

Signs of the Times

AMERICA'S

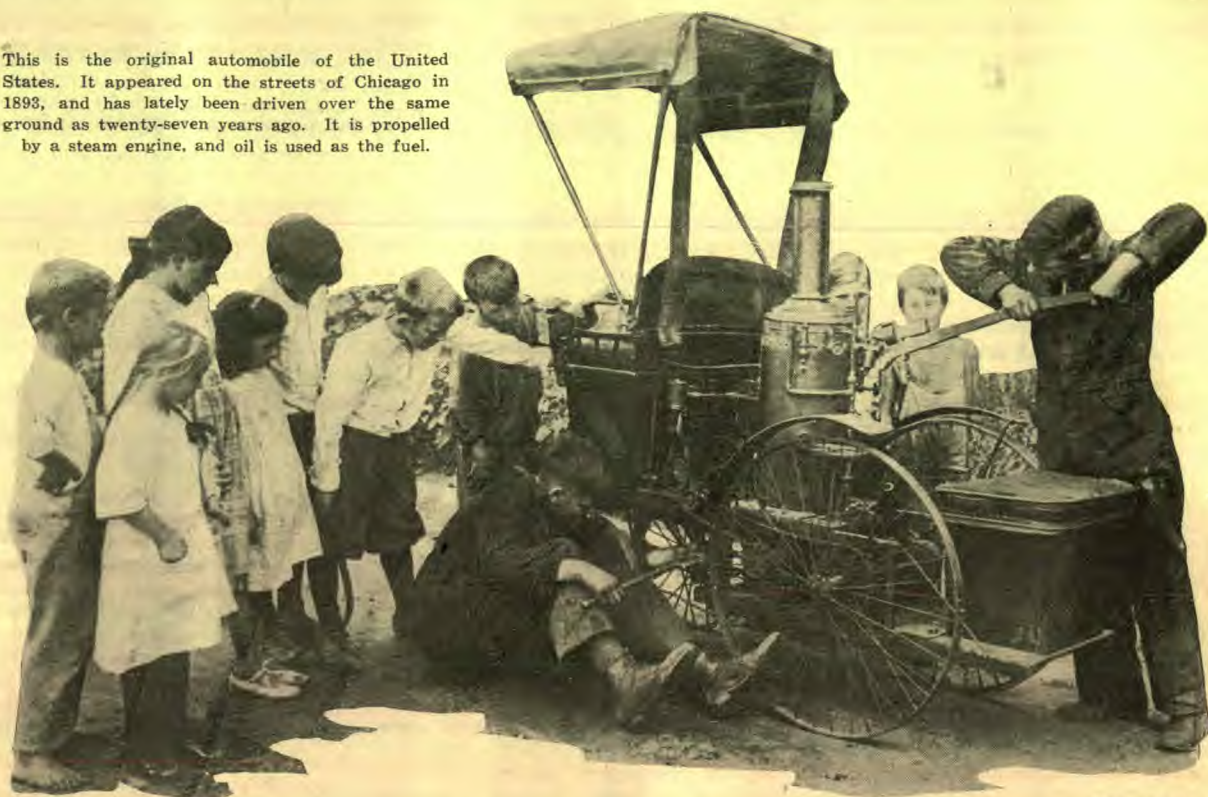
PROPHETIC WEEKLY

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This is the original automobile of the United States. It appeared on the streets of Chicago in 1893, and has lately been driven over the same ground as twenty-seven years ago. It is propelled by a steam engine, and oil is used as the fuel.



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WILL *the* LEAGUE of NATIONS STAND?

By JOHN LEWIS SHULER



LEAGUE of Nations for the preservation of world peace is now one of the leading issues of international interest. Many people are hoping that some plan can be devised which will give future peace and security. The devastating war that has just closed, has put within many hearts a longing for the establishment of a permanent and abiding peace. Men are hoping that such scenes of horror and ghastliness, suffering and woe, bloodshed and death, may never be reenacted on this earth. A writer in the London *Fortnightly Review* expresses this thought in these words:

"Meanwhile, I think the general feeling amongst all thoughtful men is best expressed in the phrase, 'Never again.' Never again must it be possible for the pursuit of merely selfish interests to work such colossal havoc. Never again must we have war as the only solution of national differences. Never again must all the arts of peace be suspended whilst Europe rings to the tramp of armed millions."

The cost of this war, in life and money, has been staggering and appalling. Reliable authorities estimate that the direct cost amounted to one hundred ninety-seven billion dollars, while the indirect cost will reach two hundred fifty billions. The human mind cannot grasp such figures. Even a billion dollars would represent a dollar for each minute of the nineteen hundred years that have passed since the birth of Christ. But the great war cost the nations one hundred ninety-seven times that sum; which means that in about four years of war—August 1, 1914, to November 11, 1918—the nations spent an amount equal to one hundred ninety-seven dollars for every

minute that has been ticked off since Jesus was born, nineteen centuries ago. The war cost over seven million dollars an hour while it lasted.

The casualties of all the wars for a period of one hundred twenty-five years prior to the outbreak of the world's war amounted to between twelve and fifteen million. But in the four-year period of this war, the total casualty list reached the appalling sum of thirty-three million. About eight million were killed, eighteen million wounded, one third of whom will be crippled for life, while the missing are numbered at seven million. There never was a war before this, where there were more than two or three million men engaged; while in this war, sixty million were under arms.

The following illustration will help to impress on your mind the tremendous death toll of this recent conflict: Suppose the British dead were to march down the principal street of the town or city where you reside. "At daybreak they start, twenty abreast. Until sundown they march, . . . and the next day, and the next, and the next. For ten days, the British dead pass in review. For eleven days more, the French dead file down 'the Avenue of the Allies.' For the Russians, it would require the daylight of five weeks more. Two months and a half would be required for the allied dead to pass a given point. The enemy dead would require more than six weeks." It would take four months for the men actually killed in the war, passing steadily twenty abreast, to pass by the spot where you are standing. If we were to add to this ghastly procession the many civilian deaths caused by the war, the time of its passing would be lengthened out to seven months.

In view of all this, there is a natural desire now, on the part of many, that the nations enter into some arrangement which if possible will forever preclude another great war. When we look into past history, we find that the war god has apparently had his day all along the way. In the last two thousand years, there have been only one hundred eighty-seven years of peace. Now the question comes, How can war be prevented? Many people believe that permanent peace can be established and maintained by the formation of a League of Nations.

THE NEW BROOM

In a recent cartoon, the artist represents Mother World standing at her kitchen door. By the side of the door are two worn-out and discarded brooms. One bears a label, "The Balance of Power"; the other, "The Hague Tribunal." This was to indicate that each of these had served its day, and was worn out as a means of preventing war. Then the artist represents Father Time as passing by the kitchen door and handing a new broom to Mother World. This new broom is labeled "The League of Nations." Mother World receives it with a smile, hoping that by it she can keep her house free from war.

Many are hoping that the poet's dream will now be fulfilled, when—

"The war drum throbbed no longer, and the battle flags were furled,
In the parliament of man, the federation of the world."

In our own country, we have forty-eight great commonwealths, each in a way independent and self-governing in its own right, yet all bound together under one government, into the United States of America. Differences between the states are settled without recourse to arms. No two states are allowed to wage war on each other, because of some dispute or difference arising between them. If they should attempt to settle their differences by war, the armed forces of the nation would compel them to lay down their arms, and submit their differences either to Congress or to the Supreme Court for a peaceful settlement. Thus in this country, we have a league of forty-eight states, which does prevent war and preserve peace among these states. And now it is proposed to expand this national idea into the international field, and have a League of Nations, or a United States of the World, to preserve the peace of the world.

FORETOLD IN PROPHECY

Twenty-seven hundred years ago the prophet Micah foretold that "in the last days" "many nations" would come together and attempt to enter into some international agreement, which would put an end to war. There would be talk of disarmament, urging that the nations "beat their swords into plowshares, and their spears into pruning hooks." They would adopt this pledge: "Nation shall not lift up sword against nation, neither shall they learn war any more." You will find this wonderful prophecy setting forth these points, in Micah 4:1-3.

Is not this prophecy strikingly fulfilled now in the League of Nations idea, and the prevailing peace sentiment of our time? The leading object of the peace league plan is to prevent nation from lifting up sword against nation. Men hope that it will result in disarmament,

when the destructive appliances of war may be turned into implements of husbandry, as outlined in Micah 4:3.

When Mr. Bryan was secretary of state, he had the blades of a number of obsolete swords made into miniature plowshares. On them he had engraved the Scripture text quoted above. He gave these to twenty-nine foreign ambassadors who signed certain arbitration treaties with our government. To-day there are over eight hundred peace societies at work.

What does all this mean?—It tells us that we are in the last days. It is one of the unmistakable tokens of the times in which we live; for are not "many nations" even now talking and planning along the very lines pointed out by Micah in his last-day prophecy?

CAN AN ENDURING PEACE BE MAINTAINED?

Surely everybody would wish that the League of Nations could be made a success. Nobody wants to see another war bring sorrow and destruction upon our world, such as we have recently witnessed.

Will the League of Nations prevent war? Mr. W. J. Bryan says, "The League of Nations is the greatest step toward peace in a thousand years." The *London Daily News* says it is the "greatest scheme ever forged for the maintenance of peace." Many leading men feel that the League of Nations is the last hope of the world. Mr. Baker, the secretary of war, in speaking of the League of Nations, said, "Unless such an organization was formed under some name and under some constitution, anarchy bred by disease, hunger, and despair would overwhelm the earth." Bishop Charles Gore, of Oxford, says, "In the last analysis, a League of Nations is the hope of the world, because if the nations do not form some sort of compact, another war will come, which will break down civilization entirely." President Wilson, the world's foremost advocate of a peace league, told the people of Indianapolis, in a speech there on September 4, 1919, that no one believed the League of Nations would make all wars impossible, but that he expected it would make war "violently improbable." A peace league in operation would doubtless prevent many wars, but it would not and could not put an end to war forever.

This is the belief of the Hon. G. E. Chamberlain, chairman of the United States Senate committee on military affairs:

"It is foolish to assume that situated as we are, it will be safe for us to scrap our navy, dismantle our forts, and abandon our rifles. I think I can lay down a proposition on which all thoughtful men will agree, which is, that absolute disarmament will be neither safe nor desirable. . . . Nations are only composite reflections of human beings. So long as men are greedy, nations will be greedy. So long as men are unjust, nations will be unjust. So long as men seek what is not theirs, nations will hunger for conquests. So long as policemen shall be needed to protect your homes, a military arm will be needed to protect your borders from the invader. When locks and vaults can be discarded, throughout the earth, military arms may safely be thrown into the sea. . . . Thus if I am asked if we

will have to adopt measures of permanent military preparedness, my answer is positively in the affirmative."

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4: 1. The cause of war is sin; and so long as sin prevails in the world, war will be an ever present probability. No league of nations or any other human arrangement can change the heart of sinful man, or rid the world of sin. Therefore none can permanently stop war.

