self-centered life results in the destructive debaucheries of sin, frequently reaching to cruelty and barbarism.

When Jesus would save us from this self-serving, He presents to us the gospel, which offers the only door of hope, and that is the only thing that brings into the life true joy and happiness.

Taught with Authority

No greater discourse was ever given upon this earth than the Sermon on the Mount. At the conclusion of that remarkable presentation of mighty truth, it is stated of Jesus that "He taught them as one having authority, and not as their scribes." Matthew 7: 29.

Jesus taught with authority because He used the authority of the sacred Scriptures. The inspired Word of God has all the authority of God and His great universe behind it. Jesus knew this, for it was a part of His very being; and the individual believer is privileged to know the great authority of God's Word, and to teach that Word with confidence and deep assurance.

You Know He Is There

JESUS designs that we shall have a close personal touch with Him. Through a living, actual experience, we may know not only that He is, but that He is a rewarder of all them that diligently seek Him. Through His own Word, He says to each one of us: "Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3: 20.

You may be one that disavows a belief in the Word of God. You may often and openly have denounced both Christ and His inspired writings. But even though that be true, when you find yourself meditating upon your personal experiences, you know, in the very bottom of your soul, that Jesus Christ does knock at the door of your heart. You know that His Word is one of the hardest problems with which you have to deal. You know that that Word follows you with all of its strong warnings and with all of its earnest entreaties and appeals. You know perfectly well that your greatest question is, Shall I yield to the Son of the living God, and receive His pardon and everlasting life, or shall I once and for all turn Him away, with the determination to take the awful risk of receiving eternal ruin?

DEVOUT EVOLUTION, YET GODLESS

By

LUCAS ALBERT REED

"THE evolution theory, in its broadest aspect, undertakes to explain the origin of the universe, of all created things material and immaterial, and more especially, the origin of our own planet, together with the plants and animals living and extinct, including man, his physical and mental nature.

"It should be borne in mind that in this single word 'evolution' is comprised a study of the mode of action of that vast complex of natural conditions which has resulted in the formation of the stars and planets, and in the stocking of our earth with plants and animals each after their kind."

Thus we read what evolution is as defined by the "New International Encyclopædia." And under the theory of descent, we find this statement: "All plants and animals arise from germs, seeds, or eggs. This does not exclude the view that the first germ of life—the primitive bit of protoplasm—arose by spontaneous generation."

DEVOUT EVOLUTION

There is a form of evolution, quite reverent and devout, held by such men as John Fiske and Henry Drummond. The first has written a book, "Through Nature to God," and the latter is the well-known author of "Natural Law in the Spiritual World." To one not familiar with the real object and spirit of evolution, this latter book will seem, on first reading, to have in it nothing antagonistic to the Bible. It indeed has in it much that is worthy of thought and study; but it is based upon evolution as a causal power, and this I believe to be false and erroneous.

The book by John Fiske contains much that is entirely and irrevocably opposed to the plain reading of the Bible, but accepts God as the Author and Creator of the world.

These reverent, religious evolutionists form a school by themselves, with widely divergent ideas as to just how much of evolution on one side and God on the other is necessary for the creation of the world.

This form of evolution, which accepts evolution only as a process, and admits God as the originator, has been aptly called *modal evolution*. It is thus named because it is considered to be only the mode, and not the cause, of the creation.

Such thinkers as accept *modal evolution* and reject *causal evolution* think of the formative process as a long highway reaching on down through the ages, with many chasms which evolution cannot cover, and which are to be bridged only by the power of the Creator. Or they liken it to a long chain, in which many links are missing unless they are filled in by the omnipotence of the Creator.

It is thus seen at once that this form of evolution is a compromise with the first. In other words, after such men as Darwin, Huxley, and Spencer have pushed forward their *causal evolution*, men who cannot give up the idea of God and mind as necessary to the scheme, compromise by saying that evolution is the *process*, and God the cause.

This second phase of evolution I wish at this time to consider.



Evolution forever tends to lead men away from God, and hence toward heathenism.

Evolution is a doctrine which is in a constant state of flux. On account of this, it has been termed "a confused movement of the mind of our time."

Because of this changing of form—the fact that there are so many different advocates of evolution, from those radically atheistic and infidelistic to those profoundly reverent and seriously religious—it is difficult to present arguments which will appeal to every adherent of evolution.

If the two forms of evolution, *modal* and *causal*, were always kept separate and distinct, the philosophy would never have made the progress it has made in modern time. I will explain.

When evolution first appeared, it was wholly or almost wholly as causal evolution. Later, men of religious and devout minds, rejecting evolution as a cause, came to look upon it as the mode of creation. As these last gave this partial acknowledgment of the validity of the philosophy, these two forms have seemed to blend into one another, and many persons apparently now think that an endorsement of *modal evolution* is to a very large extent an endorsement of *causal evolution*, not knowing that these are two distinct forms of evolution. And confusing the two forms as one, when they read, for example, that Drummond is an evolutionist yet a Christian, they may come, through this fact, to think that he regarded *causal evolution* as truth, and then proceed to accept this last phase of the philosophy,—a thing which Drummond never did, but always opposed.

