

Signs of the Times

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The DOUBTERS' Foundation Crumbles

By

WILLIAM G. WIRTH



POPULARITY is not necessarily a bad thing. It is written of Jesus that "the common people heard Him gladly." When, on account of His teaching and healing, His popularity was one of the prominent things of His time, there is no one who can say that this was wrong. But there is a kind of popularity to-day that is clothed with nothing but evil—the popularity of doubting the Holy Scriptures. Indeed, Bible doubting is quite fashionable. The "I doubt the Bible" that we hear on all sides of us is a shibboleth that is making a clear cleavage among men. It is a trumpet call marshaling many into battling brigades against the truth of Heaven. It is a siren voice luring deluded souls onto the rocks of spiritual wreckage.

And the sad part of it all is that this doubting is so unreasonable, so unscientific. "What!" says one. "You say that to doubt the Bible is unscientific? I thought it was just the other way. Has not present-day science exploded the Bible, or put it on the shelf as a relic of former superstitious days?"

No, my friend. There is a camouflage science, a "science falsely so called," that has pretended to do so; but every truly scientific investigator who has gone into the field of Holy Writ knows that our Bible stands on stronger and solidier ground to-day than it has ever stood on in the past.

It is true that we are living in days of searching investigation. This has greatly increased our fund of knowledge. Too, it has weeded out the supposed, and that which is uncertain, and put in their place that which is verified and sound. Evidence must be produced to give any idea a standing. To be received as a fact, it must rest on no hypothetical basis. All truly scientific men will accord with this; for if a theory cannot be supported by the best of evidence, no matter how dear it may be to the heart of the one holding it, it is like a house built on the "sand" of Christ's parable. Therefore, if God's Word is to stand against the rightful scientific investigative spirit of to-day, it must be found to be built on the "rock" of conclusive evidence. It is to the glory of God and the divinity of His Word that this is found to be so.

Let us carefully weigh the Bible's historicity; and inasmuch as the editors have limited our space, we will only deal with the New Testament. The Greek of the New Testament is not the classical Greek; therefore scholars had ever concluded that it was a Hebraic Greek—that is, a Greek written by

the Hebrew writers of the New Testament, with a resultant Hebrew flavor and idiom. And this thought proved nothing as to when the New Testament was written, for this Hebraic Greek might have been written long after the New Testament books were supposed to have been written. In other words, this Hebraic Greek offered no assurance as to the time the New Testament writers claimed to write their books.

However, in 1897, a most important discovery was made by two English scholars, Grenfell and Hunt, in Oxyrynchus, Egypt, about one hundred and twenty miles south of Cairo, of hundreds, yes, thousands, of Greek papyri, many of which were written in the language of the New Testament. These papyri were found to cover all manner of human concerns, such as legal deeds, contracts, accounts, and letters. From these papyri, the scholars are universally agreed that the language in which the New Testament is written is not a specially sacred Greek or Hebraized Greek, but the language of everyday life; the language of the common people of Christ's and Peter's and Paul's and John's day; the language of the home, of business, of the shop and the market, and not the language of the schools.

As a present-day parallel, we should say the New Testament writers wrote in the language of the *Review of Reviews*, the *World's Work*, or the *Atlantic Monthly*, supposing they wrote in English, which publications are good examples of everyday English. This is a tremendous historical proof that the New Testament is an inseparable part of the world of the first Christian century. And so all scholars are forced to agree, there being no doubt now that the New Testament writers produced their books in that century. And incidentally, does this not also prove that the New Testament writers wrote not for the few intellectuals, but for all the people, so that the good news of salvation might be understood by all?

Not only do we possess incontrovertible evidence as to the time the New Testament was written, but we have evidence just as strong as to the text of the original manuscripts of the New Testament writers. About ninety years ago scholars could number only about five hundred fifty manuscripts of all ages which had been collected. Coming down to 1880, 1,700 manuscripts were used as the basis for the revised text of the New Testament. In 1902, Von Soden published 2,328 manuscripts, not counting over 1,700 less important ones. So we can say to-day, using the words of Dr. Coburn, one of



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Secretary of the Navy Daniels on board the *Pennsylvania*, the flagship of the Atlantic fleet, addresses a crowd in Times Square, New York City, by means of the wireless telephone. Although miles out at sea, the secretary's voice could be distinctly heard by the huge crowd, by means of a loud-speaking telephone.

America's foremost archaeologists, that "the text of the New Testament is more thoroughly fixed than the text of any of Shakespeare's plays." And what person of intelligence questions now the text of any of Shakespeare's plays? Surely there is no lack of scientific evidence here.

One of the most surprising corroborations of the New Testament has been found to be the very district which was formerly thought to prove conclusively that the New Testament writers did not write at the time they claimed, and which seemed to indicate clearly that they did not present facts, but rested on the hearsay of later times—the district of Asia Minor.

A SKEPTIC'S TESTIMONY

Sir William Ramsay is the authority in this field. Compelled to leave Oxford to go traveling on account of his health, he determined to spend some time in Asia Minor. He did not believe that the account of the book of Acts was true, but that it was, as the German higher critic Wellhausen said, "an imaginative work of some one living in the second half of the second century." This adds greater force to the fact that Sir William found Acts to be true in every part; and we must keep in mind that he has done more than any other man to investigate thoroughly the antiquities of Asia Minor.

In Acts 19: 31, special officials called "the chief of Asia" ("the Asiarchs," A. R. V.) are mentioned. Scholarship questioned these. Sir William Ramsay found that they were provincial officers who traveled in pompous state, and who had special charge of the great festival in adoration of the emperor, at which time each "Asiarch" tried to outdo his predecessor in the games he provided at his own expense.