PROPHECIES MISERABLY FAILED

It is well to remember that a few years ago, just before the worst of all wars broke out, many were prophesying that universal peace was at hand. One influential New York daily said in 1911, "The prophecy is safe and sure that we are marching swiftly into the vast open of universal peace." Another magazine said, in 1909: "War is a thing of the past. Verily, the sword shall be turned into the plowshare, and the Springfield rifle into the picket fence." The August, 1914, number of the *Bulletin of the American Association of International Conciliation*, which was mailed *three days* before the greatest of all wars, contained this statement: "The end of war, for all time, is now definitely in sight."

Why did these peace prophecies fail?—Because they were founded upon human speculation, and not upon the Word of God. They were preaching peace when there was no peace. (Ezekiel 13: 10.) The Bible plainly tells us that the people will be expecting peace, when the great day of destruction comes. "Destruction cometh; and they shall seek peace, and there shall be none." Ezekiel 7: 25. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5: 3. "Safety first" has recently become a great international rally cry. The people are saying, "Peace and safety." This is another sure sign of the times in which we live; for we are beginning to hear the "peace and safety" cry which this prophecy points out would sweep over the world just before the coming of the Lord.

WILL THERE BE ANOTHER WAR?

A short time before the end of the gospel age, there is to be a time of trouble such as never was since there was a nation. (Daniel 12: 1.) The world's history will close in a bloody strife. No league of nations or any other human plan will save the world from Armageddon, which will come just before the end. (Revelation 16: 12-16.)

In the seventh chapter of Revelation, the messenger of God, who is in charge of the sealing work, is represented as crying to the four angels to hold the four winds of strife and commotion till the last gospel message accomplishes its work, and the servants of God are sealed in their foreheads. (Revelation 7: 1-3.) In harmony with this, we may know that Armageddon will not come until God's work is finished. The "four winds of the earth," held in check by angels standing on "the four corners of the earth," suggest the idea of world-wide commotion and strife, which is ready to break loose upon the earth when the restraining influence

(Continued on page 4)

ARE great men, who are wise after "the wisdom of this world," safe guides to follow, as a rule, on Bible doctrines? A man's greatness, fame, or wisdom on general knowledge, ought not necessarily to disqualify him as an able exponent of religious questions; yet it is an indisputable fact that such men seldom are safe guides to follow on Bible exegesis.

The Lord puts a premium upon the acquisition of knowledge and wisdom. "Happy is the man that findeth wisdom, and the man that getteth understanding." Wisdom "is more precious than rubies: and all the things thou canst desire are not to be compared unto her." Proverbs 3: 13, 15.

But the wisdom the Lord approves, and which makes a man truly wise and great, is not human wisdom—it is not the wisdom of the worldly-wise man. "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments." Psalm 111: 10.

FOOLISH WISDOM

Paul says: "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." 1 Corinthians 3: 19-21.

The great danger that threatens men who are possessed of profound knowledge and much learning is that they are tempted to become exalted, and are prone to form deductions which lead people away from the truth and knowledge of God as revealed in the Volume from heaven. They want to become leaders among men, and make a great name, and thus draw disciples after themselves.

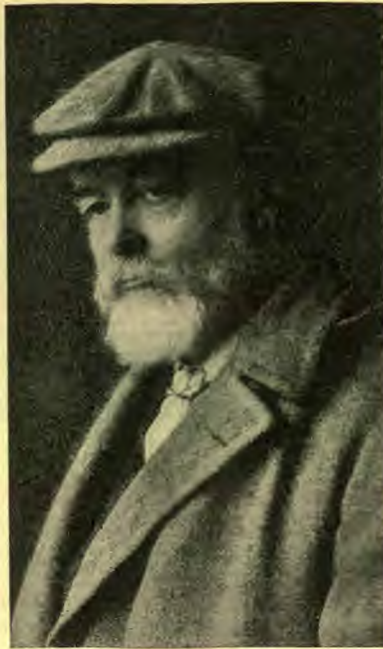
Because of this natural tendency toward vanity and self-glorification, God has not been able to use many of the worldly-wise and great men of the earth, to teach and lead others in the true way of righteousness and salvation.

Paul, in writing to the Corinthian brethren, said: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; . . . that no flesh should glory in His presence." 1 Corinthians 1: 26-29.

TRUSTING MERE MEN

One of the weaknesses of humanity is to trust in the leadership of so-called great and wise men, without testing by the Word of God the doctrines they advocate. Many people follow after men simply because they are great and learned men, and because their doctrines are received with public favor. This is an age when men are worshiping the wisdom of man, and deriding the wisdom of God. Man's wisdom and attainment are everything, and God is nothing. Man is deified, and God is nullified. But to all this hero worship of man, God replies: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but . . . blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jeremiah 17: 5-7.

Solomon was the wisest and greatest man that lived before the advent of



SIR OLIVER LODGE

ARE GREAT MEN SAFE GUIDES?

By

C. S. LONGACRE

Christ upon this earth. "All the kings of the earth" sought his presence, "to hear his wisdom, that God had put in his heart." But when Solomon began to trust in his own wisdom and greatness, he lost his way, and descended into the very depths of degradation. He still was great in the sight of the world, but he was a poor example to follow. When Solomon was little in his own sight, he displayed great wisdom and human sympathy in restoring a helpless babe to its unfortunate mother; but when he became great in his own sight, he fell so low as to consent to the erection of an idol to which living children were offered as sacrifices. How true are the words of the prophet: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jeremiah 10: 23.

DOOMED TO DISAPPOINTMENT

One thing is certain: If a man knows not how to direct his own steps, much less is he qualified by his own wisdom to direct the steps of others. Those who follow after men instead of following after God, are destined to meet disappointment. Men will fail us, for there is no help in man. If our faith stands in the wisdom and greatness of man instead of the authority of God's Word, it will be subjected to all the whims and follies of

men. When they change, we change; when they go astray, we go astray; and when they fall, we fall. Humanity at its best is fickle, and cannot be trusted. Man, however great, can offer us no help or salvation, because of his wisdom or greatness, from the power of death or the bondage of the grave. The great and the small, the learned and the ignorant, all perish alike. Therefore the psalmist exhorts us: "Put not your trust in princes, nor in the son of man, in whom there is no help [salvation]. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

Just at the present time, there are tens of thousands of people who are completely captivated and carried away by the fallacious and unscriptural teachings of a noted English scientist who toured America, delivering lectures at unheard-of monetary considerations, upon the subject of the disillusionment of death and the help and comfort received through the return of pretended disembodied spirits of the dead.

NOTHING FROM THE DEAD

The Bible says that there is no help to be derived from man after he dies, because "in that very day his thoughts perish." Again it is written, "The living know that they shall die: but the dead know not anything." They cannot love us nor hate us nor communicate with us, after death, before the resurrection morn; because the Word says, "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." We are further exhorted by the Word to do what our hands find to do while we live; because after we die, we can do nothing. "For there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "In the place where the tree falleth, there it shall be," until "God will bring thee into judgment." Ecclesiastes 9: 5, 6, 10; 11: 3, 9.

Again we read in the Word, that man shall "be brought to the grave, and shall remain in the tomb." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 21: 32; 14: 21.

The dead do not praise the Lord; they are not singing songs in glory, as many have been taught from the sentiment expressed in modern hymn books. The Bible says: "The grave cannot praise Thee, death cannot celebrate Thee: they that go down into the pit [grave] cannot hope for Thy truth. The living, the living, he shall praise Thee." Isaiah 38: 18, 19.

FALSE CLAIMS

Notwithstanding these plain statements from the Bible, that the dead are unconscious and incapable of communicating with the living, Sir Oliver Lodge, a prince of physical science, declares that he is in communication with the dead; that death is a phantom; that people do not die, but simply "pass over"; that the doctrine of the resurrection of the dead is unfortunate, because "the facts are false"; that death is simply a "transition into a higher plane of existence"; that "we should refer to death not as a terror or menace but as we do to birth or marriage." And multitudes accept all these blank assertions as law and gospel,

simply because Sir Oliver makes them. While Sir Oliver claims, in his lectures, to be a devout Christian, and not a spiritualist, yet he denies the most fundamental doctrines of Christianity,—the reality of death, and the necessity of a Saviour who made atonement for the sins of the world. All his teachings confirm the fact that he denies the fundamentals of Christianity and supports the theories of spiritism.

With him, sin and death are not enemies to mankind, but only "stages of development in the processes of evolution." In this, he flatly contradicts the Scriptures, which declare, "The last enemy that shall be destroyed is death." 1 Corinthians 15: 26.

He also denies point-blank the Scriptural statement that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 6: 23.

He takes issue, too, with Paul's statement: "If there be no resurrection of the dead, then . . . is our preaching vain, and your faith is also vain. . . . Then they also which are fallen asleep in Christ are perished." 1 Corinthians 15: 13-18.

We do not deny that Sir Oliver or any of the spiritistic mediums are in communication with spirits; but that these spirits are the disembodied spirits of our departed friends, we most emphatically deny, upon the authority of God's Word. The Bible admits that we can communicate with spirits both good and bad. Of the angels, God says: "Who maketh His angels spirits. . . . Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1: 7, 14.

EVIL SPIRITS

But there are also evil spirits, or angels, as Peter says: "God spared not the angels that sinned." The Lord took Satan and his angels who sinned, and cast them all "out into the earth," and "reserved" them "unto the Day of Judgment to be punished." The Bible furthermore tells us that Satan and his lying spirits are putting forth efforts "to deceive the whole world."

Paul exhorts us earnestly to be on our guard just before the end, that we may not be deceived by these "lying spirits"; for says he: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Timothy 4: 1, 2.

How do these "seducing spirits" speak "lies in hypocrisy"? What is a hypocrite?—He is one who pretends to be something that he knows he is not. What is a lie in hypocrisy?—It is a lie told by some one who knows he is telling a lie and misrepresenting the truth.

What do these "seducing spirits" pretend to be to us?—They pretend to be the disembodied spirits of our dead friends. They know they are telling us a lie, and that they are only evil angels, who existed before man was created, and before death entered the universe. Evil angels have the power to "transform" themselves into "ministers of righteousness" or the personification of our dead friends. Even living men are able to practice this art almost to perfection. Angels, who are spirits by nature, are capable of practicing this farce to perfection; and

these "seducing spirits" are doing it to perfection, and would deceive the very elect, if possible, by their pretended representations of our dead friends. But these representations are nothing but "lies in hypocrisy."

MEN AND ANGELS OPPOSED TO GOD

It is not safe to follow even angels from heaven when they preach and teach another gospel than that which Jesus Christ has delivered to us.

Many learned men of the greatest scholarship are setting their wisdom counter to the wisdom of God and divine revelation, given through the holy prophets. We are asked to accept their opinions and theories in lieu of the plain teachings of the oracles of God; and tens of thousands are being deceived by the sophistry of these so-called great leaders.

There are some things that mortal men cannot know of themselves, no matter how scholarly they may be.

Divine revelation alone can throw light upon the mysteries of the future and life beyond the grave. Learned men may pretend to know, and they may deceive many through their pretensions of special knowledge, and thus conceal their ignorance under abstruse phrases, learned words, and confusing sophistries. It is not safe to follow great men who lose themselves in the labyrinths of their own theories, and who assume positions which are a plain contradiction of the Word of God.