Sir William Dawson, LL. D., has very clearly said that *causal evolution* is "an evolution, in short, without any other efficient cause behind it. This, which may be termed *causal evolution*, is in a scientific point of view entirely inadmissible."

He goes on to say, "There can be no doubt that both in philosophical and popular writing, this causal evolution is often supported, and underlies the theories suggested, though *modal evolution* alone is supposed to be in question."

A DANGEROUS DOUBLE

Professor Dawson considers this a "dangerous" "double use of the term 'evolution,'" because "two distinct ideas" are "now mixed up under evolution. It is at least necessary, in discussions of this subject, to be constantly on our guard as to the kind of evolution in question."

As to some of the devout evolutionists, he has the following to say:

"I may remark that the Darwinian hypothesis has produced a number of clever and attractive popular writers, of whom Grant, Allen, John Fiske, and Henry Drummond may be taken as different types, who have elevated evolution into a sort of new gospel by which they hope to explain all the difficulties of humanity and to meet all its wants, either with or without a divine revelation. These writers are characterized by a somewhat loose statement of natural facts and laws, and by the habit of assuming evolution, whether causal or modal, as a proved result of science. I cannot think that their words will have a permanent influence. In the meantime, it is well to scrutinize closely their statements of fact as well as of inference, whether with respect to science or revelation."

In reference to the fact that evolution is opposed to faith, he says:

"Recent controversies plainly show that the agnostic evolution and the acceptance of German criticism, in disintegrating the earlier books of the Bible, are combining their forces in the attack on evangelical Christianity. They present at the moment a very formidable front; but with an intelligent knowledge of nature and revelation, the evil which they do will be only temporary, and may lead in the future to a more robust and enlightened

faith."—*"The Present Status of the Darwinian Theory of Evolution,"* by Principal Sir William Dawson, LL. D., Montreal, Canada.

A RECOGNIZED AUTHORITY

"The International Encyclopædia" informs us that Sir William Dawson "was recognized as an authority on Canadian geology, a subject to which he gave much study and contributed many valuable works."

And it further says that "he was also known as one of the ablest opponents of the Darwinian theory as applied to the origin of life forms."

Thus we find that a man of science, who at one time was superintendent of education of Nova Scotia, vice chancellor of McGill University, a recognized authority on Canadian geology, a man who received the Lyell medal of the Geological Society of London, who was president of the American Association for the Advancement of Science, president of the Geological Society of America, honorary member of many American and European scientific societies, and knighted by the government of England because of his scientific eminence, could with all of this be "one of the ablest opponents" of the Darwinian theory as applied to the origin of life forms.

The difficulty in dealing with the subject of evolution, as I have said, lies in the widely divergent schools of thought which the philosophy includes. There are some evolutionists who are agnostic, like Spencer, monistic, like Haeckel, or merely negatively materialistic, like a large number of the younger naturalists. On the other hand, there are advocates of evolution who prefer to see in it the manifestation of creative power, and with whom evolution is merely the manner in which the divine will manifests itself.

In this article, I wish to consider the last phase of evolution. Is it the process the Creator used in forming the universe and the world? I do not believe that it is.

EVOLUTION FRANKLY OPPOSED TO DEITY

In the first place, evolution did not come as an attempted explanation of the Creator's method of creation. It first received credence from men who did not recognize God at all. They saw in the philosophy something that fitted with their agnostic or materialistic frame of mind, and they argued for it on purely philosophical and scientific grounds, though it ranged them into frank and open hostility to the Bible, and to the God that the Bible reveals.

All forms of evolution, even the most devout, still hold at least a germ of this first form. If one man accepts evolution as only the mode of creation, and still confesses God as the origin of all things, another will accept his view perhaps, but claim that God originated the first forms only, and allowed and willed that all others should follow

the method outlined by evolution. Another will admit still less of God, because in all forms of evolution lies the atheistic germ of materialism. It is always, no matter what the form, an attempt to explain the origin of the universe on the ground of matter and force, trying to show just how much these could do unaided, and just how little was necessary for the Creator to do, though some may acknowledge that He once endowed the primitive elements with capacities for development.

It forever tends to lead men away from God, and hence toward heathenism. This can be seen from the history of the movement. It is entirely undermining faith in the Bible, and destroying all the main tenets of evangelical Christianity.

Let every believer in divine power know that in favoring the teachings of evolution, he is compromising with the positions of men who in modern times have been most eminent as agnostics and infidels. And in compromising with these men and their teachings, it is impossible to keep from the taint of their unbelief, for it permeates in some degree the basic elements of every phase of evolution.

Let evolution, therefore, gain acceptance on the part of mankind, and in a short time, relatively speaking, all real faith in God and His Word would perish

from the hearts of humanity. Viewed in the light of the claims of evolution, and the history and trend of its development, this conclusion as to the certain result is fully warranted.

It is my first argument, and an important one, against acceptance of the philosophy of evolution.

EVOLUTION IS UNSCIENTIFIC

In more than one article in this paper, it has been noted that some of the basic principles of evolution are entirely contrary to nature and to science.

As to evolution's failure to explain the mode of life's descent, Sir William Dawson says, in the article already quoted:

"We must admit, in the first place, that though we can study modes of variation of species, no case has actually occurred, under the observation of naturalists, of the development of a new species.