The statement in Acts 14: 11 that the people of Lystra used "the speech of Lycaonia," was regarded by the critics as sure evidence that the writer of Acts was not true to his time. Ramsay, in his researches, found that Lystra was off the main road, being situated in a secluded place among the hills, and therefore it naturally would preserve a dialect of its own, and not use the universal Greek tongue. Thus again the critics were routed.

Though Paul claimed to be born a Roman, the learned men smiled; for how could a Jew be born a Roman? Modern investigation has shown that the Jews about two hundred years before Paul's day were brought into Tarsus under a special charter, with special rights. As a Roman citizen had three or four names, Ramsay points out that Paul certainly had both a Roman and a Jewish name from childhood. May this not explain "Saul" and "Paul"? As further proof that Paul was truly from Tarsus is the fact that the making of tent-cloth was one of the most prominent industries of ancient Tarsus. This city was also one of the philosophical centers of the then known world; and that accounts for Paul's ease in dealing with this superior class of men.

Only in one chapter of Acts does Luke use the expression "the rulers of the city" (Acts 17: 6, 8); and the fact that nowhere else in Greek literature does this word ("politarch") appear, caused scholars until recently to doubt the gospel physician's account. But one of the

strongest proofs against Luke's account now turns out to be one of the strongest proofs for it; for had he used any other word in speaking of these officers of Thessalonica, it would now prove him to be just what he was once thought to be—untrustworthy. Some years ago a visitor at Salonika (the modern name for old Thessalonica) saw a marble slab built into one of the mud houses. Upon examination, it was found to be part of an ancient arch, which had engraved upon it certain remarks about the "politarch" of the city. Since then, sixteen other confirmations have been found of this.

The Bible has nothing to fear from sincere scientific investigation. Rather, it welcomes such; for it will ever experience a triumphant vindication. But the religious fad that is possessing so many to-day, of doubting simply for the sake of doubting, when no intelligent, really scientific reason can be produced for doing so, is a sad commentary on the devil-bewitched times in which we find ourselves.

SATAN WANTS US TO DOUBT

But doubting has ever been one of Satan's means to lead humans astray from God. The very first words the serpent used in speaking to Eve were entirely doubt-producing: "Yea, hath God said, Ye shall not eat of every tree of the garden?" Genesis 3: 1. They bore baneful fruit, which precipitated the world into its present age of wickedness.

And when Satan came to Christ in the mountain of temptation, the opening words contained the same destructive doubt: "If Thou be the Son of God, command that these stones be made bread." Christ knew He was dealing with doubt, and He gave the sure corrective for it: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matthew 4: 3, 4. Doubt-dealing needs the same treatment to-day.

Let a man come to the Word in honesty of heart, with a sincere desire to know God's will, to search for Heaven's truths, and every doubt will be dispelled by "every word that proceedeth out of the mouth of God." He will experience the same soul satisfaction and comfort as did the prophet Jeremiah of old (Jeremiah 15: 16): "Thy words were found, and I did eat them; and Thy Word was unto me the joy and rejoicing of mine heart."

Weapons of War

THE Christian's warfare is "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places;" for Satan is come down to us "having great wrath, because he knoweth that he hath but a short time." Therefore, "though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" Ephesians 6: 12; Revelation 12: 12; 2 Corinthians 10: 3, 4.

But in the beginning of our warfare against evil, we are helpless. "Without Me ye can do nothing." John 15: 5. It is only through faith in the blood of Christ that we are freed from sin and have power to overcome; for in Him "we have redemption through His blood, even the forgiveness of sins," and God has set Him forth "to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Colossians 1: 14; Romans 3: 25. So all that we can do is to offer a "sin-polluted heart for Jesus to purify, to cleanse by His own blood, and to save by His matchless love." But as Paul said to the Philippian, "I can do all things through Christ which strengtheneth me." CHESTER E. KELLOGG.

THE DAWN AWAITS

BY EDWARD J. URQUHART

Each age of revolution that has swept
Across the world, to fill its days with fear,
Been it however dreadful, yet there slept
Beside the world's prepared and waiting bier,
The spark of life, that waited but to kill
The monster mid its havoc, and to rise
Above its gasping form to richly fill
The world with the true fruits of Paradise;
While only has each age of progress been
The harbinger of ruthless days to come;
For in the alternating course of men,
Death leads to life, and life but to the tomb.

True to this law, the twentieth century,
That held the promises, within its dawn,
Of peace, advance, light, and prosperity,
How soon within the throes of war was drawn,
To be forced on, by revolution's spell,
To rape, destruction, wantonness, and death—
The mighty vortex of the gates of hell,
Engulfing thousands at a single breath!
Yet, as those others that have gone before,
This age is but the night before the dawn;
For just beyond the slaughter and the gore,
Biding its time, awaits the sun-kissed morn.



THE most vitally important question that any soul in all the world can consider, is that one which rang out in the night hour from the trembling lips of the Philippian jailer, "Sirs, what must I do to be saved?" Far more important than any question pertaining to "league of nations," "national peace," "social uplift," "the tariff," or any question that can be named, is that which concerns individual salvation from sin and death. This, too, for the simple reason, that where individuals are really converted, regenerated, born again, and live the Christ life, by the power of the Holy Ghost, all other questions are then so much more easily solved.

To that jailer, Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 31. Yet the words, "And they spake unto him the word of the Lord, and to all that were in his house," clearly suggest that they further explained just what it means to believe on the Lord Jesus. Back at Pentecost, when convicted men cried out, "What shall we do?" Peter at once said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. But the statement that "with many other words did he testify and exhort," again suggests that he must have explained to them the way to salvation, and what they must do, as they had earnestly inquired.