LATEST SCHOLARSHIP

It would be hard to mention an absurdity or discarded theory that was not championed and endorsed by some of "the most learned men." Some of the most fantastic and speculative theories are advanced by "the latest scholarship," and are taught with as inerrant a dogmatism as ever emanated from the *ex-cathedra* claims of the papal chair. This speculative knowledge and these self-asserted suppositions, lacking all the elements of proof and often of common sense, are eagerly accepted by many, because they are the result of the cogitations of the

latest consensus of the "highest scholarship."

The fact that discrepancies and contradictions appear in the writings of learned men, and in the writings even of the same man, does not deter some people from accepting both views, and blindly following these men wherever they lead the way.

We must build our faith and hope solidly upon the authority of God's Word, as it is the only thing "which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the flower of grass. . . . But the word of the Lord endureth forever." 1 Peter 1: 23-25.

Will the League of Nations Stand?

(Continued from page 2)

exercised by divine agencies is with drawn. Was there ever a time, let us ask, which more exactly fits the conditions here stated than the very time in which we are living to-day? Who can read the current news in the papers without being strongly impressed with the universal unrest and commotion that has become characteristic of the times?

WHEN WILL AN ENDURING PEACE BE ESTABLISHED?

Peace is the fruit of righteousness. "The work of righteousness shall be peace." Isaiah 32: 17. If we would reap a crop of peace, we must sow the seeds of righteousness. (James 3: 18.) "There is no peace, saith my God, to the wicked." Isaiah 57: 21. Righteousness and peace are inseparably connected. "Righteousness and peace have kissed each other." Psalm 85: 10. There can be no real peace in the life of an individual until he walks in the path of righteousness.

Peace can come to your own heart only as you let the Prince of peace come in and take control. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isaiah 26: 3. If Christianity had controlled the lives of all the people, it would have ended war years ago. But we need not look for permanent, universal peace in the earth until all its inhabitants are righteous; and this will never be in its present condition.

But when sin is forever destroyed, and the new earth appears, where all the inhabitants will be righteous (Isaiah 60: 21), then the meek will delight themselves in the abundance of peace (Psalm 37: 9-11). When the government of the world is put upon the shoulders of Jesus Christ, then everlasting peace will be established. (Isaiah 9: 6, 7.) When Jesus rules the earth made new as His everlasting kingdom, then peace will prevail from sea to sea, as long as the moon shall shine. (Psalm 72: 7, 8.) When God has burned up all the implements of war in the fire that will purify the earth at the last day, then wars will come to an end. (Psalm 46: 6, 9.)

There is an eternal era of peace before the world. But it will not come in the way in which the great mass of mankind are looking for it. The peace that is before this world will be ushered in by the second coming of Christ. He is the Prince of peace; and when He comes, all who are prepared to meet Him will enter into an eternity of peace. There is no prospect of peace in any other quarter.

"I WILL COME AGAIN"

By
ROBERT
HARE

"I WILL come"—the promise lingers,
In its fullness rich and free;
And it falls across the ages,
Like the sweetest melody.

"I will come"—the selfsame Jesus
Sends His pledge to you and me.

"I will come," and on that promise,
Faith can pillow all its grief,
And love, listening to the story,
Deems the waiting moments brief.

"I will come"—the selfsame Jesus—
Come and bring thy heart relief.

"I will come," and then the faces
Veiled by sorrow and the tomb,
Will be called to share the beauty
Of life's sweet, immortal bloom.
"I will come," but in the waiting,
Haste to tell them, "There is room."

Echo on, sweet words, and linger
O'er my spirit in its pain;
Cheer the darkness of the ages
With the jubilant refrain.
"I will come," and then forever
Love will share the endless reign.

EXPERTS OF EFFICIENCY

By

FREDERICK
LEE

WE are hearing much of personal efficiency in these days of intense competition. The greatest compliment that can be paid to a man is that he is efficient.

That means many things. As we hear it expressed of a man, we immediately picture to ourselves a person of pleasing qualities. We see a man of striking personality, gracious, kind, thoughtful. He is a man of success in business. Hence his dress shows prosperity. It is neat, substantial, and respectable. One would not think of a person whose outward appearance is untidy, shiftless, and care-free, as one who is efficient.

At any rate, it is the efficient man who is the leader in business. He is the man on demand in a time of crisis. A span of a bridge has collapsed; the expert engineer is called to repair it. A business is bankrupt, and the efficiency man is summoned. Things are not done in a haphazard way in these days of great engineering feats and stupendous business.

Books are written and sold by the thousands, telling how one may become expert, efficient. College courses are teaching it. Men are drilling their minds to great tests of memory. They are holding their bodies in subjection by great feats of will power, and they are called successful if they are able to stand the strain.

RUN DOWN AT THE HEELS

Is the Christian to be less efficient than the man of the world? I have often wondered why we professed Christians, who have the most efficient leader the world has ever known, should not show greater feats of efficiency than any that have been seen in the scientific or the business world. Why is it that so many Christians are run down at the heels? Why do we go dragging about with a dejected look? Why do we wail when we see things in the world going to smash? Why is it we do not straighten up and produce results? Is it not time that we become just as earnest in talking spiritual efficiency as we are when talking business efficiency?

Why is the man of the world apparently more successful than the man of the pulpit? The man who is dealing in stocks and bonds, often has a keener eye and a quicker step than the man who deals in souls. It is none too early for the Christian to start a little competition with the man of the world.

Now how is it to be done? Can we each do it on the same basis? The business man is successful because he has unbounded confidence in self. He believes that he can complete anything he undertakes. He has his will under control. In fact, he actually takes "will

Removing an old bridge and installing a new one in fourteen minutes, required efficiency of the highest order.



exercises," that his will may be utterly subject to his unceasing ambition. His objective is world fame or world riches. He must feel his *sufficiency*, or the capacity for producing results, before he can generate *efficiency*, or the actual production of results. Man is efficient in the business world because his *sufficiency* is of himself.

Right here is where the man of the spiritual world falls down. He tries to compete with the world on its own ground, and that is fatal to results. It is the old problem of fighting fire with fire, of catching a thief with a thief. While results are produced, yet they are not lasting, for they are in themselves destructive. We find one efficient business destroying another because of greater efficiency, and at a later time it is engulfed by one of still greater feats. We see great scientific minds turning out deadly weapons that can reap a harvest of lives in a moment, and they are called experts. The literary man turns out many volumes of novels which enthrall men's minds, and he is called successful. Later on, even the success of these men is forgotten in the achievements of greater minds.

Worldly success is but for the moment. It is the gloss that soon rubs off, the gold plating that time wears away. There is nothing genuine or lasting about it. The Christian, seeing all this as mere outward appearance and useless, may go to the other extreme, arguing that appearances do not count. Hence the shiftless, languid Christians whom we see so much. Both extremes are wrong.

The worldly-wise man must not be too sure how much he can accomplish of himself. He must not be too sure of the *sufficiency* part. Nor must the third-rate Christian be too certain that "looks do not count." Come, let us search for the happy and the enduringly successful medium man.

PAUL'S SUFFICIENCY

I have in mind a man who is intensely vital. His appearance is pleasing in every point. He is not boisterous, neither is he rude. He is a gentleman in every sense of the word. He is gentle, considerate, kind. His talk is highly pleasing as well as intellectual. And he is successful, too, in that he produces results.

In fact, he is the superman we hear so much about.

But there are qualities that he does not have, that we find in the man of the world whom we call efficient. He is not proud nor selfish. He is not working for self at all; his whole ambition centers in "the other fellow." He is not standing on the unstable foundation of his own will and mind. His *sufficiency* is not of himself, although his efficiency in a sense may be. The results he produces are not inherent, hence they are not of the same perishable quality as himself.

Here we have it, the secret of Christian efficiency and spiritual success. "Not that we are sufficient of ourselves to think anything as of ourselves; but our *sufficiency* is of God." (Words of Paul to the Corinthian church.)

The man of the world, to be efficient, must first feel the *sufficiency* of himself and of the goods he has to sell, whether they be merchandise, ideas, or service. The Christian, before he can become truly efficient, must believe in the *sufficiency* of his God and of the things of God.

SELF-SUFFICIENCY A FAILURE

With this confidence behind him, why cannot the Christian compete with the world, and come off more than victor? The Christian has the advantage in this race of life. The reason why the Christian is dragging behind is that he has not placed his *sufficiency* in God. He has stepped down from the higher plane of living, and is taking the same low road as the world. He is bound to lose in this competition; for he is not familiar with worldly tactics, and he would not dare use them if he were. He is thus left far behind, and is scorned by the world for running in a race of which he knows nothing.

How grand the thought that "our *sufficiency* is of God"! It is like a hand held out to raise us to heights unknown. While the world is exercising its will to bring it into subjection to man's purpose, the Christian should exercise his will to grasp the hand of God. One has said: "The Christian needs to understand the true force of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart; you cannot of yourself give to God

(Continued on page 12)

The NEW TESTAMENT SABBATH

By

W. H. BRANSON

THE Sabbath of the New Testament is the Sabbath of creation. Sunday, the first day of the week, has not, as many suppose, been substituted for Saturday, the seventh day, on New Testament authority. No record of any such change can be found from Matthew to Revelation. The example and writings of both Christ and the apostles testify that no such change was ever made or contemplated by them. Those, therefore, who observe Sunday as a day of rest and worship, do so without any Scriptural warrant whatsoever.

In fact, God never changes. His moral standard is always the same. Changing ages have no effect on the laws of His kingdom. A new era in the affairs of men on this earth, is not of sufficient moment to warrant a change of the moral standard of citizenship in God's kingdom. The first advent of Christ, His death, or His resurrection, in no way affected the great Sabbath institution which Christ as Creator had set up four thousand years before as a memorial of His creative power.

THE RESURRECTION MEMORIAL

The resurrection was considered worthy of a memorial that would serve constantly to refresh the minds of men regarding that wonderful event, and the ordinance of baptism was chosen for this purpose. Baptism is a real burial and resurrection, and it very fittingly indeed represents the burial and resurrection of Christ. But nowhere has Christ or apostle said that Sunday should be sacredly kept in commemoration of these same events.

God does not thus overthrow one sacred memorial or institution and proceed to set up another on its ruins. He makes no mistakes, nor does He have to alter His plans; "for I am the Lord, I change not." Malachi 3: 6. With Him "is no variableness, neither shadow of turning." James 1: 17. Jesus Christ is "the same yesterday, and to-day, and forever." Hebrews 13: 8. Solomon was led to exclaim: "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him." Ecclesiastes 3: 14. How foolish, then, to suppose that Christ, during His earthly life, attempted to change the law or the Sabbath that He had originally given!

FIRST DAY OF THE WEEK

The first day of the week (Sunday) is mentioned only eight times in the entire New Testament. Let us notice these passages in passing; for surely, if there is any warrant whatever in the New Testament for observing the first day, it should appear in one of these places.

The first mention of the first day of the week in the New Testament was by Matthew, in connection with his record of the burial and resurrection of Christ: "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matthew 28: 1. Surely no one would claim that this text teaches first-day sacredness. It merely states that the Sabbath was closing when the first day of the week began to dawn.