"We must also admit that such is the fixity of specific forms at present, and the nice equilibrium of all their parts, that the changes effected under domestication and by artificial selection seriously settle their stability, and cause the varieties and races produced, to exist under a tension and unstable balance which renders them infertile and otherwise unlikely to survive if left to themselves. They have farther, in favorable circumstances, a strong tendency to revert to the original types.

"Again we must admit that on the supposition of slow and piecemeal alteration in a complex organism, we meet with endless difficulties, especially when we suppose the absence of a guiding will like that of the human breeder. We also find that in the past history of life in geological time, there are several great difficulties in the way of slow and gradual modification. One arises from the fact that we can trace most of the leading types so far back that they seem to constitute parallel rather than divergent lines, and show no certain evidence of branching. The continuance of the *Lingulæ* and other *Brachiopods*, . . . and more lately the history of the oysters, . . . and that of the scorpions, which have continued" from their beginnings "with scarcely any more difference than their successors present at the present day, may be taken as examples.

FURTHER DIFFICULTIES

"With this must be connected the further fact that nearly all the early types of life seem very long ago to have reached stages so definite and fixed that they seem incapable of further forms. A further difficulty arises from our failure to find satisfactory examples of the almost infinite connecting links which must have occurred in a gradual development. An additional difficulty is caused by the fact that in most types we find a great number of kinds in their earlier geological history, and that they dwindle rather than increase as they go onward. This fact, established in so many cases as to constitute an actual law of



WHY NOT TO-DAY?

BY ADELAIDE D. WELLMAN

WHY should this day not be
A perfect one for me?
Sometime, ere time shall end,
I hope my life will blend
Fully with Christ's, that naught between
Him and my soul may intervene.
Why not to-day?

My weak faith scarce can say
'Tis possible, to-day,
That life should be, for me,
What God would have it be.
My humdrum tasks, my hands unskilled,
Would ill befit one Spirit-filled.
Some future day!

Still pleads a voice divine:
"Is this day's work of thine
More lowly than was done
By the Anointed One?
Has He not given thee thy task?
If not, perform it not, but ask
To know His will."

Deep joy comes to my heart,
That I may have a part
To-day, each day, with One—
My Brother, though God's Son—
Who'll walk with me my humble path,
And aid me in each homely task,
And own me His.



paleontology, is altogether independent of the alleged imperfection of the record.

"Objections of this kind appear to be fatal to the Darwinian idea of slow modifications proceeding equably throughout geological time.

"With respect to the origin of man himself, . . . these difficulties are enormous. . . . The earliest men are still men in all essential points, and separated from other animals, recent and fossil, by a gap as wide as that which exists now. . . . It would seem that man must have been introduced, not by a process of gradual development, but in some abrupt and sudden way."

Much more might be said scientifically in opposition to evolution, but these direct statements of fact are enough for the brief space at our disposal for this consideration.

MODERN TREND OF EVOLUTION

And now last of all we will consider the real spirit behind the philosophy of evolution, as characterized by its trend at the present time.

First we will quote a few statements as to the present condition of theology, and the causes that have brought it about. In the first place, any one conversant with the times knows that we are in a period of criticism and unrest. We will quote a few statements as to the present situation.

"The cry of revolt goes up to heaven. The church is paralyzed with doubt. How incredible it seems that a century ago, our fathers were divided into hostile camps, Arminian or Calvinistic, over the question whether Christ died for all or only for the elect! To-day the question will be whether He died for any, or even whether He ever lived or died at all."—*The Rev. R. F. Horton, "My Belief," pages 9, 10.*

And in the light of such utterances as this which we have quoted, and which expresses the belief to-day of many leading ministers, the words of another are seen to be of particular force:

"The skepticism of our day is rather sad than frivolous; it drags people from long cherished notions in spite of themselves; it spares but few that are active-minded; it invades the church, and does not stop in the pews to listen, but ascends the pulpit and preaches. There is no refuge anywhere from this doubting, testing spirit of the age. In the attitude of civilized men towards the world in which we live, the change of front has been stupendous. The old cosmology has been overthrown in headlong ruin, attacks upon doctrines have multiplied, and rituals, creeds, and scriptures are overhauled and criticized, until a young generation grows up knowing nothing of the sturdy faith of its grandfathers save by hearsay, for it sees everything in heaven and earth called upon to show its credentials."—*John Fiske, "Through Nature to God," pages 145, 146.*

Another writer becomes even more specific regarding the present condition of theological thought. Over ten years ago, the editor of the *Independent* said:

"The present teaching declares that Jesus is the world's prime teacher, but it can assert nothing more. There is no reasonable proof of His birth from a virgin, no certainty of a physical resurrection; the Gospels contain mythical elements; non-historical elements, unveri-



Abraham as an Inventor

BY GEORGE MCCREADY PRICE

THERE is a very ancient tradition to the effect that Abraham was the inventor of an improved kind of plow, a sort of primitive seeder, by which the seeding was done at the same time that the plowing was done, or in other words, that the seed was drilled into the soil by a machine. And it is a very remarkable fact that an ancient seal has been discovered on which we have a picture of this very sort of improved plow, with a funnel-shaped apparatus at the side for the purpose of dropping the seeds into the freshly opened furrow.