While the sinner must first truly believe in the Lord Jesus, repent, and forsake sin, in order to be saved, the Spirit-filled believer must cease from disobeying the law of God, in order to stay saved. It is written, "Wilt thou know, O vain man, that faith without works is dead?" James 2: 20.

SIN MUST BE BURIED

As the gospel is "the power of God unto salvation to every one that believeth" (Romans 1: 16), and the repentant sinner is to be saved from sin (Matthew 1: 21), and "sin is the transgression of the law" (1 John 3: 4), it is perfectly plain that the purpose of the gospel of the Son of God is to save, through divine mercy, repentant individuals from disobedience and death, and give them spiritual power to keep the commandments of God, that they may, as warranted subjects of the kingdom of God, in time to come, pass through the gates of the holy city, to partake of the tree of life. This was the very purpose of the mission of Jesus. (Romans 8: 3, 4; Revelation 14: 12; 22: 14.)

At the fall of man, the sentence of death passed upon all. (Romans 5: 12.) We are naturally born in sin, and "the heart is deceitful above all things, and desperately wicked." Jeremiah 17: 9. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Romans 8: 7. So the "old man" must die and be "buried."

The natural man's photograph is given in Isaiah 1: 5, 6 thus: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Such sin-sick souls as these, with such anarchistic minds, and such wicked hearts, cannot be subjects of the kingdom of eternal peace. Such individuals must be



WHAT MUST I DO TO BE SAVED?

By

STEMPLE WHITE

"born again," "converted," made "new creatures," and be tested as to obedience to the government of God, even in this revolted world, before they can be pronounced as warranted subjects for the earth renewed, to be crowned with immortality. With Holy Spirit power, the converted individual will walk in all the light and keep the commandments of God—not to be saved, but because he is saved.

Paul's experience, as related in Romans 7: 7-25, is common to all. God's law is "holy, and just, and good;" it "is spiritual;" but "I am carnal, sold under sin." I want to do good. I resolve, I try, yet I sink deeper and deeper in the sand. And why?—Sin "is in my members." The terrible leprosy is in my very blood and bones. In awful condemnation, I cry out: "O wretched man that I am! who shall deliver me from the body of this death?" I am utterly helpless, and have not the power to do right.

"COME UNTO ME"

There is only one name given under heaven among men whereby we must be saved. (Acts 4: 12.) In my hopeless condition, the dense darkness is pierced by rays from Calvary as I hear the story of the cross—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." John 3: 16. "When we were yet without strength, in due time Christ died for the ungodly." Romans 5: 6.

I read how Jesus was born in sinful flesh like mine, was tempted in all points just like me, and far more, too, yet never failing where I always fail. I see my

sins laid upon Jesus in Gethsemane; and I see Him like a "lamb to the slaughter" carry His cross to Golgotha, there to be nailed upon it, lifted up before the mocking rabble, to die in my stead. I read how nature itself witnessed during the dying agonies of my Lord, in that the sun refused to shine, and the old earth trembled. I see Him laid away in Joseph's tomb, triumphantly arise from the tomb, gloriously ascend to the right hand of the Father, to be my High Priest; and I read that He personally is to come again as King of kings.

I need a Saviour. As I behold the lifted-up Lamb of God, I feel cords of love tugging away at my heart. A still small voice says to me, "This is the way, walk ye in it." Being so sinful and so unworthy, I wonder, "Will He forgive me?" Then come the words, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Matthew 11: 28.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. But is this meant for me?

Then the Spirit lovingly presses home to my own heart these assuring words: "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Revelation 3: 20.

I make the surrender, and open my heart. I repent with godly sorrow, confess my sins to Him, and right wrongs done to my fellow men. Through loving mercy, the Lord forgives me, and I claim and rejoice in the promise of forgiveness of sins. I stand justified by faith in Jesus Christ. By public baptism, I witness to the world that in my experience, the "old man" is crucified and buried, and that I have risen from the watery grave with Christ, and with resurrection power to walk in the footsteps of my Saviour.

WHAT THE CONVERTED MAN DOES

Whereas I once was in rebellion to God's law, I now say with the psalmist, "O how love I Thy law!" He has written it in my heart, under new covenant conditions of obedience; and the commands, "Thou shalt not," once as stern legal demands which I could not fulfill, have become to me assurances that I shall not disobey those commands, because Jesus has saved me from disobedience, and will help me to obey. Old things have passed away. I am a new creature in Christ. Since I have "put on" Christ, the world has a right to expect to see Christ in my daily life. Since I have enthroned Jesus, my family and the neighbors will see Christ in my conversation and dealings. Having the Christ mind, my affections will be set on spiritual things.

I know this by experience. The old life takes pleasure in sin, intemperance, profanity, dances, card parties, questionable amusements, Sabbath breaking, and the general vanities of the world; but the new man takes no pleasure in such things. His pleasure, first of all, is to please God. He will have his own Bible, and will often read it, daily feeding on the bread of life. Daily communion with Jesus will not be considered as a duty, but as a precious privilege, necessary to victorious living. The converted man will be a regular attendant at divine services, taking an active part, rendering to the Lord tithes and offerings to support

the world-wide gospel work. Like his Lord and Master, he will cease from his secular work on the Sabbath day, even as God ceased from His work on the seventh day of the week. Thus, by the Spirit's help, will he walk with God. Forgetting the things that are behind, he presses on to the goal, living by faith, and staying justified by faith, which works obedience.