"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher."

The next text we will notice is much the same as this one: "When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

Here is a plain statement that the Sabbath is past when the first day of the week comes. Let it be borne in mind also that this statement was made by Mark some thirty years after the crucifixion of Christ, and is conclusive evidence that the Lord had given no instruction as to any change of the Sabbath after His death. Those, therefore, who persist in

waiting until Sunday, the first day of the week, to keep the Sabbath, are one day too late. When Sunday comes, the Sabbath is past; and not till six days will another Sabbath come. Those who, by laboring on Saturday, prepare to keep the Sabbath on Sunday, are by that very preparation breaking the institution they are preparing to observe. One cannot keep the Sabbath when it is past. A man may say, "I will work to-day [Saturday], and wait till the first day of the week to keep the Sabbath;" but the Sabbath will not wait for him. When the seventh day passes out, the Sabbath passes out; for the seventh day is the Sabbath.

The third reference to the first day of the week is found in Luke's Gospel:

"That day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 54-56; 24: 1.

This text is a powerful answer to those who claim that the New Testament teaches Sunday sacredness. Three days are here mentioned: first, the preparation day; second, the "Sabbath day according to the commandment"; third, the first day of the week. The preparation day is Friday, the sixth day of the week. This is shown in Exodus 16: 22, 23: "It came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning."

It was, therefore, on the sixth day of the week, or Friday, that the preparation was performed for the anointing of Christ's body. The next day was Saturday, the seventh day of the week; and we find that on that day, the women who had followed Christ, rested and observed the Sabbath. They would not on that day so much as come and anoint His body; for they recognized it as "the Sabbath day according to the commandment." But they did not thus restrain themselves on the first day of the week. "Very early in the morning," they came to the sepulcher, bringing the spices they had prepared late Friday evening, and purposed to anoint His body, but found that He had arisen.

BETWEEN FRIDAY AND SUNDAY

Hence these verses teach that the Sabbath is the day between Friday and Sunday; that Christ rested in the grave, on the Sabbath, from His labors, persecutions, and struggles of the past week, and was raised up on the first day, to begin again His activities in behalf of the human race; that while Christ rested in the tomb on the Sabbath, His followers rested at their homes; that the commandments were regarded as still binding after the death of Christ; and that the Sabbath commandment had not been changed.

In John 20: 1, the first day of the week is also mentioned, but only incidentally: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher."

In the four verses thus far considered, there is absolutely no intimation that the first day of the week is any more than any of the ordinary days of labor.

Let us next read John 20: 19: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." This is the same

first day of the week on which Christ was resurrected. The preceding verses tell us that when Mary came to the sepulcher in the morning, she found Christ risen, and that He appeared to her in the garden, and instructed her to go to the sorrowing disciples and make known the fact that He was soon to return to the Father. That same day at evening, He Himself appeared to the disciples, who, since the crucifixion, had secluded themselves, lest they should share the fate of their Lord.

WOULD NOT BELIEVE IT

There are those who insist that this text teaches that the disciples had assembled on this occasion to celebrate the Lord's resurrection; but the text itself does not so state. It says they "were assembled for fear of the Jews." In fact, until Christ appeared to them in the evening, they did not believe that He had risen, as will be shown by the next text we shall consider.

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, *believed not*. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: *neither believed they them*. Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16: 9-14. It is not possible that they were gathered to celebrate the resurrection, when they absolutely refused to believe that He was risen; and neither of these two texts can in any way be made to teach Sunday sacredness.

Only two texts in which the first day of the week is mentioned, remain unnoticed. One of these is 1 Corinthians 16: 1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

NOT A RELIGIOUS MEETING

It is argued that this verse indicates that religious meetings were held on the first day of the week, since a collection was to be taken. A careful examination of the text, however, will reveal just the opposite,—that this collection was to be laid aside by each individual at his own home, and not given in a public church collection. The verse is rendered in other translations as follows: Modern Speech New Testament, "On the first day of the week let each of you put on one side and store up at his home." Tyndale version, "Let every one of you put a syde at home and laye uppe." The Syriac Peshito version, "Let every one of you lay aside and preserve at home." Three French versions read, "at his own house at home"; Luther's translation, "by himself at home."

Thus it will be seen that this special offering, which was to be sent to the poor saints at Jerusalem by the hands of Paul, was not to be taken up at a religious gathering and stored with a church

treasurer, but was merely to be laid aside by each individual at his own home, in readiness for Paul when he should come. The offering no doubt included articles of both clothing and food; and as Paul did not wish to attend to matters of that nature on the Sabbath, he instructed the believers to do it on the first day of the week, which is one of the six working days. (Ezekiel 46: 1.)

The only remaining text in which the first day of the week is mentioned is Acts 20: 6-14:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed. And they brought the young man alive, and were not a little comforted. And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot. And when he met with us at Assos, we took him in, and came to Mitylene."

THE ONLY TEXT

This is the only text in the Bible where we have a record of the holding of a religious meeting on the first day of the week. Paul and his company abode in Troas seven days, doubtless holding religious meetings with the church daily. He was on his way to Jerusalem, and he knew that this visit was the last he should ever make to the brethren at this place. They all remained in Troas until the night after the Sabbath—Saturday night; and Luke and the rest of the company then set sail for Assos, but Paul still lingered behind for the purpose of holding a farewell meeting with the brethren Saturday night, intending to join the company at Assos the next day.

We wish to call special attention to the fact that this meeting was held at night. Verse 7 says he "continued his speech until midnight." Verse 8 states that "there were many lights in the upper chamber." After midnight, he restored Eutychus to life, broke bread and ate with them; and then, according to verse 11, he "talked a long while, even till the break of day, so he departed."

Now one thing is self-evident: If this meeting was held on the first day of the week, and yet held at night, it was held on what we now call Saturday night. The first day of the week, according to the Bible method of reckoning time, begins Saturday night at the setting of the sun. The evening, or dark part of the day, always comes first. This will be clearly seen by the following scriptures.

Genesis 1: 5 declares, "The evening and the morning were the first day."

Verse 8 says, "The evening and the morning were the second day," etc. In the creation of the earth, it was first covered with darkness. "Darkness was upon the face of the deep." Genesis 1:2. Then God created light. A period of darkness and a period of light together were called a day. But the darkness, or evening, preceded the light; therefore the day began with the dark portion. In giving instruction to the children of Israel as to how they should keep the Sabbath, God said, "From even unto even shall ye celebrate your Sabbath." Leviticus 23:32. Just when "even" begins is shown in Leviticus 22:6, 7, where we read: "The soul which hath touched any such shall be unclean until even. . . . And when the sun is down, he shall be clean." Also in Mark 1:32 we read, "At even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils."

Evening, then, begins at sunset. When the sun goes down and is hidden from view, one day has closed and another begun. This is why God instructed His people that the Sabbath should be kept from sunset to sunset, or "from even to

even," instead of from midnight to midnight, as is customary now. The Sabbath always begins Friday night at the going down of the sun, and closes at sunset Saturday night. Hence the first day of the week, which follows the Sabbath, must begin at sunset Saturday night. Having established this fact, let us come back to Paul's meeting at Troas.

He was preaching on the dark part of the first day of the week, or Saturday night. While he was preaching, Luke and the rest of Paul's company were making a night trip on a sailing vessel around the cape to Assos, a distance of some forty-five miles.

SAILED ON SUNDAY

At the break of day Sunday morning, Paul started out on foot to meet the company at Assos, and walked the entire distance across the cape, which was some nineteen miles. After he joined them in the ship, they sailed the same day to Mitylene, which was several miles still farther on.

Surely those who desire to find some Bible examples for observing the first day of the week will take little comfort in this

text, unless perchance they believe that walking and sailing a vessel are fit examples of Sabbath keeping.

Now we have exhausted the entire store of texts in the New Testament which mention in any way the first day of the week; yet we have not found a single command to observe that day as a Sabbath. Nor have we even found a record of the first day's ever being kept by any of the apostles or early Christians. Sunday observance, therefore, is based entirely on authority outside of the Bible.

In contrast to this, we are able to find abundant evidence that both Christ and the disciples regularly observed the Sabbath, and that no change whatever was recognized by them.

Of Christ, it is said, "He came to Nazareth, where He had been brought up: and as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

Thus we see clearly that it was not simply by chance that Christ, on this particular Sabbath, went to the house of worship; but such was "His custom." He

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THE SPIRIT

By

WILLIAM P.
PEARCE

MAN is like a locomotive—a very complex machine. For the latter to be a powerful instrument, many things must be taken into consideration—steam being one of the most important. This steam, however, must be under the controlling hand of the engineer.

Likewise, for man to be and do what God designed, many things must be considered. Chiefly he must have the spirit of Christ. Indeed, Paul asserts that he who has "not the spirit of Christ," "is none of His."

One may be a Christian, yet not have the Christ spirit as fully as another. Too many are "entangled . . . with the yoke of bondage." Galatians 5:1. Not a few permit their animal propensities to have too much liberty. Some Christians are "lame," "blue," peevish, "sour." They have been born of the Spirit, but have not imbibed sufficiently of the Jesus spirit to make their lives sweet and saintly.

On one occasion, Dwight L. Moody, Henry Drummond, and Henry Clay Trumbull were together at Northfield. Moody had spoken in the morning, and had stated some things which appeared to Drummond as a narrow view



"Jesus had bright prospects. Had He wished to popularize Himself, He could have commanded fame and homage."

of the Bible. As Moody started from the conference, he said to Trumbull, "I tell you, Trumbull, Drummond is the sweetest-spirited Christian I ever saw." After dinner, Trumbull and Drummond took a walk, when the conversation turned on Moody. "I wish dear Moody had a somewhat broader view of the Bible, in order to get its full enjoyment," said Drummond; "but I tell you what, Trumbull—Moody is the sweetest-spirited Christian I ever knew." Why did each man express the same thought?—Because each manifested the same spirit—the spirit of Jesus.

The spirit of Jesus involved many things, a few of which might be recounted. It was one of devotion to

OF JESUS

God. Communion with the unseen Father—in the wilderness for forty days, in the solitary places, on the mountain side—was His biggest and most delightful habit.

The spirit of Jesus was one of obedience to God. He sought the will of Him that sent Him (John 6:38), and is portrayed as being delighted to do the will of God (Psalm 40:8). The keynote of His precious life was, "Even so, Father." (Matthew 11:26.) And just before He closed His ministry, He declared, "I have finished the work which Thou gavest Me to do." John 17:4.

The spirit of Jesus was one of benevolence to the suffering—sympathy crystallized. There was something about His look and speech and touch, that charmed and inspired. He was a child with the children; a workingman with workingmen; a philosopher with scholars; a theologian with doctors of the law; a physician with the sick; and a Saviour with the lost. He was constantly doing good to those afflicted in body and mind. By His simplicity and serenity and nobility, He comforted the sad, cheered the discouraged, and enlivened the struggling.