The ancient Jewish tradition to which I have just referred is found in the so-called Book of Jubilees. In this account, we are told that, because of the wickedness of the people, the Lord allowed a plague of ravens to come and devour the seed sown, picking it up from off the top of the land before it could be plowed in or covered up. But Abraham "taught those who made implements for oxen, the artificers in wood, and they made a vessel above the ground, facing the frame of the plow, in order to put the seed thereon, and the seed fell down therefrom upon the share of the plow, and was hidden in the earth, and they no longer feared the ravens. And after this manner they made vessels above the ground on all the frames of the plows, and they sowed and tilled all the land, according as Abraham commanded them, and they no longer feared the birds."—(*The "Museum Journal" of the University of Pennsylvania, June, 1913.*)

And as already remarked, an old Assyrian seal has been discovered which represents a plowing gang of three men driving two oxen, the latter drawing a plow, with one of the men engaged in tending a funnel-shaped apparatus at the side of the plow which is undoubtedly a device for dropping the seed into the freshly opened furrow made by the plow. The reproduction of this ancient seeding device, with a full description of how it probably worked, is published by Professor A. T. Clay, in the *Museum Journal*, volume 1, page 4. According to this paper, this seal can be historically dated with certainty, as it bears the date of the fourth year of Nazi-Maruttash, of the fourteenth century B. C. And according to Professor Clay, similar plows with this same seeding attachment are found on the monuments of Sennacherib and Esarhaddon, while quite similar devices are used in Syria to this day.

fied accretions. It changes the old evangelistic theology. It questions or denies the trinity, the resurrection, the sacrifice of the cross, even all miracles, and it undermines all authority or inspiration or even revelation and sends us back to human reason, with such divine guidance as may be allowed; the authority of the Bible and the authority of the church are both to be validated only by human reason."—*"Independent," June 24, 1909.*

For the reason that these quotations quite plainly and faithfully set forth the trend and conditions of modern religious thought, it is wise and interesting to learn what has brought this about. We have but to quote again from the *Independent*. It tells us how this all came to be.

ENDED IN ATHEISM

"It began with the scientific and historical study of the Bible. When we found that the world was more than six thousand years old, that there was no universal flood four thousand years ago, that Adam was not made directly from the dust and Eve from his rib, and that the Tower of Babel was not the occasion of the diversification of languages, we had gone too far to stop. The process of criticism had to go on from Genesis to Revelation, with no fear of the curse at the end of the last chapter. It could not stop with Moses and Isaiah; it had to include Matthew and John and Paul. Every one of them had to be sifted; they had already ceased to be taken as unquestioned, final authorities, for plenary inspiration had followed verbal inspiration just as soon as the first chapter of Genesis had ceased to be taken as true history."—*"Independent," June 24, 1909.*

In this statement, we are brought directly to the cause of the present state of theology. It all followed "as soon as the first chapter of Genesis had ceased to be taken as true history." And the first chapter of Genesis was thus rejected as true history when once men had accepted the teachings of evolution.

It is therefore very manifest that the present situation in religious thought is due to the fact that men believe the testimony of evolution rather than accept the witness of the Scriptures; for evolution is opposed to many of the plainest teachings of the Word, even as it is opposed to many of the clearest facts of science.

WHY IT APPEALS

Evolution appeals to many, for it ministers to the pride and exalts the reason of man. It is in harmony with his natural thoughts and feelings. But it is to-day breaking down his belief in God and the Bible, and undermining evangelical Christianity. Is evolution a fair return for our loss of God and Christ and the mighty workings of the Spirit of virile Christianity?—We are sure it is not.

And evolution has been accepted by thousands and millions without any serious thought or study, because certain of the great men of the earth have endorsed it. It is astonishing how quickly evolutionary theories have been accepted by superficial thinkers, by those who are looking for some theory that will appear as a justifiable excuse from acknowledging the Bible as God's Word.

The Darwinian theory, as Professor Dawson has said, is untenable; and as a science, it is a dead theory. Yet stu-

(Continued on page 15)

THE SINLESS- NESS OF JESUS

By
WILLIAM P.
PEARCE

"He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."



THE character of Jesus is the foundation of Christianity and the superstructure of our faith. Some years ago Professor Foster wrote a book on "The Finality of the Christian Religion." But this will never come to pass until the finality of the Christ. And He declared, "I am He that liveth, and was dead; and, behold, I am alive forevermore." Revelation 1: 18. The spiritual force He set in motion, has increased with the going of the years, and to-day is the greatest factor in the leavening of society.

Jesus stands the most unique personality of the ages, because of the beauty and purity of His character. He has been "an incentive to the most self-forgetful obedience; the living ideal that has awed and guided youth, ennobled and fortified manhood, mellowed and beautified age. He unites opposites and makes contradictions identities."

Jesus was *sinful*—substitutionally, not actually. God made Him, said Paul, "to be *sin on our behalf*." He was in this sense identified with sin, though innocent of it. All our sins were laid on Him—big and little, flagrant and popular. He was the sin bearer (1 Peter 2: 24), that He might be "the propitiation for our sins." 1 John 2: 2.