SALVATION NOT BOUGHT

I cannot earn salvation. I was justified freely by faith; and I remain justified by that same faith of Jesus, which as freely works obedience. Faith always comes first; but if works of obedience do not follow, it is plainly evident that I have not the faith of Jesus. In other words, no matter how loudly I may shout "Hallelujah," and clap my hands in an ecstasy of happy feeling, saying, "I am saved," still, if I refuse to follow in the footsteps of Jesus, and will not do what He has commanded, and if I treat lightly any part of God's holy law, under the specious plea that "I am not under the law, but under grace," it all plainly shows that I am not at all converted, that my religion is a sham, that I do not know what it really means to be saved.

In the light of Proverbs 28:9,—"He that turneth away his ear from hearing

the law, even his prayer shall be abomination,"—how could such a one truly pray? To be a Christian, one must *do*. But I must have Jesus in my life to enable me to do. Then, "whatsoever we ask, we receive of Him, because we keep His commandments, and *do* those things that are pleasing in His sight."

The faith of Jesus is a living faith. The law tells me what is right to do, and what I must obey in the kingdom of God, and what I must be tested by in my preparation for that kingdom. The gospel gives me power to obey. Only thus, through patient continuance in well-doing (Romans 2:7, 8), shall I hear from the Master the words, "Well done, thou good and faithful servant." Matthew 25:21. Says Jesus, "If ye love Me, keep My commandments." John 14:15. And again, "Blessed is that servant, whom his lord when he cometh shall find so doing." Luke 12:43. Of such will He say, "Here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

On being asked how he learned to skate, a little boy replied, "By getting up every time I fell down." Even so we must learn to do well. (Isaiah 1:17.) "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

1 John 2:1. Our Advocate is righteous, "yet learned He obedience by the things which He suffered." Hebrews 5:8, 9. In this way only could He become the author of eternal salvation to all them that obey Him. Having been tempted as we are, yet without sin, He knows just how to help us, and can be "touched with the feeling of our infirmities." "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:16.

Many seem to think that the way to heaven is a sort of slide, on which old man self may tuck himself on a flowery bed of ease and then just slide into heaven. But instead, heaven is an upward climb, and there can never be any improvement over the "Jacob's ladder" route. Jesus is the way, the truth, and the life. We must climb, yet angels help us. We must bear our cross; but as we touch it to carry it, a divine power, which I cannot explain, but do experience, comes into our lives, and helps us to do what is right. The world's great need to-day is Jesus. Just in proportion as we submit ourselves to the Lord will we experience the truth of these words: "Her ways are ways of pleasantness, and all her paths are peace."

THE COMPASSION OF JESUS

BY WILLIAM P. PEARCE

JESUS had a *big* heart, that beat in sympathy with the woes and sorrows of humanity at large. Several times it is said He was moved with "compassion." (Matthew 15:32; 20:34.) His soul responded in deepest pity to all the hard conditions He faced.

The word "compassion" is sometimes defined as pity, and an early English poet by the name of Daniel calls it the "sworn servant unto love."

When Mrs. William Booth, the mother of the Salvation Army, was a girl, she saw a prisoner led through the street amid the mocking jeers of the crowd. Bursting into tears, she broke away from her companion, and ran and took her place beside the prisoner, exclaiming that he seemed to have "no one to pity him." Her compassion was the pitying kind.

The word "compassion" is also defined as sympathy. Sympathy goes pity one better. Pity can be expressed or shown for a person or creature that we do not sympathize with.

A mother suddenly lost her babe. It was her only child. She was stunned with grief. She could not weep; the fountain of tears seemed to be frozen. She simply carried the body of her dead child in her arms around the room. Her husband tried in vain to comfort her. For hours, she held that little body close to her breast, her face full of untold agony.

At last, the husband thought of a neighbor who had lost a little

one, about the same age as their child. He went and told her of the awful sorrow of his wife, and that he could not get the babe from her. The neighbor came, and quietly went in, and without a word, sat down beside the poor, grief-stricken mother, put her arms around her, kissed her, and then said, "I know all about it, my dear." The

face of the young mother softened. The refreshing tears came to her eyes; her frozen heart melted, and she handed the silent little form over to her neighbor. "I can give it to you," she said. "I could not give it to any one else, for they did not know." The neighbor's compassion was sympathy.

The word "compassion" as used by Paul is a strange one—a word never used in our vocabulary. It is "bowels"—"the bowels of Jesus Christ" (Philippians 1:8)—as the Hebrews located emotion in the bowels, and intelligence in the heart. In our English language, that term is not the most agreeable; hence the Revised Versionists substituted "tender mercies." But even this does not convey the fullest meaning. Dr. Gould calls it "prose instead of poetry." The word "heart," he said, would be a better rendering. Joseph, when meeting his brother Benjamin, hastened from the room to weep, "for his *bowels* [heart] did yearn upon his brother." Genesis 43:30. John expressed the same thought to us: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels [heart] of compassion from him, how dwelleth the love of God in him?" 1 John 3:17.

Jesus pitied. When He saw the multitude hungry-faint, like sheep scattered without a shepherd, He was moved with pity. Jesus sympathized. His Spirit nature aided Him to enter into one's feelings as no other living being could;

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UNDER this title, one of the editors of the *Christian Herald*, in its issue of May 15, 1920, after stating that his parents in western New York observed Sunday by beginning Saturday night at sundown, goes on to tell how Sunday was kept in his home fifty years ago.

"The hired man came in from the chores, grandmother put away all her work in the kitchen, and the entire family gathered in the best room and studied the Sunday school lesson, or had a reading from the Bible, led by grandfather, and all the family retired not later than nine o'clock.

"In the morning," he continues, "after doing none but the absolutely necessary chores on the farm, the team that had not been used the day before was hitched up to the big four-seated wagon, and the entire family, including the 'hired' help, went to church." The story continues of the morning service, the lunch, and the Sunday school, and another short sermon in the afternoon, then home to the farm.