The spirit of Jesus was one of forgiveness to sinners. He never was

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EDITORIAL

EDITORS

A. O. TAIT

A. L. BAKER

The New York Bomb Explosion

THE bomb explosion in New York on September 16, killing some thirty-seven or more persons, and injuring more or less seriously nearly four hundred more, considered by itself alone, might be taken as one of the unusual happenings on our earth, but of no particular significance. But conditions in general will justify us in taking more than ordinary note of this incident.

It is one of a series of constantly occurring and constantly increasing things of a like nature. The spirit of violence and revolution is becoming so strong in all parts of the world as to be a menacing, and, to most people, terrifying danger and reality.

While our papers in this country were giving much space to this awful event in New York, space was also given to similar

understand; but they that are wise shall understand." Daniel 12: 10. There are "many" who are clinging to God's Word; they are being warned by its great prophetic utterances; and these, although tried, are purifying themselves and making themselves white through the righteousness of Jesus Christ. But at the same time that this work is in progress for the righteous, "the wicked shall do wickedly"; and then the astonishing statement, "None of the wicked shall understand."

The wicked have cut themselves off from the one source of understanding; they have shut themselves away from the Word of God; they make light of God's prophecy, and therefore they do not see the trend of events, or understand the meaning of the conditions that surround them, even though that meaning is pictured so graphically and made to stand out so clearly against the great prophetic sky. The atheistical wickedness of this age is rapidly bringing the whole human race where it will fulfill the prophetic warnings of God's Word and bring on the end. But as individuals, we need not be in doubt concerning the wickedness that God has decreed shall be visited with destruction.

Study God's Word. Allow the tender, loving Father to speak to your soul through His clear prophecies, and to present to you the love of heaven in the person of Jesus Christ; and then immediately all these dark clouds are dissolved as our souls enter into the delightful prospects of soon realizing all the joys of the eternal world, to be brought to us through the second coming of Jesus Christ.

A Sure Test

Do you desire a real test for Christianity, that cannot be overthrown or set aside? If you do, you are invited to experience the truth of the following promise that the Master made just as He was leaving this earth after His crucifixion. He said, "Lo, I am with you always, even unto the end of the world." Matthew 28: 20.

Observe that the promise reaches clear to "the end of the world." Therefore it

must embrace every individual that would live upon this planet, from the time Jesus spoke those words, clear on to the very end.

If you are not a Christian, you know that one of the hardest problems you meet is to shake off the conviction that you should give your heart to Christ; and if you have given your name to the church, and are a mere nominal professing Christian, but have not entered into the experiences of the real Christ life, you know that one of the hardest things with which you have to deal is the conviction that you should make a full surrender to Christ, and allow your life to be wholly and truly His; but if you have entered into that truly delightful and soul-satisfying experience of giving yourself entirely to the Lord, and of having received His pardoning love, you are conscious of the fact that the Christ is with you all the time. A power has entered into your life that changes your whole outlook. Things of the flesh and of sin, that used to delight you, have become disgusting and insipid. You now find your joy on a moral plane that brings satisfaction into your life every hour of the day; not satisfaction of a self-righteous, vainglorious sort, but a satisfied, contented joy with the supreme thought that, Jesus having entered your life and continuing to abide with you, He will perfect what He has begun by finally bringing you into all the bliss of His immortal kingdom. Your whole being is aglow with the thought of service; with the supreme desire to bring into other lives the rich treasure that has come into your own.

What a wonderful experience it is to know that Jesus, the mighty Redeemer, the great Creator, is with us by His spiritual presence every moment of the day and the night! If you do not know this joy, hasten to secure it at once. It belongs to you.



Wide World

The terrific explosion in the heart of New York's financial district, coming just a few minutes after 12 o'clock, noon, when the streets were thronged, caused the death of nearly 40 persons, and injured upward of 350.

bomb explosions in various parts of the Old World, happening almost at the same time.

These outbreaks of violence and revolution are the premonitory rumblings of the great storm that is about to break over our world. Not only is there a widespread spirit of discontent that is reaching the revolutionary stage, but there is a growing spirit of atheism and consequent disrespect for God and the standards of morality that the Bible upholds. So long as these standards are maintained, appeal can be made to conscience and the spirit of justice; but when these standards are thrown to the winds, and there is an open avowal of atheism, or what is even worse, a critical, skeptical attitude toward the Bible, the most merciless and cruel and cruelly destructive violence comes as the result. Men become crazed with the spirit of destruction, and they do not stop to consider how many innocent and wholly upright persons they may be destroying, but they gloat over the fact that they have spread death and untold suffering, along with great ruin and terror.

God's Word is literally freighted with warnings against such conditions as we see in the world to-day; and through the prophecies of that Word, we may understand, without a single possibility of mistake, what these things mean. The prophet Daniel, as he states in the book of his prophecy, presents his warnings for "the time of the end." And in this time of the end, he says, "there shall be a time of trouble, such as never was since there was a nation even to that same time." Daniel 12: 1.

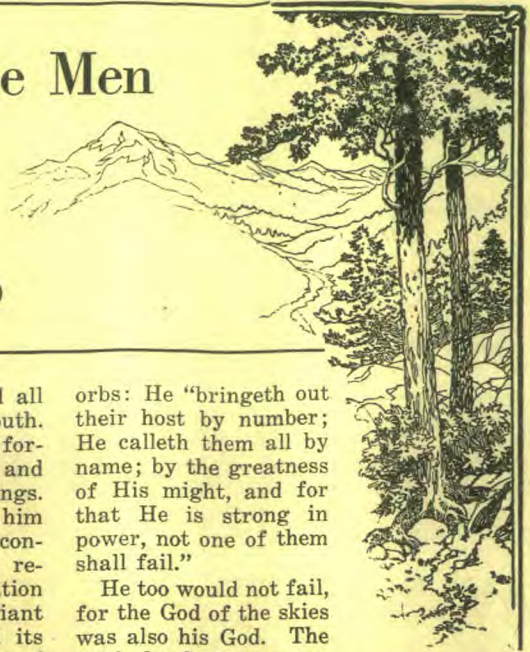
What will cause this unprecedented time of trouble is quite as clearly stated; for the prophet affirms: "Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall

McDonald Meets Jericho's Wise Men

The story of a battle with "liberal theologians" of the day

PART ONE

By LUCAS ALBERT REED



THE shadows were lengthening over the far-reaching valley. The sun had set beyond the distant western Coast Range. High up in the foothills of the Sierras stood a mighty rock apparently leaning against a great redwood. The upper crest of the tree was still bathed in the tender light of the departing sun, though the valley below lay in swiftly darkening shadows.

A youth had clambered to the top of the rock, and stood gazing wistfully to the westward. From this vantage point, if he had chosen to look, he could have seen the house and apple orchard lying lonely but happy in a quiet pocket of the hills. But the youth did not choose to look behind him. His gaze was fixed on the far western vista before him. And his thoughts were out yonder toward the sunset, whither his face was turned.

The great, long-looked-for hour had nearly dawned for him, the hour that marked a great change, the hour for which he so long had been preparing, the hour when he was to leave home and friends to find his way to that Western college where all the mysteries of learning and wisdom were to be unlocked to him.

There was a flush of eager expectancy upon his face; and the mellow light, with its purple-blue shadows, gave his countenance an unearthly radiance, like that "light which never was on land or sea."

He looked long and earnestly as the shadows in the valley rapidly deepened. Here and there the lights began to appear. Clusters of lights indicated the cities of the populous plain below. There were tokens, too, of activity; for many lights could be discerned moving in various directions over the wonderful highways of the Golden State. The long line of lights of a great passenger train was making its sinuous way toward the west.

The train in particular arrested and held the youth's attention. "To the west"—those were his thoughts. "To the west," the vista opened with all its suggestion to him. To the west, also, the train was hurrying with its load of human hopes and aspirations.

In a few days, he would be on a train like that, headed to the coast and the great adventure of attending college. The sun setting behind the Coast Range had seemed to beckon to him that hither must he follow down into the light. And now the train told him that in a little while, it would carry him to the long-expected goal.

Hardly a night had he spent away from home; but though he dreaded the

contact with strangers, he possessed all the optimism and enthusiasm of youth. And he had for so long a time looked forward to the event, that eagerness and anticipation swept away all lesser things.

Besides, had not his father told him that difficulties were always to be conquered and never to conquer? He remembered the time when the explanation had been made to him as to how the giant rock on which he now stood found its present peculiar position. Hundreds of years ago, his father had told him, a tiny seed, by chance, evidently, had dropped into a cleft of the rock, and found enough soil and moisture to begin its life. Later its roots had penetrated through to the virgin earth beneath, and, growing and enlarging with the years, had finally conquered the weight imposed upon it. The great tree had eventually heaved the giant rock aside, and pushed up as straight and glorious as any tree in the forest. In honor to its regal supremacy, it had been spared when most of the other trees were cut down; and it still stood in all its victorious majesty, as a type and token of a life that may ever prevail.

He thought of it all now—of the lesson his father had impressed upon him that

orbs: He "bringeth out their host by number; He calleth them all by name; by the greatness of His might, and for that He is strong in power, not one of them shall fail."

He too would not fail, for the God of the skies was also his God. The faith he had seen exemplified in his father should be in him also. The faith of his father! What a wonderful faith it had been! His faith should be like it. He was confident of himself, ignorant of the enemies that he must meet. Not a cloud marred the serenity of his soul.

Looking still toward the stars, he spoke aloud his gratitude: "O God, I thank Thee for this hour! I thank Thee for helping me thus far. I thank Thee for opening the way."

When he entered the house, the evening meal was ready. His mother wanted to know where he had been.

"Out on the big rock."

"Looking west?"

"Yes, mother."

"Could you see the college?"

"Not with my eyes, mother; but I think I could with my mind. I'll see it with my eyes soon, I hope. I've waited long enough."

"Long enough! A person would think you were forty years old, to hear you talk. Yet you are barely past eighteen."

"Sure enough; but to keep up with your grades, you have to be ready for college at sixteen. I'm two years behind."

"Well, you know we couldn't make it before. This is the first time the crop has paid well enough to make it possible."

"I didn't mean to complain, mother. I'm very glad to go now. The time I've waited has only whetted my appetite. I'll get all the more to make up for the delay."

"I only hope you will."

"How much do you think

we'll get for the apples?"

"I can't guess; a couple of thousand, I hope."

"Almost exactly four thousand dollars."

"Four thousand!"

"Yes; Mr. Packard said we had hit it just right. The crop this year was short everywhere, and we had a big crop—the only big crop we've ever had. The price was high, so we win out."

"Well, we must be careful, because we may not have another good crop for several years. The trees are young yet. You know what your father said about



"His gaze was fixed on the far western vista before him."

first time and later; and his courage conquered all dread and fear of things coming though unknown and inexperienced.

He looked out toward the fading light and the receding train. He was glad of the privileges and opportunities of life. He beheld a gate, as it were, opened wide. He did not fear that it would shut before he passed through. He had waited too long. It could not fail now.

Lifting his face toward the sky, where the more ambitious stars were breaking into sight, he thought of Him who in the ancient days had said of those heavenly

farming in California. 'It's either a feast or a famine.' We must make the money last as long as we can, for you mustn't quit until you are through."

"Now you're talking, mother. I'll do my part, you can better believe. Then I'll be a college graduate, won't I? Just think of that!"