Jesus was *sinless*. Though He had sin laid on Him, He had "no sin" (1 John 3: 5) in Him. He was the incomparable man of goodness.

Paul declares He "*knew no sin*." 2 Corinthians 5: 21. The holiest of men have not been ignorant of indwelling sin. But Jesus had no such consciousness. He was, as Wayland Hoyt once wrote, "a solitary phenomenon in our world." He

saw sin and felt its effects, but He had no personal experience of it.

Peter said He "*did no sin*." 1 Peter 2: 22. We seek in vain for any word or act, pride or ambition, by which we can detect moral evil in Him. There is no hint of repentance, as He violated no law; no regrets uttered, and no remorse of conscience. The testimony of the dying thief was, "We receive the due reward of our deeds: but *this man hath done nothing amiss*." Luke 23: 41.

The sinlessness of Jesus is as much in evidence in His *not leaving undone* anything which should be done, as in His not doing what should not be done. He did not "come short of," any more than overstep "the glory of God." Romans 3: 23. Such a life! No one could gainsay it.

He challenged His contemporaries—a challenge now of twenty centuries, which dumbs people: "Which of you convinceth Me of sin" (John 8: 46)—omission or commission? He, and He alone, could assert, when going to fight the Waterloo of His life, "The prince of this world cometh, and *hath nothing in Me*." John 14: 30. He and He alone was what Sidney Lanier sang when turning from the "insuperable stars" to the incomparable Christ,—"the good paragon, Thou crystal Christ."

This sinlessness of Jesus was *attested by intimacy*. "Love is blind," some say. But if there are faults, those knowing us best will soon detect them. When Whitefield was once asked if a certain man was a good Christian, he replied: "How should I know? I have never lived with him." But those who were the most *in touch* with Jesus, speak in the most glowing

terms of Him. John, who sat next to Him at the supper, calls Jesus "the righteous." 1 John 2: 1. Peter, who was ready to die for his Master, calls Him "a lamb without blemish and without spot," in whose mouth was no guile. 1 Peter 1: 19; 2: 22.

The sinlessness of Jesus becomes still more beautiful because it *stood the test of enmity*. He lived, as Dr. Henry Sanders said, "in the blaze of publicity; He was constantly thrown among hostile critics, who watched Him, lay in wait for Him, tempted Him, sprang out of ambush upon Him, who manufactured all sorts of traps to ensnare Him. Scribes, Pharisees, priests, and rulers were like bloodhounds, ever on His track. They were anxious to find a flaw in His character, to invalidate His claims and discount His influence." Pilate-like, however, they could find no fault in Him. Judas-like, they had to confess Him the innocent blood.

The reason why Jesus was the *sinful-sinless one*, was that we who are inherently sinful, "might become the righteousness of God in Him." 2 Corinthians 5: 21. Just as God treated Jesus as the worst sinner, so in Christ He will treat us as righteous—right in character, right in conduct, right before God and man.

There is great opposition manifested to the idea of living without sinning. Is it not possible? *Having sin and doing sin* are widely different. John says, in his first epistle, chapter 3, ninth verse, "Whosoever is born of God *doth not commit sin*"; and in the sixth verse, "Whosoever abideth in Him *sinneth not*"; and in the eighth verse, "He that *committeth sin* is of the devil."

Those declarations are somewhat embarrassing, as we all sin and have sinful natures. "If we say that we have no sin," says John, "we deceive ourselves, and the truth is not in us." 1 John 1: 8. But what a difference there is between *inherent* and *actual* sinfulness—"a distinction which must be made," as Canon Westcott said, "between sins which flow from human imperfection and infirmity, and sins which are open manifestations of a character alien from God." The apostle John is not talking about the Adamic nature, which is inherently sinful, but about the Christ-inhabited individual committing sin.

"Sin is the transgression of the law" (1 John 3: 4), or any nonconformity thereto. Every "Thou shalt" of God can be obeyed, and should be obeyed; and every "Thou shalt not" evil can be ignored. Nowhere is there a license to violate God's law; and it is feasible and profitable to live such a life as not consciously and willfully to commit actual sin.

"Tis Jesus calls us on
To perfect faith and love;
To perfect hope, and peace, and trust,
For earth and heaven above."

EVERY Christian has a credit to his account in the ledger of heaven. Before he accepts Christ, it is a debt; but the moment he sincerely says, "I am Thine, O Lord; I have heard Thy voice, I now accept Thee as my personal Saviour," a credit is placed to his account. And when the trial balance of eternity is taken, it will leave him with a credit. But this is possible only through the merits of Jesus Christ.

W. E. BELLEAU.

OUR AGE AND THE DAYS of NOAH

By
ARCHIBALD I.
McMASTER
YAIR



“AS the days of Noe were, so shall also the coming of the Son of man be.” Matthew 24: 37. We are naturally prompted, when we read such words, to go back to the history of those days, and see if we are able to trace any parallels between these and our own times. It is necessary for us to ascertain first what were the conditions under which men were living on earth before the Flood, if we are to find in the present existing state of affairs certain points of similarity.