"That was the way Sunday was kept in western New York a little over fifty years ago. It is safe to say," he concludes, "it is not kept that way now."

The writer also lived in western New York fifty years ago. He was a small lad then, but remembers very distinctly how his mother kept the Sabbath. At sundown Friday night, she had her regular work all done and laid aside. We gathered about the family altar in the best room, to greet the Sabbath with the study of God's Word and prayer. The evening was spent by the family studying the Sabbath school lesson and reading religious papers. All secular papers were put aside. The next morning, after the necessary chores were done, the team (we had only the one) was hitched to the light wagon, and we were off to Sabbath school and meeting. Our Sabbath school came first, about ten o'clock, followed by a meeting. A short Bible study, with practical comments, usually was given by the local elder. Then there was a "social meeting," in which about every one present took part by "bearing a testimony" for Christ. After that, we went home for a late dinner, spending the afternoon walking out in the woods near, or in reading good books and papers, as the condition of the weather might suggest. At sundown, we again gathered about the family altar, where mother led in worship, thanking God for the rich blessings of the Sabbath day passing, and seeking guidance in the opening activities of a new week.

REST, WORSHIP, SERVICE

Two paragraphs in the editorial above cited read:

"The three great words which should always go with Sunday observance are Rest, Worship, Service."

"Whatever else is contained within the time called Sunday, if these three things are a part of its program the day will probably be well spent. The day was created as a day of rest in the beginning. If God needed to rest, how much more we. Any use of the day which forbids others to rest, in order to minister to our selfish amusement or gain, is a wrong use of the day."

We join in the thought that Sabbath means "rest, worship, service." This is the object for which God created the

KEEPING SUNDAY

FIFTY YEARS AGO

By

TYLER E. BOWEN



Sabbath. It was made to provide a memorial of God's great creative acts, a badge, or sign, or seal He sets forth of His authority; and it is to be kept as an acknowledgment, on our part, of the one true God to be worshiped.

But is it not a little peculiar that the *Christian Herald* can state, in such an offhand, matter-of-fact way, that "the day [referring to Sunday, the first day of the week] was created as a day of rest in the beginning"? We wonder not a little where the editor finds the account of this. Surely not in the Bible. The Bible does not say that God "in the beginning" made Sunday, the first day of the week, into a Sabbath. It does say this:

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Genesis 2: 1-3. It will be observed, however, that the seventh day is just as far away as it possibly can be from the first day in the first week of creation.

THE LAD COULD UNDERSTAND

Fifty years ago, in the little country-home parlor in western New York, as a small lad, I could understand very well indeed the fittingness of our beginning at sundown Friday night to keep the Sabbath, the seventh day, and why we did so, when my mother read the above text, and two or three others out of God's own Book. "From even unto even, shall ye celebrate your Sabbath." Leviticus 23: 32. "And at even, when the sun did set . . . all the city [with their sick people] was gathered together at the

door." Mark 1: 32, 33. I could understand how this made it clear *why* mother began Sabbath at sundown Friday night, and why she kept Saturday, the *seventh* day, instead of Sunday, the *first* day. And I have brought up my own family to do the same; not because my mother so taught me, but because *God* in His Word has said so.

Mother had no explaining to do, no twisting of God's Word, when she taught me the fourth commandment; for as a child, I could understand it perfectly. It says:

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

A DELIGHT

Then when, in those Sabbath evening Bible studies, mother came to this text in Isaiah where God told His people *how* to keep the Sabbath, as a child I understood what the text meant, and I believe I understand it still:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isaiah 58: 13, 14.

It was then as easy for me to put away my everyday playthings, ball playing, swimming, etc., as it is now to put away my work and pleasure, and understand that I should do so because God has said, "Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." Thus the *manner* of keeping the Sabbath rested on what God said about it, rather than on some arbitrary ruling by my mother, or on what some church, no matter how far back in history, had said about it. And when automobiles, national baseball games, and all manner of worldly pleasure, press in to lure one away from true Sabbath keeping, God's instruction applies as truly as it did fifty years ago. Business deals and business planning are barred by the Word of God, as are also our own words.

It would be helpful to some of us if the editor of the *Herald* would explain the meaning of his expression, "The day was created as a day of rest in the beginning." We may be dull of comprehension; but if he would make clear to us how God could rest from His work of creation on the earth, *before* He had created anything here, it would surely be some satisfaction.

WHAT GOD DID ON SUNDAY

Sunday being the first day of the week, and the editor affirming, as he does, that God made Sunday into the Sabbath "in the beginning," it is not clear whether

(Continued on page 7)

THE next day, as Robert was leaving the college grounds, in company with Mr. Newton, he spoke of the religious feud growing in the college church, and told what he had heard about it at the home of the Blakely's, after which he remarked, "Doesn't it seem like a shame that we have such a disgrace in our church?"

"Well, of course," said his older friend, "it is sad whenever those who should show the unity of believers in Christ manifest the spirit of faction and discord. Naturally it affects you more closely than it does me, for I am not a member of your church, although I deeply sympathize with all who love Christ and God's Word."

"You belong to a different church?"

"Yes, Robert, I do."

"Then why—"

"Why am I attending your college? I will tell you. At the last city where I was holding evangelistic services, a wealthy woman became deeply interested in me and my message. She seemed to be convinced that much that I preached was right, but she was not wholly persuaded. She had some doubts. She wanted more time to think and study before she decided."

"She wanted you to come here?"

"Exactly. She wanted me to come here and get in touch and sympathy with the teachings of the church to which she belongs. She offered to pay my expenses. I refused absolutely to come at her charges. But she then put the matter before me in such a way that I could not well persist in my refusal. She said she did not know what to believe. She thought I was a sincere man of God. She felt that if I should come here and spend a year, and after that I still believed and lived as I did before, it would, so she said, have a great influence with her."