"It will be fine, Robert. But you better finish your eating just now. Finishing college will come soon enough."

"I wish you were going too, mother."

"Well, wishing won't do any good, my boy. Somebody must look after the place, and that's my job."

"You're sure it won't be too much for you?"

"No, with Neighbor Warren to do everything. I'll get on fine enough. You manage college as well as I'll manage here, and there will be no trouble, I can assure you."

It was late that night before Robert McDonald could go to sleep. His mind would not leave the subject now conjured up before him. He went back over all the past years that he had waited for this time, and it seemed to him too good to be true that the glad hour at last had come.

He remembered how, when he was a small boy, his father had taken him out to the young orchard, and tried to explain the plans for the future. His father had told him that all those trees were apple trees.

He recalled how he had danced up and down with delight at the prospect of all the apples he could eat. Then his father had told him that those trees were going to bear something besides apples. And in response to his question as to what that might be, his father had told him that those trees were going to bear a college diploma.

"A college diploma! What's that?"

His father had carefully explained that he did not have the money to keep him in college; that his lungs were so bad he could not work the way he once did; that the church where he used to preach was paying him a few hundred dollars a year; and that only in the mountains would he be able to live, therefore he had come up here where land was cheap, and had started the orchard. By the time Robert was ready for college, the trees ought to be big enough to pay well, and furnish the money to send him to school. If the plans worked out that way all right, the trees would be giving him his college diploma.

Every year after that, as the trees grew, father and son had noted the progress, and talked of the day when the big crop would furnish the money for the boy's education.

The father had planned well, for now the hour had come. The trees had justified the hope placed in them. But it was not only financially that the father had planned, but he had prepared his son morally and mentally as well. He had been his teacher, and had led his mind into fruitful fields. He had also been his minister, and trained his soul for the service of God.

The young man was not going out unprepared or unfitted for the contest. However, the facts are always mightier than the theory. They are more insistent, more compelling. Life is something more than homilies; and he was soon to

find plenty to try and test his mettle, though he was too young and sanguine to anticipate or comprehend it as yet.

There were tears in his mother's eyes, and a big lump in his own throat, the day the two separated at the little mountain station, as Robert took the train for the Bible college. It was the school his father had planned for him to attend. The same church of which he was a member and a minister, conducted the college;

(Continued on page 12)



DEFINITE SIGNS FORETELL IT

By

STEPHEN N. HASKELL

THE Bible does not reveal the exact time of Christ's return to this earth; but it gives proof that we may know when His coming is near. Almost every Bible writer describes the social and political condition of the nations when that event will take place.

When God created this world, and placed the lights in the firmament as light bearers to this planet, He stated that they were to be "for signs, and for seasons, and for days, and years." Genesis 1: 14. Four thousand years later the disciples asked the Saviour, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3. A definite answer to this question is found in the books of Matthew, Mark, and Luke, as it relates to the last generation; but each writer expresses the same thought in his own words.

Luke tells us: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them

for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

THE TIME IS NEAR

Then in the next verse follows a statement which is found nowhere else in the Bible, of the time when the first sign,—the darkening of the sun,—was to take place: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." When the first sign is seen, His coming is not near, but "draweth nigh." This sign is the beginning of a series of signs in the heavens which show that the coming of the Lord is near.

Then Jesus gives the parable of the fig tree: "When they now shoot forth, ye see and know of *your own selves* that summer is now nigh at hand. . . . Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away." It is seldom that any two Bible verses by two different writers are expressed in the same words; but here we have a scripture that is repeated almost word for word in the same connection by Matthew, Mark, and Luke. (See Matthew 24: 32-35; Mark 13: 28-31; Luke 21: 29-31.) It has direct reference to the last generation.

There are eight Bible writers, four in the Old Testament and four in the New Testament, who mention these signs in the sun, the moon, and the stars. One writer is more strongly impressed with certain appearances of these signs than is another, and under the guidance of the Holy Spirit, presents that which is the most forcibly impressed upon his mind; but there is perfect harmony in all the records. God guided the mind as to what to speak and how to write.

COMMOTION IN THE HEAVENS

Luke does not state what appearance of the sun, the moon, and the stars will constitute signs; but Matthew says that the sun will be darkened "immediately after the tribulation of those days," and the stars will fall from heaven (Matthew 24: 29); that there will be "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matthew 24: 21, 22.

Mark says, "In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Twelve hundred sixty years was given as the length of that tribulation, beginning in 538 and ending in 1798. But the tribulation ended in 1776, and the sun was darkened in 1780. (See Webster's Dictionary, early edition, on the darkening of the sun.)

John, in Revelation 6: 12, 13, mentions a "great earthquake" as preceding the darkening of the sun. In 1755, the city of Lisbon was nearly destroyed by an earthquake. "The sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth

her untimely figs, when she is shaken of a mighty wind." This is a forcible description of the meteoric shower of November 13, 1833. This was the last sign mentioned by the Saviour as marking the beginning of the last generation.

TWELVE CHARACTERISTICS

The prophet Isaiah describes the sun as being darkened in its "going forth." (Isaiah 13:10.) That would be during the fore part of the day. He is the only writer that mentions this characteristic. In Joel 2:30, 31; and 3:14, 15, we have these signs repeated. In Amos 8:9, we have two more characteristics mentioned,—the darkness will be reached at noon, and the earth will be darkened in a clear day. Ezekiel gives the added information that the sun will be covered with a cloud. (Ezekiel 32:7, 8.) Here are about twelve different characteristics, and no two writers give the same feature.

The historian says that in the morning of that memorable dark day, the sun rose as clear as usual; but from nine to ten in the morning, it grew hazy, and a cloud covered the sun; and from twelve to one in the afternoon, it had reached its darkest. Then the night following the dark day was so much darker than nights are usually, that horses could not be compelled to leave their stables.

This dark day is generally acknowledged as being supernatural. The moon was in its full the night before, so there could not have been an eclipse of the sun.

Every feature of the signs foretold in the Bible was fulfilled to the very letter. The period covered by these different writers is about eight hundred years, but the same divine mind inspired them all.

The present condition of society, the unrest of the nations, a fearful looking after that which is coming upon the earth, all testify that we are rapidly approaching such a time of trouble as never was, which precedes the second coming of Christ in the clouds of heaven. We talk peace, but there is no peace; neither will there be peace until He comes whose right it is to reign on David's throne forever and ever. Happy then will those be who have made the Word of God their counselor, and Christ their advocate. We have fallen into perilous times, and our only hope is the second appearing of our Lord and Saviour Jesus Christ, the great Life-giver, and Restorer of all things.

The Spirit of Jesus

(Continued from page 8)

angry with those who wronged Him, or harsh with those who misunderstood Him. He never retaliated against those who sought to injure Him. "When He was reviled," He "reviled not again; when He suffered, He threatened not." 1 Peter 2:23. He calmly endured the contradiction of sinners, meekly submitted to the vilest indignities, and prayed forgiveness for all.

SELF-SACRIFICE FOR ALL

The spirit of Jesus was one of *self-sacrifice for all mankind*. Everything considered, Jesus had bright prospects. Had He wished to popularize Himself, He could have commanded fame and homage. He won a reputation for intellectuality among the doctors of the law, when He was only twelve years of age. As an orator, He was popular

among the masses; as a physician, He did wonderful cures; but He "pleased not Himself" (Romans 15:3), when He laid down His life for us.

This spirit of Jesus is to be the *test of our character*. Paul declares that he that has not the tone, the temper, the character, of Jesus, "is none of His." He may be a churchgoer, or a church member; but if he possesses not Christ's spirit, he is not a Christian. If he does possess this spirit, there will be *corresponding evidences*. Like Jesus, he will love and obey God, striving to walk "in all the commandments and ordinances of the Lord blameless." Luke 1:6. He will fellowship with the brethren, be sympathetic and benevolent toward the needy, "especially unto them who are of the household of faith" (Galatians 6:10), forgiving toward enemies, and self-sacrificing for all.

If we do not measure up to this standard, let us begin to correct our habits by the alteration of our spirit. If we exclude the Christ spirit, we shall not be able to correct the circumference of our life from the center in which the Spirit life reigns supreme.

"Change these wretched hearts of ours,
And give them life divine;
Then shall our passions and our powers,
Almighty Lord, be Thine."

McDonald Meets Jericho's Wise Men

(Continued from page 11)

and it was but natural that here he should send his son.

It was the first time the boy had been away from home for any appreciable length of time. There were strange feelings of joy and sorrow battling within him as the train pulled out of the station, and through the car window he saw his mother waving to him a last good-by.

The journey was a constant surprise and delight to him. It took him gradually down out of the mountains, where torrents sang in the deep cañons, and forests crowned the high ridges, until a wide plain stretched out for miles, then the low-lying Coast Range, and next San Francisco Bay.

He did not experience much trouble in reaching the college grounds. There he joyed to see a great stream of youthful humanity sweeping in at the campus entrance. Each busy with his own affairs, none gave him particular attention. There was nothing about him to attract notice, unless it was a certain hesitation and bewilderment, which only close seeing would have observed.

Some of the students were under the trees, books open, eyes fixed on the printed page. A loud, sharp whistle of one to another, and an answered hallo, and the low hum of many voices, broke the morning silence of the place. Away by themselves, a group of four young men were singing a quartet in rich, mellow harmony, the words indistinguishable, and the air unfamiliar to Robert, but in time and cadence hardly what one might expect to hear at a Bible college.

The scene was an inspiring one, nevertheless, in many respects a suggestion of life and opportunity. Robert stood at last where he had for so long hoped to stand. He was anxious now to begin.

Three students came strolling along the path toward him, on their way down

town. One was beating his thigh with his book; one was humming a lively tune; and the one in the middle had his arms over the shoulders of the other two, as in tune to the music, the trio kept step down the college walk. They stopped the slightest as they noticed Robert's hesitancy. "Can you tell me," asked Robert, as he caught their look—"Can you tell me just where to go to register?"

One of the three turned to the one in the middle, and asked very seriously, "Can you tell him just where to go to register?"

The man in the middle turned to the last of the three, and just as seriously repeated to him the question, "Can you tell him just where to go to register?"

The one last asked, disengaged himself from the other, and taking Robert by the shoulder, said:

"We can tell you just where to go to register, and we will. You see this walk? Take it; follow it to the bitter end. You see those steps? Go straight up those steps. You see that open door? Go through, fearing nothing. Turn to the right. There you will find the registrar, unless you are so unlucky as to bump into the janitor; and whichever it is, may the Lord have mercy on your soul."

The words of mischief, the attitude of carelessness, and the mood of irreverence, jarred harshly upon the spirit of Robert. They were not in keeping with emotions that welled up in his heart at sight of this place he had made well-nigh holy in his imaginations. But he saw that they meant him no ill will, at any rate. He smiled, thanked them for their information, ignored the warning, and hurried on.

