

Signs of the Times

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HUSHED and still were the plains of Judah, when suddenly the silence was broken by strains of such music as had never before and have never since been heard by human ear. The angel choir from heaven skillfully swept the strings of their harps, and then raised a song of glory and praise to God that has since reverberated and reëchoed until all lands of earth have become vibrant with its sound; yea, all God's creation has heard, and people in thousands of worlds are wrapt in adoration because of Heaven's great gift to the human family. "Glory to God in the highest, and on earth peace, good will toward men."

The Prince of peace has come! The star leads the way for the inquiring wise men to the place where He is cradled in the lowly manger. "Unto us a child is born, unto us a son is given: . . . and His name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace." He has come to establish peace in a world where men and nations are estranged from God and alienated from each other by the spirit of him who is "a murderer from the beginning."

The Prince of peace proclaims and exemplifies the only way to bring peace between warring factions. From His place as a helpless babe in the manger to the cross on which He died, He demonstrates the only way to insure peace and unity between men; and ever since His life as a man among men, His gospel of peace has been heralded from nation to nation, the most potent factor that has ever made its influence felt in this world of strife, war, and tumult.

While He was here with men, He conquered every enemy that compassed Him about like "strong bulls of Bashan," and that "gaped upon" Him like "a ravening and a roaring lion." Psalm 22: 12, 13. He defeated His foes by the only means by which an enemy can be conquered. When He was reviled, "He reviled not again." He was led like "a lamb to the slaughter"; and "as a sheep before her shearers is dumb," so He opened not His mouth. (Isaiah 53: 7.) Yea, He went to the cross itself, dying there the death of shame and contempt, saying with His last breath, "Father, forgive them; for they know not what they do." Spit upon, derided, and reviled, He meekly submitted, neither feeling in His heart nor uttering with His lips aught of bitterness or revenge toward His enemies.



Shall There Be Peace or Pieces?

By

FRANCIS M. BURG

So the refusal of man to learn the way of peace, and to unite in a great brotherhood under the Prince of peace, leaves them to their fate when the King of kings shall finally break them in pieces like a potter's vessel.

"I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. (Continued on page 14.)

"By weakness and defeat,
He won the meed and crown:
Trode all our foes beneath His feet
By being trodden down."

Wherever His gospel of peace has been proclaimed and has effected its changes in the hearts of men, peace and unity have been established among them. Paul says that by His cross, principalities and powers have been "spoiled"—have been defeated and conquered. In the cross, the symbol of submission and surrender, the Conquering One has triumphed over all. (Ephesians 2: 15.)

It is a pity that so few men or nations will surrender and come under this mighty and conquering power. If all men would yield to it, if earth's potentates would receive the Prince of peace, and come under the sway of His scepter, the whole world would soon be filled with peace like the waters of the sea. Under the reign of the Prince of peace, hatred, strife, and fighting would cease from all this wrangling world. Disarmament would follow, and all implements of warfare would be turned into implements of agriculture, as the prophet has pictured it.

The League of Nations, with the "fourteen points," can never bring such a result as this. While the spirit of strife is in human hearts, no league or confederation of powers can prevent fighting among men. The Utopian dream is a pleasing one, and those who have expressed their desire for world peace by endeavoring to establish the league of world powers have manifested a worthy motive; but they have not yet found the secret of real, true peace. Of the sinful world, the prophet says: "There is no peace, saith my God, to the wicked." Isaiah 57: 21. "The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." Isaiah 59: 8.

The heathen have raged, and the people have imagined a vain thing. "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed," saying, Let us break their bands asunder, and cast away their cords from us." Psalm 2: 1-3.

"THE Bible as we now have it in its various translations and revisions when freed from all errors and mistakes of translators, copyists, and printers, is the very Word of God, and consequently wholly without error."—*General Assembly of Presbyterian Church, 1893.*

This is the age of skeptics—an age when infidelity is heard from the pulpit, read in the magazines, and met in everyday conversation. The very air is polluted with whisperings of doubt, and heavy with fogs of unbelief and blasphemy. On every hand, the Bible is fast becoming discredited as the inspired Word of God, and is regarded, even by many of its professed and professing exponents, as a bundle of myths and legends, containing here and there, perhaps, a gem of literary beauty, and glinting occasionally with a precious stone of moral principle.