In the sixth chapter of Genesis is given a brief account of the antediluvian era; and notwithstanding the brevity of that account, we may gather from it much interesting information. It furnishes an instructive lesson on the manner in which history repeats itself. We mark the repetition of the same evils in successive generations. They assume an intensified form with each manifestation of their power as they gradually lead up to what we know must be their last phase, when the Judgment of God is pending.

In the sixth chapter of Genesis, the first thing we are told is, that the population of the inhabited portion of the world was a large one. Men had begun “to multiply on the face of the earth.”

POPULATION AT THE FLOOD

We are often inclined to underestimate the number of men who founded cities and tilled the soil in those days. Certainly their numbers must have been very great indeed; and further, the length of life allotted to man was such that the first few men must have lived to see this prolific increase. It is quite possible that Adam was spared to see nearly twenty millions of people living on the earth, while Cain could well have seen one hundred thirty-six millions.

Now, when we contrast these teeming populations with our present conditions, what do we see? The centers of population have shifted, it is true; but Asia, the ancient home and birthplace of man, with India and China in its boundaries, can still show by far the larger proportion, although Europe and America are rapidly filling up, and new fields for exploration are dwindling. As before the Flood, the earth is full of inhabitants.

In Genesis 6: 2, we notice that the distinction which had previously existed be-

tween those who were described as sons of God, and those who were designated as men, was passing away. The sons of God are generally represented to have been the righteous line of Seth; the sons of men, the unrighteous line of Cain. We should probably be more correct in understanding them to mean saints and sinners; those who were faithful to God, and those who were disobedient. Intermarriage between these two classes, who should have had so little in common, was evidently strictly forbidden by God.

STANDARDS LOWERED

But during the years before the Flood, the dividing line was almost obliterated. The sons of God saw that the daughters of men were fair. Personal inclinations overcame religious scruples, and faith in God languished in consequence. The rapid deterioration in morals and religion which distinguished this time, was unmistakably due to this cause.

Godliness and ungodliness, or God and Mammon, as is declared in the New Testament, can never mix; to attempt to unite them is to destroy irretrievably the flower of faith. Now let us see if we can find in our modern life anything that approximates to this sad state of affairs.

The boundary that divides nominal Christianity from the world is fast disappearing with the multiplication of sects professing to owe their allegiance to the same Founder. People have got into a lax way of thinking that it does not matter very much after all, and that one form of belief is quite as good as another.

Religion thus becomes a worldly rather than a spiritual consideration; and when this is so, it is a matter of personal inclination and taste, or the more positive advantages of material advancement which attract, rather than the fundamental truths that confirm and establish faith.

Christianity has in this way been enslaved and its proper spiritual expansion limited, so that we witness a great increase in the number of professed adherents, without a similar gain in vitality and power. Take for instance the case of mixed marriages, where people of different faiths are unequally yoked together, or where one of the contracting parties has no faith at all. We have seen how displeasing this was to God at the

time of Noah, and how detrimental it proved to morals and religion.

But to-day, we may ask, how much does the question of religion enter into the calculations of two persons who contemplate marriage? We know that with many, it is never thought of or considered at all. Members of different churches and sects intermarry, absolutely regardless of the differences in matters of belief which divide them.

This leads to confusion, for it lowers the standard of Christian ideals, and by undermining principles, makes them seem of little account.

Yet if such marriages are to be deprecated, how much the more so those in which, on one side or the other, even the rudiments of a belief are absent!

In this disregard, if not utter contempt, for religion, do we not observe a striking similarity with the days before the Flood?

In Genesis 6: 3, we read, “My Spirit shall not always strive with man.” Here we have God’s solemn warning that the Spirit rejected by men will be withdrawn from them. We know how Noah, who was God’s appointed witness to that generation, and worked through the ministry of the Spirit, finally left them, and entered into the ark with his family.

Paul, writing to the Thessalonians, warns them that the world will experience a similar falling away from the faith. Our Lord did the same when He declared that the love of many would wax cold.

The signs are not wanting that such a spirit is in evidence in the disposition of numbers of people toward the faith to-day.

The half-hearted, apologetic defense that is made for the vital truths of Christianity is frequently more harmful than the open assaults of the enemy.

GIANTS

In Genesis 6: 4, it is stated, “There were giants in the earth in those days.”

Whether these words are taken literally or figuratively, it matters little, for they are equally applicable in either case. We are aware that men did attain to gigantic stature; and the legendary giants that have been handed down to us in fable and fairy tale, undoubtedly owe their origin to traditional lore.

Signs of the Times

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J. H. COCHRAN, *Circulation Manager*

There were giants, too, in another sense—mighty men, and men of renown, what we would call supermen to-day.

Now in our age, we may not possess many actual giants; but if we consider the word "giant" figuratively, there are giants in every calling followed by men—those who have the last word of science at their fingers' ends, those who have wrested from nature the secrets that have been hidden for centuries. It is not so surprising, perhaps, that, intoxicated by their success, some of them think their powers boundless.

On land, on sea, in air, these powers are manifested; and at each new discovery, the world bows down and worships for a brief moment, only to turn aside and dream of some fresh marvel and further conquest. Truly there are giants in the earth in these days.

In Genesis 6: 5 is described the result that followed these four causes. First we have the four causes:

A teeming population.

The blending of good and evil through intermarriage.