(To be continued)

Experts of Efficiency

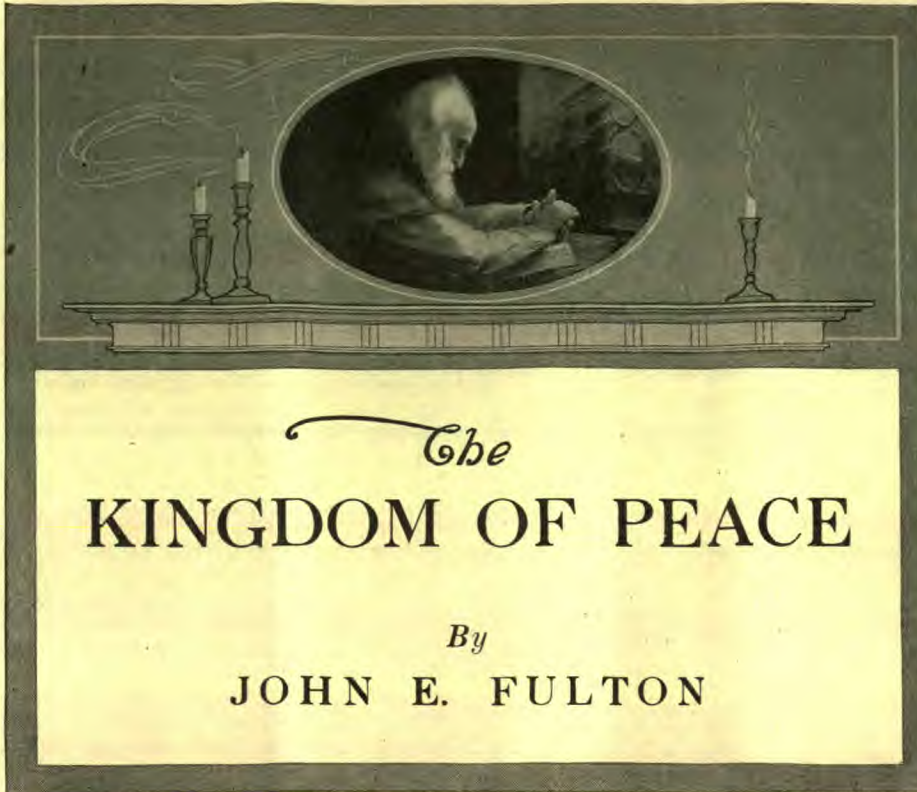
(Continued from page 5)

its affections; but you can *choose* to serve Him."

The worldly man may make the mistake of thinking he can do everything with his will. He does produce results that are often disconcerting to the Christian. But the Christian, on the other hand, may make the mistake of thinking that he need not exercise his will power, that man is inherently sinful, and that we can make no effort of ourselves that will help at all. This is why there are so many dead and slipshod Christians, and so many prosperous men of the world. The latter go after what they want, and apparently get it; the former sit by the wayside, and groan, "How weak we are!"

Our wills are given us to be used in the proper way. The Christian has every advantage in the use of his will. He does not exercise it for his own personal ends. But his will chooses the arm of God in his every act of life, and that is all-sufficient to accomplish anything and everything.

Here we have the key to true success. Man's will, reaching out after the sufficiency of God, is in turn acted upon by that Power to produce vital results—not mushroom growths, but success that is lasting. "Our sufficiency is of God." We may possess spiritual efficiency only as our wills grasp that all-sufficient, result-producing Power. Forget self, my brother, daily surrender your will to the control of God, and you will become truly efficient.



The KINGDOM OF PEACE

By
JOHN E. FULTON

MAN lost peace through disobedience. He believed the enemy's first lie,—that eating the forbidden fruit would insure wisdom and bring joy and a better order of things; and strange as it may seem, man has ever since been prone to believe the enemy, and follow in the broad way of death. There were three things that appealed to man in the suggestion made by the tempter when he led man to eat of the forbidden fruit:

1. That it was good for food.
2. That it was pleasant to the eyes.
3. That it was a thing to be desired to make one wise. (Genesis 3: 6.)

Four thousand years later the apostle John said there were still just three things that were the sum of "*all that is in the world.*" And these three are identical with the three things in which man fell. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." Here, as in the beginning, we have:

1. The lust of the flesh.
2. The lust of the eyes.
3. The pride of life.

Now we see that man, after four thousand years, had not been able to discover "the path of peace." He had in no wise improved upon the plan of his original ancestors. There had been no evolution, as was promised; but on the contrary, man had sadly degenerated.

THE WAY BACK TO PEACE

How can man find his way back to the path of peace? This is an important question, and deserves every consideration and the most direct answer. But the way is open to life and peace, and there are directions, a Guide, and help all along the way. Let some direct scriptures speak:

God is a "God of peace." Hebrews 13: 20.

God is the "Author . . . of peace." 1 Corinthians 14: 33.

He is the "King of peace." Hebrews 7: 2.

His Son is also associated as "Prince of peace." Isaiah 9: 6.

God looked with sadness upon what sin had wrought, in a dark, revolted world; and He sent forth His Son to seek and save that which was lost. The prophet Ezekiel, six hundred years before the advent of our Lord, outlines thus the Saviour's work: "I will seek that which was lost, and bring again that which was driven away. . . . And I the Lord will be their God, and My servant David a prince among them. . . . And I will make with them a covenant of peace."

And Jesus came to the world as our Saviour; and just where men failed, He took up the battle. The enemy assailed Him, but He was victorious. On the three points already emphasized, on which man fell, and on which man has always failed, He met the enemy in his temptations, and came off a conqueror. Remember the incidents connected with the Saviour's temptation mentioned in Luke 4: 1-13.

First temptation: Satan asked Him to make bread of stone. (Luke 4: 3.) Lust of the flesh.

Second temptation: Showed Him the kingdoms of glory. (Luke 4: 5-7.) Lust of the eyes.

Third temptation: Took Him to a pinnacle of the temple and asked Him to cast Himself down—"if." (Luke 4: 9-12.) Pride of life.

Note the correspondence to the three points on which man fell, and which John says are the three fundamental points of worldliness.

Now in the advent and sacrifice of Jesus, we have "the gospel of peace." (Romans 10: 15.) In this is salvation for all who have been walking "according to the course of this world." (Ephesians 2: 2.) Those who have thus been aliens, "having no hope, and without God in the world," are now "made nigh by the blood

of Christ. For He is our peace." Yes, He is the "Prince of peace." When He was announced by angels at His birth, He was to bring "on earth peace, good will toward men." (Luke 2: 14.) He will give peace. (2 Thessalonians 3: 16.) He speaks peace to His people. (Psalm 85: 8.) Just as in the beginning, when all was dark and void, God spoke light into existence, so where darkness and unrest reign, He speaks peace, but with this difference: With His moral subjects, they must desire it, and exercise faith for it.

"Being justified by *faith* [acceptance of God's simple Word], we have *peace* with God through our Lord Jesus Christ." (Romans 5: 1.) And God has promised to keep us in perfect peace if our minds are stayed on Him. (Isaiah 26: 3.) But there must be a willing and obedient heart. "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea."

Christ, the "Prince of peace," who was announced to bring "peace on earth," is to be at last this world's King; and it is only through Him that lasting peace will be established. Of that future reign of peace, we are assured that then "the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psalm 37: 11.

"THE PRINCE OF PEACE"

On the earth in its present state, as worthy as is every effort to establish good government, there is only temporary peace. A vivid outline of last-day conditions in governments was given to Isaiah, nearly eight hundred years before the first advent; and in chapter 8, we find men associating in unions, to bring good government and security. But vain is the help of man. All comes to naught. (Verse 10.) Labor troubles, anarchy, and bolshevism are also here described. (Verses 21, 22.) Here is where we are to-day.

How blessed, then, to turn from the sad picture of the wreck of nations as presented in Isaiah 8, to the future glorious kingdom of the Child that is born and the Son given! (Isaiah 9: 6, 7.) "The government shall be upon His shoulder." He is here called "Prince of peace." And "of the increase of His government and *peace* there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever."

While Isaiah here refers, undoubtedly, to the first advent, we know that Christ was given then that He might make ready His subjects for His reign of glory. Let us all accept Him now as our Saviour and Prince, who brings peace to our hearts, and then we shall reign in His kingdom of peace. Here alone is peace.

"The heart where peace abides is like the ocean,
Whose depths the surface storms can never move,
But still abides in deep, unruffled quiet,
For all the foam-flecked waves that roll above.

"The heart where peace abides is like the heaven,
The limpid dome where clouds in sullen might
May come and go; but through earth's rift appearing,
The blue shines forth the same, serene and bright.

"Oh, send our hearts this blessed peace, great Father,
That thus endowed and cheered through Thy dear love,
This life become to us, Thy faulty children,
A foretaste of the better life above."

THE LAW OF THE SPIRIT

By ROLLIN D. QUINN

IN Paul's epistle to the church at Rome, the capital of the world, he was called of God to give a very complete exposition of the gospel and the plan of redemption. In the very first chapter, he declares that he is "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." Romans 1:16.

Salvation from sin and sinning is the one central thought and theme of this wonderful epistle. After showing clearly what sin is,—namely, the transgression of the law; and that "where no law is, there is no transgression"; and furthermore, that "all have sinned, and come short of the glory of God,"—the apostle then comes straight out with the all-important question: "What shall we say then? Shall we continue in sin, that grace may abound?"

We love to think of how "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." We like to think of such scriptures as these: "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." And, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Around these beautiful promises of God's long-suffering and forgiveness, the hearts of the Christian people love to linger.

By and by there comes the temptation to feel secure in His love, notwithstanding their mistakes, shortcomings, and sins. They reason like this: "God will forgive if I do make mistakes. I believe He will forgive me my shortcomings, and finally, in His own good time, I shall come to be what He wants me to be. So, although I know that I am not what He wants me to be now, finally I shall be saved. I know that God will forgive me for these little things, because His grace is abundant."

Now, dear reader, is this the thing that we shall say? The Lord would have us consider very carefully the answer; for He asks each one the question: "What shall we say then? Shall we continue in sin, that grace may abound?" Let God's own answer to this question ring home to every heart: "God forbid. How shall we, that are dead to sin, live any longer therein?" Romans 6:1, 2.

"WHO SHALL DELIVER ME?"

From the sixth chapter of Romans, Paul goes on into the seventh. In this chapter, he is speaking of an experience characteristic of a vast majority of believers. They "delight in the law of God after the inward man"; "but how to perform that which is good," they "find not." What is the difficulty in Romans 7?—It

is the experience of a believer struggling with all his might to overcome internal sin without being filled with the Holy Spirit. Some have thought that this was a chapter of Paul's own experience. Be that as it may, a careful reading of the chapter ought to convince any one that this man was as determined as any one possibly could be, yet he utterly failed, and cried, "O wretched man that I am! who shall deliver me from the body of this death?"

It will be noticed that in this passage,—Romans 7: 6-25,—the name of the Holy Spirit does not occur once, nor does the name of Christ occur. But the law is mentioned nearly twenty times; and the little pronouns "I," "me," and "my" occur more than forty times. It is a revelation of the sinfulness of the believer, and his desperate attempts, through the energy of the flesh, to overcome. It is the experience of practically every child of God until the larger vision dawns upon his pathway.