There is no book in the world which is so abused and maligned by both "friends" and foes as the Bible; yet it is the most wonderful of all books. In it are to be seen the *fact* of God and the *fact* of man, which, like the two points in an electric lamp, find an undeniable fusion in the word "inspiration." The resultant of these two *facts* is omnipotent authority—the human is outweighed by the divine.

PROVE ALL THINGS

Yet we are not asked, even in face of the claims made by God's Word, to accept blindly the fact of its inspiration. The Book itself admonishes us to "prove all things." And, indeed, the Bible can be proved, *has been proved* beyond all possibility of honest denial. Of those who would find fault with God's Word, we must make the definite declaration that such are lacking either in knowledge or in honesty. The cooing dove, in its peaceful flight, sees the beauty of the landscape; but the cruel vulture fastens its gaze on the decomposing carcass. The one bird has a different aim in life from that of the other; and each sees what it is looking for. So it is with the children of men; but when honesty of purpose is brought into operation, then the Bible becomes in verity the living Word of the living God.

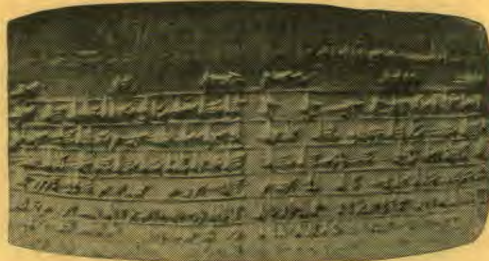
Two well educated, honest-hearted Englishmen once undertook to attack Christianity and the Book; and in course of preparation, both gave earnest study to the Bible and its claims. Result: The attacking lectures were never given, but instead, Lord Lyttelton and Gilbert West became sincere defenders of that very Book which they had contracted to expose as a fraud.

In this brief review, we purpose to examine from within and without the authenticity of the Bible's claim to inspiration. The internal evidences are equally as demonstrative as the external; and when taken together, they form an impregnable wall around the Word, that neither enemy within nor foe without can breach. Our first consideration, then, will be—the witness of the Bible to itself.



THE LIVING WORD OF THE LIVING GOD

By
HORACE G. FRANKS



There is absolutely no doubt as to the Bible's own claim; for it says, "All Scripture is given by inspiration of God." 2 Timothy 3:16. No statement could be more definite or less equivocal. This volume claims to be God-breathed, a heavenly Guidebook; and we read that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

What do we mean, however, by inspiration?—Just this: that the writings and not the men were wholly inspired by Jehovah. Moses, David, Jonah, and Peter were not infallible and inerrant, as their own writings plainly and honestly show; yet the language in which they recorded their thoughts and deeds, good and bad, is undeniably infallible.

Dr. James H. Brookes is authority for the assertion that the phrase "Thus saith the Lord," or its equivalent, is used in the Old Testament fully two thousand times. Isaiah refers to his own writings as "the words of the Lord" no fewer than twenty times; Ezekiel tells us the same thing of his work sixty times; while Jeremiah has left on record, in over one hundred places, that "the word of the Lord" came to him.

All the prophets made the same claim, even as Christ did when He said to His Father, "I have given unto them the words which Thou gavest Me." John 17:8. The disciples also looked upon their writings as inspired, for they say through Paul: "That we might know the things that were freely given to us of

God. Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." "And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, even the word of God, ye accepted it not as the word of men, but, as it is in truth, the word of God." 1 Corinthians 2:12, 13; 1 Thessalonians 2:13.

Yet, in spite of the fact that this wondrous Book was written through human agencies, ranging in importance from a king to a plowman, each of whom wrote in his own distinctive style, Inspiration claims the work to be infallible down to the very letter and part of the letter. For instance, Paul bases an all-important doctrine on the presence or omission of the letter *s*, making the definiteness of man's resurrection entirely dependent upon whether the promise to Abraham was made to his *seed* or to his *seeds*.

Again, Paul, in Hebrews 2:8, bases an important argument on the word "all"; in verse 11, he specializes on the word "one"; while in chapter 12, verses 26 and 27, he bases his whole argument on the word-phrase meaning "yet once more."

Christ Himself, it will be readily recalled, spoke of the permanence of the jot and the tittle. On this point, the elder Lightfoot, the well-known Hebraist and rabbinical scholar, tells an interesting story of a certain jot (or *yod*) found in the text of Deuteronomy 32:18.