"She made it hard for you to refuse."

"Yes, indeed. In fact, she said: 'If you do not do this, and as a result, I am not convinced of the truth, you will have let your personal pride and independence stand in the way of my finding the light. Are you not afraid that in that case, my blood will be on your garments?'"

"I can understand how it made you feel."

"Well, it looked to me as if God in His providence were working for the good of both of us. I could see that it would give me the time for much study aside from the college classes I might take, and the college training itself would be of great benefit to me at my mature years, and so I am here. I hope it will be a blessing to me and to her and to others."

"It surely will be."

"I trust so. 'God moves in a mysterious way His wonders to perform.'"

The man paused for a moment, and the two walked for a space in silence. Then he continued: "I often think of the strange circumstances under which I am here. I am sure that God's hand is in it in some way, either for her good or my



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

McDonald Meets Jericho's Wise Men



LUCAS ALBERT REED

PART FOUR

own, or for the good of others. I am yet to know. God will work it all out for an infinite good. It is a wonderful thing to be used of Him."

After another period of silence, Robert was the first to speak.

"May I ask you to what church you do belong?"

"I do not mind telling you, but an idea seems to come to me right here. Suppose I let you wait for a short time. Suppose you go to church with me sometime. Occasionally I preach there. What do you say?"

"Fine!" exclaimed Robert. "I'd love to hear you preach. It would be next to hearing my father, I think. He used often to make a big lump in my throat. I believe it will be that way when I shall hear you preach. I feel sort of that way now."

As the young man looked up into the face of the older, there was a suggestion of moisture in his eyes.

"That's grand praise, my lad," the older man said with considerable emotion. "I think that is what the two who walked and talked with Jesus on the way to Emmaus meant when they said afterwards that their hearts burned within them as Christ taught them that day. I certainly hope you will hear me some day; and God grant, if it be His will, that you shall have a big lump in your throat."

"Well," Robert replied, "I'll go to your church with you some day, and you go with me to mine."

"Said and done! It's a bargain. I'm ready whenever you say the word."

"All right! I say next Sunday night. There are to be some new developments, I understand, in the church quarrel."

That night at the supper table, Mrs. Blakely said: "Over at the mothers' meeting to-day, I heard that the college president is to speak next Sunday night on the subject of modern bigotry. Of course, everybody knows what and who he has in mind."

"There'll sure be some smoking in church, come Sunday night, then," said Mr. Blakely.

"What are you saying?" Mrs. Blakely asked in bewilderment.

"I mean the president will preach such hot stuff, he'll make some of 'em sizzle."

"Well, that may be so. He's capable of it. But I wonder what you were meaning about people smoking in church. You have so queer a way of expressing yourself."

"Well, I am queer, ain't I? And queer folks have queer ways," Mr. Blakely replied with a twinkle in his eyes.

"A friend of mine is going with me to hear him," Robert remarked.

"A lady, maybe?" asked Mrs. Blakely, with an expression of amusement.

"No, not a lady," Robert answered with a little color. "He's a man, and a gentleman, and twice as old as I am. And besides, he belongs to some other church, but he's promised to go with me."

"Some other church?" said Mrs. Blakely with unquestioned curiosity. "And what other church does he belong to, may I ask?"

"That I don't know. He didn't tell me."

"And did you not ask?"

"Yes, I asked; but he wanted me to wait until I went to his church, then I'd find out."

"Are you thinking he's ashamed of it?"

"No, I don't think that. Maybe he thinks it will make me all the more anxious and sure to go."

"Well, it does seem queer," Mrs. Blakely remarked. "Now, Robert, you be sure to tell me when you find out, won't you?"

"Of course I will, Mrs. Blakely. I'll tell you as soon as I know."

"Who has the most curiosity, men or women?" asked Mr. Blakely.

"Well, I can tell you that there's no difference in the man and woman at this table; for you know, Mr. Blakely, you're just as much dying to know about this, as I am. So there!"

"Curiosity killed a cat," said Mr. Blakely with a laugh.

"Yes," retorted Mrs. Blakely, "and curiosity made Moses go out of his way to see the burning bush and hear the voice of God. So there again!"

"Well, it won't be long before we know," said Robert, "and I don't think curiosity will kill any of us between now and then. Anyway, whatever he is, I

like him. He's been a good friend; and I'm going to hear him preach, even if he's a Catholic priest."

"Oh, he ain't that, no way. He can't be."

"Probably not; but he's a good man, and what makes a man good can't be bad."

"You're right at that," said Mrs. Blakely.

"Sure thing!" remarked Mr. Blakely emphatically.

The next Saturday, Robert had been to town, and strolled about, getting a good view of the business part of Oakland. On Broadway, as he was going south, just ahead of him he saw three young men come out of a saloon having a sign over the door "The College."

Two of them were wiping their mouths, their faces were flushed, and they were laughing, and their walk was that of persons slightly intoxicated.

Robert was stunned to see that they were Jim Erskine and his friends. It was evident they had been drinking. As they passed Robert, Jim looked at him with a combined leer and sneer that plainly showed his displeasure at being seen under the circumstances. No one spoke. Robert was too stunned at the discovery to say or do anything, and Jim was evidently too much displeased to give Robert as much courtesy as a salutation required.

As Robert went on his way, a new thought was burning in his brain. Jim Erskine drinking! Jim Erskine, who was supposed to be a Christian! Jim Erskine, who belonged to the Stony Creek church! And the church didn't know it. And Jim's father didn't know it. And Jim was angry because he, Robert, had just discovered it.