The withdrawal of the Spirit of God. The advent of giants, symbolical of pride.

GREAT WICKEDNESS

Then we have the result: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Under the dispensation of the Holy Spirit in this day of grace, we cannot say

that wickedness and violence are decreasing.

The doctrine of physical force is playing its part to-day as it did in the period before the Flood, in preparation for a day of judgment.

The same influences are at work now as were at work then to bring this to pass.

The rejected blessing of a greater knowledge of God through the Pentecostal outpouring of the Holy Spirit, will turn to a terrible judgment, of which we are told much in the figurative language of the Bible.

God promised, it is true, never to destroy the inhabitants of the earth any more with a flood; and when we look on His bow set in the clouds, we are reminded of that promise. May it serve to keep in our remembrance, too, His other judgments to come, and lead us in the only way to escape.

Noah and his family found safety in the ark. There they had rest; the name "Noah" in itself signifies rest, or comfort. Surely Noah in himself had that rest and comfort which always belong to the man of God—the peace of God, which passes all human understanding.

There remains also "a rest for the people of God," those who are called to be sons of God, and live ever mindful of their heavenly calling; not like those earlier sons of God, who through the lusts of the flesh, fell from grace, nor like the angels who minded not their high estate.

"But constant and fervent in serving the Lord, With faith and obedience trusting His Word."

DO WE GET THE POINT?

By ELIZABETH ANN TOLLMANN

THE parents of Jesus had been to the feast. Their hearts and minds were stirred by the events occurring upon such occasions. Absorbed in exchange of thought with their companions, they journeyed a day before they knew that the Christ was not with them. After three days' searching, they found Him before the doctors in the temple, "both hearing them, and asking them questions."

What were the questions the child asked, which caused the grave doctors to marvel? Did He propound questions which tested their theoretical knowledge of the law—questions whose answers impressed the listening throngs with the erudition and scholastic knowledge of the teachers?—Ah, no; the child Jesus was about His Father's business. His questions pierced through the outer shell of their teachings concerning the law, and revealed to the great scholars that they were ignorant of the germinating principle of love from which the law had its being.

The doctors were supposedly wise in their interpretations of the sacred Scriptures; they were authority upon the technicalities of the law. But they betrayed an ignorance concerning the deep things of God. They had a shell, but the kernel was missing. The great fundamentals of brotherly love and helpfulness were unknown to them.

Is there not a lesson for us in these incidents in the Saviour's life? Is there not danger that we too shall make the

mistakes the parents of Jesus and the doctors made? Like Joseph and Mary, we have been to a great feast; we have there partaken of the message of salvation, and our hearts are warmed and thrilled as we turn again to the duties of life. Soon we are drawn into the meshes of the throng about us; the questions and current events of the passing hour absorb our attention; Christ departs from us, and we know it not. In the light and glare of the day, we do not miss His presence; but in the evening, when the shadows fall, we turn to search for Him. Alas, though it may take but a day to lose the Master, weary, anxious days may pass before we enjoy our former companionship. Never for one moment should our eyes be turned from the presence of Christ.

Again, like the doctors, we have studied the Word. We are grounded in the fundamentals of the message the Bible brings. But the wonderful sublimity of it has become dimmed. Our minds are turned to the technicalities of our faith; we spend time discussing fine points of doctrine, things that will neither bring salvation to ourselves nor to another. The Christ-given principles of love, helpfulness, kindness, self-effacement, and tolerance for the views of others, often become subservient to bickering discussions.

A world that needs the love of Christ exemplified before it, sees but a profession. Yet we think that we are warranted in asking Christ's question, "Wist

ye not that I must be about My Father's business?" How can we expect the world to understand the things we say, or to believe that we are interested in the King's business, unless the love of the Master is so manifest in our lives that it swallows up all useless discussions and arguments?

Devout Evolution, yet Godless

(Continued from page 12)

dents, teachers, and celebrated writers speak of our ancestors as formerly cave men or as living in trees and as tadpoles and fish, and are more dogmatic about it than Darwin ever was. As some one has put it, "they out-Darwin Darwin."

Thus we realize that we are face to face with the fact that the most sacred and holy conceptions ever given to the human race are fast becoming mere junk and rubbish to many, because an unproved theory, a mere hypothesis, gains more credence and support than those mighty truths, which are founded in fact and experience, yet oppose the carnality and worldliness of men.

Therefore, as we have before stated, the race of mankind is, in this matter of evolution, headed toward heathenism, with all that it means. We have thus turned our backs to the light, and are headed toward darkness and the pit. At the pace at which we are moving, if God did not intervene, we should soon attain to utter heathenism, with all its sad forgetfulness of the Creator and His gifts.

All this, too, is why no devout man should for a moment countenance the false claims of evolution.

THIS generation is calling for men with backbone, men who will live up to the dictates of their conscience. Too many are possessed of wishbone instead of backbone. They wish, desire, and hope to do right, but never determine to do or die, to live for right. Wishing, desiring, or hoping to be a Christian will not ultimately save one. Determined persistence in right doing is the deciding factor in one's destiny.