"It is in the word *Teshi*, to forsake, translated in the King James Version as 'unmindful.' Originally it seems to have been written smaller even than usual, i. e., undersized, and yet notwithstanding the almost infinite number of times in which copies have been made, that little *yod* stands there to-day just as it ever did."

Lightfoot referred to it in the middle of the seventeenth century; but to-day, after the lapse of two and one half centuries, and despite many additional copyings, "no hand has dared to add a hair's breadth to its length." Thus it is plain that the sacred text is literally correct, even though one tiny change in the Hebrew could transform the word "profane" into the word "praise."

PERFECTION IS NOT HUMAN

Nor is the character of this Book any less inspired than its very words and letters. Nothing that humanity has ever produced of itself has reached perfection. Even our watches and chronometers are regulated by God's great created sun. But the Bible has a moral beauty and perfection unsurpassed in all of earth's libraries. Its unity, its impartiality, its intelligibility, its purity, and its simplicity,—all these are mute testimonies to its divine origin and character.

To state that the Book is inspired is merely to lay down a fact; but to attribute it to the work of imperfect humanity is to state an utter impossibility. Well might Dr. Arthur T. Pierson ex-

claim: "Where did the writers of the Bible get such conceptions of the one God, while the foremost nations were worshipping dumb idols; while Egypt bowed to the crocodile, and Athens gave sixty thousand women to the licentious rites of Venus; while Rome was adoring the bloody god of war; while even the Parsee got no higher than to turn his face eastward and adore the sun!"

Here also we might ask, Who guarded this Book from the superstitious ideas and fanciful "science" of past ages? How can we account for the surprising fact that the astronomy of the Bible is not the astrology of heathenism, and that the story of creation, as told in both Genesis and Psalms, does not contain even one of the many scientific errors so prevalent in the days when these portions of God's Word were written? The works of the human authors of those centuries present a sad picture of the unreliability of man's thoughts and deductions; but the Bible stands out as an unimpeachable witness to the power of God.

CHRIST AND THE OLD TESTAMENT

Another remarkable evidence of its non-human character is its literary beauty, manifest not only in the way it freely clothes itself in the languages of all lands, but also in the manner in which it at once becomes the "pearl of great price" in the literature of that particular country or tribe into which it is translated. Take our English version, for instance. Nothing in all the Anglo-Saxon literature is comparable in magnificence of style or beauty of expression to the twenty-third psalm, Isaiah 35, Micah 6, 1 Corinthians 13, or Revelation 21. Yet each one of these literary gems is but a translation from another and very different language. Moreover, these passages lose none of their beauty when translated again into flowing French or halting Achinese, and they at once become recognized as models of literary style. Had the Bible a human origin, rather than a supernatural, it could not have surpassed in excellence of diction all the efforts of all men in all countries in all times. Hence it must be inspired.

Perhaps now we should turn to another phase of this internal evidence. Can we really rely, some would still ask, on the plenary inspiration of the Old Testament, written, as it was, by such a motley crowd of men? In reply, we would say that the Old Testament canon to-day is the same as that of the first century, identical with that of the days in which Christ lived. In His many rebukes to the Jews of His day, the Saviour charged them, on more than one occasion, with having made the law void by their traditions, and He often reproached them for their ignorance of the Scriptures; but never did He accuse them of having changed the text of any particular book, or of having added a book of their own or omitted an inspired book from the sacred canon. Rather, He preached many a sermon from that same Old Testament, thus placing His seal of authenticity upon it, stamping that seal with the definite words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:31. Christ did not

quibble as to the number of Isaiahs who wrote the book of Isaiah; instead, He set the mark of reliability on the whole book by quoting from chapters 6, 29, and 61. Such Old Testament narratives as creation, the Flood, the destruction of Sodom, and the submarine journey of Jonah were accepted as authentic by the Christ, and instead of giving them an allegorical interpretation, He based on each a definite doctrine; whereas each doctrine would miss its solemn weight were those foundations naught but myths and legends. Add to these evidences the fact that not one case of contradiction of the Old Testament can be found in the New, and further, that every small and apparently insignificant detail can be proved absolutely accurate, and we see that the Old Testament must be accepted by honest men and women as the living Word of the living God.

Some one has said, "In the Old Testament the New is concealed, and in the New the Old is revealed." By deduction, we could logically assume, therefore, that in proving the Old Testament to be inspired, we automatically place the mark of authenticity on the New. But there is stronger proof to offer than mere deductions. We know definitely that the Gospels and the epistles are true, even from internal evidence. The pages which comprise the New Testament bear their own watermark, which cannot be forged, and which reveal honesty and truth. These watermarks include language, government, time, and social life.