So this was the rest of it. Cigarettes and cards and the saloon—they all went naturally together, of course. But Jim as a part of the combination—that was the illogical element. That was what seemed so inconsistent and impossible to Robert. It was so unexpected, so unthought of, it seemed yet like a dream or a figment of the imagination.

He was soon enough to know its hard actuality, and to realize from it much that would try his faith and patience and prove his Christian love and charity.

He saw his friend Mr. Newton just about to board a Park Boulevard car, reminded him of the meeting of the next day, and promised to call for him. Mr. Newton seemed very much interested in the sermon to be preached that night on "Modern Bigotry."

The next day, at dinner, Mr. Blakely remarked, "Going to the fireworks to-night?"

"Fireworks!" Robert exclaimed in surprise.

"Now, you, John Blakely, what makes you talk so?" Mrs. Blakely expostulated with her husband; and then turning to Robert, she said, "It is just his odd way of meaning the sermon to-night."

"Oh, I see!" said Robert. "Well, I suppose there will be some figurative fireworks, possibly. But it's all a shame, I think. Why can't Christians agree?"

"Because they have too much of the old man in 'em," Mr. Blakely offered. "They get a notion, and they'd rather hold on to it and fight for it than leave off even to go to heaven. That's what I say. Some people do just love their own ideas, to be sure, and they love 'em more than they do Christ or His church or poor human

souls. That's what they do. Now this here—"

"John, go turn off the gas for me, will you?"

By the time he came back, Mrs. Blakely and Robert were on another subject, and Mr. Blakely's discourse had to wait a better time. He looked at her rather questioningly. He wondered if this was but a method of hers to stop his talk. He was a little mystified about whether there was a second meaning to the gas he was to shut off.

But all were waiting with curiosity and even anxiety for the soon-coming sermon. It was to be a flame that would kindle a fire of tremendous fury. Coming events cast their shadows before. That shadow already lay upon the hearts of many.

(To be continued)

The Compassion of Jesus

(Continued from page 4)

for love, real love, "knows the secret of grief."

The etymology of the word "compassion" goes farther, and means "*suffering with the object.*" The biographer of Walter Scott tells us that "going on the turf among the sheep and the lambs, when a lame infant, had given his mind a peculiar tenderness for these animals, which it had ever since retained." So there was a close connection between the halting gait with which Scott went through life, and the instinctive trust which his dogs and horses put in him.

Likewise with Jesus. He was "touched with the feeling of our infirmities." Hebrews 4:15. A shot sparrow called it forth. An ox in the ditch appealed to Him. A foreign heretic on Jericho's roadside drew forth His deep consideration. The brotherless sisters of Bethany caused Him to weep and groan. And even a kingdom-seeking dying thief moved Him to make an eternal grant. Yes, Jesus was, is, the *Christus Consolator*.

The compassion of Jesus was not only pity, and a suffering with the one in distress, but a compassion that *alleviated*. It was active—reconstructive. He not only felt for the hungry, but He fed. He not only sympathized with the sick, but He made well. He not only felt the agony of bereavement, but He resurrected. He not only realized the awfulness of sin and the consummation of it, but He made atonement for that sin. For as Leonardo da Vinci said, "Where there is much feeling, there will be great martyrdom."

Jesus was the world's martyr. His death was a compassionate death, that the people of His day, and the one billion, six hundred million souls of our day, might be saved. There is not one of us of whom it might not be said:

"Thou never yet hadst any trial.

However trivial it has seemed to be,
That did not hold the sympathy of Jesus,
And bind His heart still closer unto thee."

THE religious sect known as Mennonites, in Saskatchewan, Canada, refused to submit their parochial schools to government jurisdiction, and the result was considerable friction between the religionists and local authorities. It is reported that the whole colony is now moving to Mississippi, where they have bought 125,000 acres of land.

Signs of the Times

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J. H. COCHRAN, Circulation Manager

Keeping Sunday Fifty Years Ago

(Continued from page 5)

that was the Sunday of creation week, or the *second* Sunday. The record tells us how God spent the first Sunday. It says:

"God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day." Genesis 1:3-5. It is not stated how God spent the second Sunday. Perhaps this is the one to which our brother refers as having been made into a Sabbath.

For fifty years, in common with many others, I have found delight in honoring the day God set apart for the Sabbath at creation; the same day Jesus observed while on earth, and taught His disciples to keep.

I can testify also that I have experienced something of the "delight" God promises to those who cease to desecrate His day—remove their feet from it. I know there is comfort and peace in Sabbath keeping, in *obeying* the Lord by honoring as the Sabbath the day He set apart and blessed "in the beginning." And what else can anybody do who takes the Bible, and the Bible alone, as all Protestants profess to do, as his rule and guide of faith and practice?

LONG and dark as have been the ages of sin and sorrow since Adam fell, the pure in heart can still see God. If we should wander the earth over, and sound the deep, and question the stars, in search of the joys of Eden, we should find them only in the paradise of the pure heart. Sad as has been the exile from the garden of delight which God planted for man's first home, deep and dark as have been the shadows which have fallen upon every path trodden by human feet, the Holy One still dwells with the humble and contrite—guardian angels still keep the homes of those who walk with God.

—Daniel March.

Italy in Deep Water

ALMOST every nation in the world is having no end of trouble these days, but it seems that Italy is having more than her share. In the first place, the war left her in a worse condition financially than any other of the allied powers. She had fought some of the hardest battles of the war in dislodging the central powers from their strategic position in the almost impassable mountain ranges of northern Italy. Italy went to the Peace Conference in Paris demanding certain concessions on the eastern Adriatic coast, but these were refused her. And now, just as she is getting on her feet in industry and finance, a destructive earthquake and very serious labor troubles descend upon her.