When this life of sinning and repenting has reduced the believer to a state of utter demoralization and wretchedness, and he cries, "Who shall deliver me?" the answer comes quickly: "I thank God through Jesus Christ our Lord. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The believer passes on into the glorious eighth chapter, where the Spirit does for him what the flesh could not do, "in that it was weak." In the first sixteen verses, the Spirit is mentioned fifteen times. "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify [crucify, put to death, kill, and count dead] the deeds of the body, ye shall live." Verse 13. It is the Holy Spirit that gives us the victory day by day, hour by hour, and moment by moment, when the heart is opened wide to receive Him.

HOW MADE FREE

It will be recognized that the seventh and the eighth chapter of Romans both relate to experiences of believers. Life in the eighth chapter is infinitely more to be desired than life in the seventh chapter, yet many of God's people live all their lives with Romans 7 as their standard. They reason that Paul was writing his own experience of weakness and failure in this chapter, and they do not want to try to be better than Paul, so the call to a higher plane of Christian living is set aside. But Paul was not content to live there. He said, "O wretched man that I am! who shall deliver me?" If we are going to be like Paul, let us be like him in everything. This up and down, hot and cold, sinning and repenting experience did not satisfy the ardent apostle.

When he came to the end of Romans 7, and to the end of himself, he cried to God in the agony of his soul, and the Lord showed him the way of deliverance. Paul said, "*The law of the Spirit of life . . . hath made me free.*" This second verse of Romans 8 is the key to the overcoming life.

Some persons have thought that the Spirit was only for the favored few, or for those who could stand the strain of a whole night in prayer, and that they did not have the Spirit unless they could feel its power. But the text, "*the law of the Spirit,*" in Romans 8, makes clear how the Spirit may be received. Certain conditions are to be fulfilled. Any one can have the Spirit who will obey "*the law of the Spirit.*" The first sixteen verses of the eighth chapter of Romans tell us what this law is. If we would have the Spirit, we will walk not "after the flesh, but after the Spirit." (Verse 1.) We will mind "the things of the Spirit," and not "the things of the flesh." (Verse 5.) We will be spiritually minded instead of carnally minded. (Verse 7.) We will be dead to sin. (Verse 10.) And we will be led of the Spirit. (Verse 14.) In fact, as many as obey the law of the Spirit, and are clean and pure in heart and life, will be filled with the Spirit.

The New Testament Sabbath

(Continued from page 8)

was a Sabbath keeper, and made a practice of going to the house of worship on that day.

We have many references, in the book of Acts, to the fact that Paul faithfully observed the Sabbath. We will briefly notice some of these.

Acts 13:14, 15 records the following interesting incident:

"When they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on."

This sermon, of course, was preached to the Jews in their synagogue; but by reading verses 42, 44, we learn that the gentiles requested Paul to meet with them the next Sabbath.

"And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath. . . . And the next Sabbath day came almost the whole city together to hear the Word of God."

The next record of Paul's Sabbath keeping is found in Acts 16:12, 13:

"And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither."

Another interesting record of Paul's attitude to the Sabbath is given in Acts 17:1, 2:

"Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures."

This text clearly shows that it was not merely by chance that Paul met with those who worshiped God on the Sabbath, but that this was "his custom." In fact, he knew no other Sabbath. In speaking of his experience at Corinth, where he labored in A. D. 54—twenty-three years after the cross—Acts 18: 4, 11 declares: "He reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. . . . And he continued there a

year and six months, teaching the Word of God among them."

But to multiply testimony in order to add weight to the argument is not necessary. In the foregoing references are recorded eighty-four Sabbath meetings held by Paul with both Jews and gentiles, extending over a period of ten years, or from A. D. 45 to A. D. 55; and not a record where Sunday was ever observed once. Thus we see that the Bible

Signs of the Times

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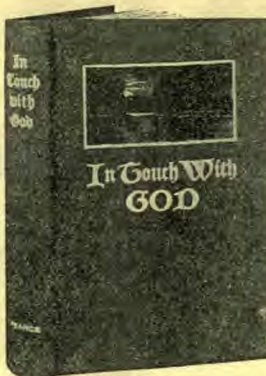
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teaching and the example of Bible writers are in perfect harmony. The Bible, from Genesis to Revelation, is one perfect whole; and one great standard of morality and righteousness runs through it all like a silver thread, without the slightest alteration. The Sabbath of the New Testament is exactly the same as the Sabbath of Eden and Mount Sinai.

Portland Sanitarium

WE are sorry to announce that the board of management of our Portland Sanitarium, Portland, Oregon, have deemed it advisable to close that institution for the rest of the year. The sanitarium had kept growing, and they had kept piecing on one wooden structure after another, until they finally reached the place where they considered the fire risk too great for them longer to assume the responsibility of a possible catastrophe. Hence the institution is temporarily closed; but the medical superintendent, Dr. W. B. Holden, informs us that "we close at the end of our best year, best month, and best day."

The institution is planning to open again next year stronger than ever, with new, up-to-date, fireproof buildings and other equipment. The greater number of the nurses who were employed in that institution have gone to our sanitariums in St. Helena and Glendale, California.

It is our privilege to trust fully in God. He has said, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." According to these words, we see that God is carefully watching over us. In days of old, Christ watched over Israel in a pillar of cloud by day and a pillar of fire by night. To-day also He watches over His children day and night. In reference to the latter, it was Victor Hugo who said, "Go to sleep in peace; God is awake." He knew of God's love and care for His own. Truly we can have implicit faith in God's care for us.

W. E. BELLEAU.

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Edison's Latest Experiments

THOMAS A. EDISON, the great "wizard of electricity," is working on a very delicate instrument with which he hopes to establish definite contact with the souls of the dead. Mr. Forbes, who gives through the *American Magazine* for October an account of Edison's experiments, quotes the renowned scientist as follows:

"I am proceeding on the theory that, in the very nature of things, the degree of material or physical power possessed by those in the next life must be extremely slight; and that, therefore, any instrument designed to communicate with us must be superdelicate—as fine and responsive as human ingenuity can make it. For my part, I am inclined to believe that our personality hereafter will be able to affect matter. If this reasoning be correct, then, if we can evolve an instrument so delicate as to be affected, or moved, or manipulated—whichever term you want to use—by our personality as it survives in the next life, such an instrument, when made available, ought to record something."

Speaking of the experiments with spiritualism thus far, Mr. Edison furthermore says, "The methods and apparatus commonly used and discussed are just a lot of unscientific nonsense."

Little do men realize the deceptions that will be practiced upon the people of this world by spiritism during the next few years. The phenomena of spiritism, which were at first laughed at as pure trickery, have reached the point where they have become a popular craze. Scientific men who were foremost in ridiculing spiritism a generation ago are now the leaders in proclaiming it as proof of the unfounded myth that man has an immortal soul which escapes the body at death and lives on. There is positively no scientific foundation for any such belief, except as men are deceived through spiritism. God's Word admonishes us: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psalm 146: 3, 4.

This text is very plain in affirming that even the mighty princes of earth, when they die, have no further thoughts or purposes. Nothing short of the mighty power of God on the resurrection morning can arouse them to life's activities again. Between death and the resurrection, they are, as expressed in other scriptures, "asleep"; and death is that sound sleep which has no dreams or impulses.

Nearly two thousand years ago, Christ, in such texts as Matthew 24: 24, warned us against the false Christs and false prophets that should do great signs and wonders for the purpose of leading men astray. In like manner, the apostle Paul was inspired to warn us against "the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish." 2 Thessalonians 2: 9, 10. The latter part of the thirteenth chapter of Revelation, as well as verses 12-16 of the sixteenth chapter, also tells of the mighty delusions that will be worked by the spirits of demons during the last hours of earth's history. These warnings that God has given should be studied with earnest prayerfulness. Those who do not

stand firmly upon the solid rock of the inspired Word in these times, are doomed to go down under the masterly miracles and marvelous signs which his satanic majesty will work through the great leaders of this world. If we are deceived, and are destroyed at last, it will be wholly our own fault; for God has certainly made His warnings clear, and they are most abundant. Do not allow ridicule or even the prospect of persecution to stand in the way of your connecting yourself closely and fully with God. He has power to save us and to give us eternal life; and He will do it if we will only permit Him.

Dangers Through Religion

BISHOP R. J. COOKE has written a book on "The Church and World Peace." The first chapter, which is devoted to the terrible results of the last war, is summed up by *Christian Work* in these words:

"It can only have one compensating outcome—a Christian world order that will make such things impossible again forever in Christ's fair world."

Bishop Cooke argues strongly for the League of Nations, believing that it must

governments or peace leagues ever organized."

Right here is one of the greatest dangers confronting the world. We must never lose sight of the fact that two great principles or leading causes are the foundation of all wars. One of these is commerce, and the other is religion. All through the ages, men have fought for the purpose of plundering other nations, or to secure commercial advantage over them, or else to force upon them what they regarded as a better religion than the one they possessed. Therefore some of the striking warnings given by Christ should be studied very thoughtfully in these momentous times. One of these warnings reads:

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor Me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you." John 16: 1-4.

Christ knew that persecution was liable to cause people to "stumble." Hence He forewarned His followers of a time when people would think that they were offering "service unto God" in killing the professed followers of Christ; and the Master assures His followers that He has forewarned them of these things so that "when their hour is come, ye may remember them, how that I told you."

The individual who kills in his effort to serve God is inspired by misguided religious zeal, which has taken complete possession of him. Here is another warning of Christ concerning this:

"Then shall they deliver you up unto tribulation, and shall kill you: and ye shall be hated of all the nations for My name's sake. And then shall many stumble, and shall deliver up one another, and shall hate one another." Matthew 24: 9, 10.

When many shall be stumbling and "shall deliver up one another," as this text foretells, it is evident that dissension and the spirit of persecution have broken out among the followers of Christ themselves. Hence, in speaking of these times of persecution, the Master is not only warning us against what the states of the world would do, but especially is He warning us against what His own professed followers would do to "one another."

As Christian men and women, is it not our one supreme duty to study closely the teaching of the Bible, in order to be admonished by its warnings, by its prophecies, and by its instruction in general, so that we may not be found among those who think they are serving God while seeking to force their ideas upon others? Some of the most stirring warnings in all the Bible are directed against a despotic, persecuting, religious combine that will exercise great power just before the second coming of Christ. A misguided professing Christian who does not know, from a personal experience, the living power of God and the tender mercies and love of heaven, becomes, when frenzied by religious zeal, one of the most powerful agencies of the great archenemy himself,



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Thomas J. Shahan, rector of the Catholic University of America, situated in Washington, D. C., who has been elected president general of the Catholic Educational Association of the United States. The Catholics are building up a very extensive and influential system of schools in the United States, both secondary and primary.

not only be a league of states, but it must also be a Christian league; for he says:

"The League cannot become an effective institution or restraining force in future history without the power of religion to support it. The only way effectively to put the united support of all Christendom behind the League is to create a Christian league right along with it—a league of Christendom supplementing the political League of Nations. Such a League of all Churches—Greek, Russian, Protestant, Roman—for the sole purpose of instilling in all classes and in all movements the principles of Christian brotherhood and demanding equal justice for all, will do more to prevent the recurrence of war than any coalition of