WHAT SHALL WE DO WITH THE NEW TESTAMENT?

Throughout the New Testament, there occur no anachronisms, no false style, no deniable history, no misrepresentations of customs. Let us notice, in passing, one proof of its authenticity. Each of the Gospel writers speaks of Pilate's wife. But ancient Roman history informed us that no Roman consul was allowed to take his wife with him to a foreign land. Does this prove the Gospels to be fraudulent? Ah, no! for the historian Tacitus has placed on record

that just previous to the year of Christ's crucifixion, the old law had been revoked, so that consuls were not obliged to go to foreign lands without their wives. The change being so unimportant to the world at large, few knew of it; but the four evangelists mention it naturally, as a matter of actual fact. This is but one of many watermarks which could never be imitated, and which of a surety prove the inspiration of the New Testament.

In Christ's day, moreover, two kinds of coin were in use; but the Gospel writers never confuse them, as a later writer would have done. The same applies to the dual system of time reckoning and the double administration of the law—political and ecclesiastical. All these things disappeared at the destruction of Jerusalem in A. D. 70, but we find them recorded as imperishable watermarks throughout the New Testament.

We must now turn our attention to—

WHAT THE WORLD SAYS OF THE BIBLE

We have already asserted that the Bible is a proved Book, internally and externally; it is also proved historically and scientifically, philosophically and experimentally. Many are under the impression that science is antagonistic to the Word of God. Not so. That belief is an invention of the devil to drive people away from the Book of heaven. The Bible has not been exploded by science; its statements have not been demonstrated false by true science; its doctrines have not been declared unscientific; science, rightly called, is not a maker of atheists and rationalists. Indeed, one eminent English scientist, J. A. Harker, D. Sc., F. R. S., stated during Science Week in London in November, 1914:

"I would like to say that as far as my experience of scientific men goes, I have certainly found no ground for the belief that their attitude is in any way antireligious. If asked for an opinion, I should say that the casual deliverances of certain types of religious leaders, uttered in the plenitude of their wisdom from pulpits, and scribbled in the newspapers and magazines, have probably done far more within the past ten years to undermine the cause of Christianity than all the combined efforts of the few men of science who may have expressed themselves as hostile."

Scientifically, we repeat, the Bible is a proved Book. Although not a textbook on science, it contains many a scientific principle (discovered by science in modern times), but absolutely no fallacies or denials of scientific facts. Examine what phase of science you may, the Word of God meets with no rebuff. Geology has had to revise its textbooks with the changing years, and to-day its honest investigators have to confess that the Bible account of creation is the only true one, and that there really was a Flood. Chemists and physicists are compelled to admit, some of them reluctantly, that the chemistry of the Bible is not the alchemy of ancient books, and that David and Solomon and Job and Moses knew as much about the wonders of clouds, heat, light, and sound as do the scientists of to-day. Geographers of late years



This fragment of a baked clay tablet contains a Babylonian account of the Flood. The first clay cylinder in the heading of this article was made at the order of Cyrus the Great, and contains an account of his capture of Babylon; while the one below it is a prayer of Nabonidus for his son Belshazzar. Both confirm Bible characters and corroborate the divine record.

have had to revise their maps and globes; and with every revision, they have added names which they had once declared mythical, but which the Bible had recorded as definite towns and localities. Entomology, physiology, cosmogony, natural philosophy, and ethnology have all been compelled to witness to the supernatural character of the Bible; for no contemporaneous book, religious, philosophic, or scientific, contains so much truth on all subjects, with an entire absence of error.

Astronomy, again, bears a most powerful testimony. In His great Book of love, Jehovah has passed down to men valuable information concerning the wonders of the heavens above. For long centuries, this information was derided, ridiculed, or ignored; but to-day, by the aid of the mighty telescope and the photographic plate, astronomy is finding that, after all, the Book was right—and astronomy has been wrong. Astronomers have had demonstrated to them in a remarkable way that "the heavens declare the glory of God"; and one leading student of the stellar science was compelled to exclaim, "The undevout astronomer is mad!" The English language, with its five hundred thousand words, has become too weak a medium to describe adequately the wonders of the heavens as revealed to man's gaze by the latest telescopes; yet in almost every discovery, we find confirmation of the claim to inspiration made by the Bible.