W. E. BELLEAU.

Dispatches from Other Worlds

A DISPATCH from Paris announces that a German scientist has laid claim to the Guzman prize of twenty thousand dollars offered to the first person who establishes communication with the stars. This German scientist professes to have received signals that can be identified as coming from the planet Mars.

Science has brought untold blessings to the human race in these times, and we should give truly scientific men the credit for marvelous deeds. But, while acknowledging all this, we must not forget the clear, ringing warnings of the Bible in regard to the deceptions evil spirits will practice just before the coming of Christ. And we must recognize that from the human standpoint, it is scientifically possible for these spirits to give communications that will appear to come from Mars or some other planet.

In the thirteenth chapter of the book of Revelation, we are warned that evil spirits will even appear to bring fire down from heaven in the sight of men, and all for the purpose of seeking to substantiate their masterly deceptions.

Thoughtful Bible students, and especially those who are heeding the warnings of prophecy, will not give much credence to communications purporting to come from other worlds.

Stranger Still

A CERTAIN editorial writer, after following some of the usual lines of evolution, in speculating as to what may be in vogue in five hundred thousand years from now, gives us this paragraph:

"A cynical Frenchman once said: 'Strange that man, intelligent enough to make a watch, is fool enough to believe in miracles.' You deplore such levity, and change it to read: 'Strange that men intelligent enough to fly across the ocean should rely on murder instead of justice in international and industrial relations.'"

The individual who has become personally acquainted with Christ through the study of the divine Word knows, without a question, that God has performed and still does perform miracles; and the individual who, through this personal experience with Jesus Christ and the divine Father, knows the prophecies of the Bible, understands perfectly well that the vague, fanciful speculations of evolution are now being used by his satanic majesty to amuse and entertain the minds of men, so that they may be indifferent to the real situation that confronts our world. Jesus Christ is about to fulfill His many promises to come to this earth the second time in mighty power. All the events in the world to-day show with unmistakable precision the fulfillment of the prophecies that disclose this sublime truth. And it is indeed passing strange that men in-

telligent enough to make watches and to fly across oceans and continents, are in such large numbers so indifferent to the clearest and the most impressive truth in all the world.

Eternal Life the Result

IMMORTAL life, and how and where we shall spend eternity, are the greatest subjects with which the human mind has to grapple. Upon this subject, Jesus said: "This is the will of My Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day." John 6: 40.

Two things are involved in this great

But when the Spirit of God comes into our hearts through the divine Word, the very first thing He will do will be to show us our sins, to make manifest and clear to us the law that we have transgressed. The Spirit operating through the Word will show us the way to have these sins pardoned and ultimately blotted out through the blessed Christ.

When Christ was here in person, the common people heard Him gladly; and so to-day He speaks through His Word in such a way that the common people may hear Him if they will study that Word for themselves. It is our privilege to behold the Son of God, and also to believe on Him; and He has willed to give us everlasting life as a direct result.

There is no treasure equal to this great gift of Heaven. No soul should turn it away.

Has "Other Sheep"

THERE are some who are possessed with the idea that all the Christians are in some one church; that the people of God are now all in one fold. The Jewish church in Christ's time had that same idea. They fully believed that there was no salvation whatever outside the Jewish religion.

The Jews could indeed cite the fact that God had chosen them; He had appeared to and talked with the great leaders among them from Abraham's time on down. It was through the prophets of the Jewish nation that the sacred scrolls of the Scriptures had been given.

But Jesus did not teach the narrow views that were held by the rabbis of His time; for He said, "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."

Then the infinite Christ could recognize as "sheep" some whom the Jewish leaders would not acknowledge as such. And may it not be that if He were to hear some of the bigoted ideas expressed in this time, He would again announce that He has other sheep, that are not in the particular fold which we would claim is the only place of salvation?

The Master looked forward to the supreme moment when all shall be gathered in, so that there may be "one fold," "one flock," and "one shepherd." But that time is not yet; and if we as individuals belong to a church that claims for itself that there is no salvation outside its fold, we would do well to ponder carefully these words of the Master.

Christ's people hear His voice—so the text affirms; and we know that His voice is sounding to us to-day through His inspired Word. This is the great channel through which He has ever spoken to the men and women of this earth. Are you studying that Word for yourself? And as you read the Bible, do you recognize and hear the Master's voice?



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Two pictures that tell the story of the world. Lower: Ship workers on strike because of their sympathies with the lord mayor of Cork, Terence MacSwiney, who at the time was near death from hunger strike in an English jail. Upper: The passengers on the Mauretania, who had to spend an extra day on the water because of the strike and general tie-up at the dock. The passengers danced to pass the time. So while half the world is leading an angry and unhappy existence, the other half, oblivious to suffering and misfortune, dance the hours away.

plan. Each one is to behold the Son of God; and not only to behold Him, but to believe on Him. And beholding the Christ, and believing in Him, will bring the sure result of everlasting life. This is the divine plan; this is the divine decree; and this arrangement for our eternal salvation works with absolute and never failing surety.

God provides the means and agencies through which we are to receive eternal life through resurrection power. The avenue is His Word. This living Word, the sacred Bible, is accompanied by the divine Spirit; and every individual who approaches the Word reverently will find that the Spirit of God operates through that Word to bring contentment and all the ultimate joys of salvation into the life.