Italy has experienced three great earthquakes in the last eleven years. In 1909, the Messina earthquake occurred, in which some 50,000 people lost their lives. A few years later, the earth trembled again, that time in Avezzano, and hundreds were killed. And a few weeks ago, whole villages were wiped out in Tuscany; and this terrible temblor, occurring just as winter begins, means long months of suffering for those who escaped death.

The laborers in Italy as a class have not heretofore been so well organized, and have not demanded and gained such improved working conditions, as have the workers in America and England. But a few weeks ago, the Italian metal workers made demands for shorter hours, increased wages, and representation upon the boards of control of the companies that employed them. These demands, common enough in some other countries, were thought wholly unjustified by the employers; and because of them, as well as a shortage of coal and raw materials, a lockout was declared. Thereupon the workmen seized hundreds of the shops, and forcibly ejecting the owners and employers, took entire charge. In most cases, the red flag of socialism, with the soviet symbol of crossed sickle and hammer, flies over the confiscated shop.

The owners at once besought Premier Giolitti to restore the plants to their rightful owners; but Giolitti depends largely upon the socialists for his support while in office, and so he took the stand that the dispute is industrial rather than political, and hence he cannot intervene. A large part of the army sympathizes with the workmen, and the railway workers refuse transportation to the police and soldiers who may want to go to centers of disturbance.

Since taking over the factories, the workmen declare that the books and records of the companies reveal enormous and swollen profits made during the period of the war, and that in some cases, the companies have flagrantly cheated the government out of large sums of money. Of course, such revelations add weight to the laborers' contention that they should receive better wages, and share in the profits of the industry into which they put their lives.

Premier Giolitti has at last effected a temporary compromise, by which the workmen get a generous increase in wages, and a promise that the Italian Parliament will soon consider the ques-

tion of the participation of the workmen in the control and policies of the factories. As there are 156 socialists in the Chamber of Deputies, there is little doubt that the workers will carry their point.

Many writers agree that the action of the Italian metal workers is only the introductory step in a revolution of all industries in Italy, and that the ultimate goal is a soviet rule by the workingmen. It is a question whether or not the revolt in Italy is directed by Lenine and Trotsky.

One thing is sure, however, and that is that the Bible's prophecy concerning the last-day struggle between the rich and the poor is being fulfilled before our eyes, and the man must be blind who can read



Elmer C. Weaver, of Allentown, Pennsylvania, whose family claims the record for Sunday school attendance in the United States. Mr. Weaver has not missed a session in 23 years. His two daughters hold records of 17 and 13 years, and his son Earl has been present every Sunday for 14 years. The mother had a record of 15 years of unbroken attendance when she passed away.

the great capital-labor prophecy of James 5:1-8 and not understand that we are in reality in "the last days" of earth's history there foretold. There is little doubt that the present conflict is but a promise of more acute conditions in the future.

God's Loving-Kindness

God visits sin with judgments. There is nothing more clearly told in all the Bible than this. The purpose of God in sending His judgments is not to destroy people, but to correct them and to turn them into the way of righteousness. How beautifully is God's plan in this matter set forth in the verses that follow: "If they break My statutes, and keep not My commandments; then will I visit their transgression with the rod, and their iniquity with stripes. But My loving-kindness will I not utterly take from him, nor suffer My faithfulness to fail." Psalm 89:31-33.

God visits our transgressions with the rod, and our iniquity with stripes; but His loving-kindness is ever with us, and the Divine One will not suffer His faith-

fulness to fail us. All this should inspire and console us as we are passing through chastisement because of our sins.

Our heavenly Father will not fail us. We are assured, elsewhere in His Word, that He does not afflict any one willingly. When we are looking at things in their true light, we can see the loving, tender hand of a kind Father in every affliction and in every judgment that is permitted to come.

The Great War's Toll in Lives

THE American Red Cross, through a carefully conducted survey, has reached the astounding conclusion that the total loss in actual and potential life through the great war has reached 35,320,000. Of this number, 9,819,000 were actually killed in war, while there were 5,300,000 who have died as the result of famine, economic blockades, and war epidemics that grew out of the great conflict. It is also estimated that the fall in the birth rate incident to the war has lowered the population of Europe by another 20,200,000.

That war broke upon the world when the midday light of our twentieth century civilization was shining at its brightest. Through prophecy, we know most definitely and most accurately that it was merely a little prelude time of trouble, a sort of forerunner, so to speak, of that which is yet to come in "the great day of the Lord."

The mighty storm has broken. The skies will never again fully clear until after the second coming of Jesus. Are you prepared for that sublime and glorious event? Through the voice of Bible prophecy, it is being sounded throughout the world, "Behold, the Bridegroom cometh; go ye out to meet Him." The one supreme need of this hour is to make sure that we have on the wedding garment preparatory to the supreme occasion.

A Mastering Conscience

ELEVEN years ago, a woman, while shopping in a Maryland store, snatched a purse containing money and other valuable belongings, and was able to escape detection through all this time. But finally her conscience told her to return all to the woman from whom she stole it.

Occurrences of this sort reveal a mighty power working in the hearts and minds of men. We sometimes call this conscience, but in reality it is the Spirit of God seeking to lead us into that which is right and true.

AN attempt to reform the world into the kingdom of God without the aid of God, is like trying to make plants grow without the light of the sun. We must preach the ideals of Jesus, but we must also preach the glad news that God helps men to realize ideals. A merely humanitarian gospel is a gospel of despair. World peace must rest upon world good will; and world good will can exist only among men in whose hearts has been working directly and indirectly, seen and unseen, the Spirit of a God not merely of things as they are, but of things as they ought to become.—"Biblical World."