Having thus seen that these modern missionaries to "the heaven above" witness to the divine authority of the Word, we now turn to the explorers of "the earth beneath"—and, lo, the archaeologist is even more emphatic than the astronomer, if that is possible. By their arduous digging and patient deciphering, these wielders of the pick and the spade have actually given us a resurrected Bible—written on marble, alabaster, granite, limestone rock, and papyrus. We read on ancient temple walls the counterparts of many a Biblical story; we see on palace pillars pictures illustrating the books of Kings and Chronicles; and we remove from dusty tombs papyrus sheets on which are written chapters and books of the New Testament. Dead nations have been made to live again, and the stories of their lives corroborate the divine record. Bible celebrities have suddenly emerged from the dark

mists of unknown or prehistoric days, while the Scriptural accounts of creation and the Flood are found to be universal, and not merely "fables of Chaldean or Hebrew romancers." It might also be mentioned in regard to the New Testament, that the newly discovered papyrus manuscripts have given us a new New Testament, accurate in almost every particular, and complete to almost every chapter and verse.

Yea, verily, science is being compelled, by the logic of fact, to testify in no uncertain voice to the inspiration of that Book which claims to be the living Word of the living God.

THE VOICE OF HISTORY

Nor is history silent. No, indeed; it cannot be. The vast scheme of this earth's history is inseparably linked up

with the Bible and its child—Christianity. Take all trace of the Bible and Christianity out of this world and what would we have?—No morality, no benevolence, no calendar, no real civilization, no church influence, no foreign missions or aught that the world owes to missions, no progress—a world of heathenism populated by heathens. But it is impossible even to imagine this earth's history without the influence of the Bible, for that blessed Book is so interlaced with the doings of this world and its inhabitants that removal is impossible.

In the British Museum there is a coin bearing the inscription, *Cæsar Augustus, salvator mundi*, which, being interpreted, is "Cæsar Augustus, the savior of the world." Cæsar's armies, with their ponderous tramp, once shook the world; but to-day those legions are moldering dust. Cæsar himself is dust, and there remains naught but a tiny coin and a few historical references to remind us of his mighty deeds. But the world knows more of Moses, of Joshua, of David, of Solomon, of Jonah, of Paul, and of the Christ. Why?—Because their names and lives are recorded in that household Book—the Bible. Yes, Cæsar, the self-called "savior of the world," has come, and gone, and failed; but Christ, the only true Saviour of the world, foretold in the Book, and with a spotless life recorded therein, has come, and gone, and conquered—and is soon coming again: and to-morrow morning every newspaper in the civilized world will acknowledge His life by adjusting its date to His manger. This is yet another link in the golden chain of proof wound around that living Word of the living God.

History also testifies to the supernatural character of that Book by demonstrating to us the marvelous fulfillments of Bible prophecy. No other book, no other religion, stakes its authority on prophecy. Why?—Because no human soul can write history in advance and foretell the end before the beginning. But Jehovah can, and has; and all history's halls resound with that glad phrase, *Prophecy is fulfilled, therefore the Bible is God's Book*.

Had we time and space, we would outline some of the most remarkable of Bible prophecies; but these must be reserved for another article. We might, however, hurriedly notice one in passing. In Psalm 22, verses 13 to 18, is

(Continued on page 8)

THE MOST WELCOME STRANGER

By

ROBERT B. THURBER

OF ALL the strangers who ever knocked at alien doors, what stranger is more welcome than a babe? The tiny nestling, innocence personified, breaks down the brazen barriers, and smiles its way to even stony hearts. What ear so deaf that hears no music in a baby's laugh? What eye so blind that to a baby's joy reflects no glint of love? And yet, and yet, two thousand years ago, the richest treasure Heaven could afford was wrapped in baby form and wafted to the earth, while angels sang acclaim, and sons of God made heaven's arches ring with shouts of joy. The priceless Pearl of Paradise in humble casket challenged man to sell his all and buy. Though not a stranger He, yet made a stranger. Sent unto His own. His own received Him not. And through long years of buffeting and hate, He bore their scorn, until, denied a welcome, He was caught above, where welcomes wait, and left behind an almost universal disregard. What base ingratitude to God, what inhumanity of man, was this!

OF ALL the visitors who light our thresholds, gladly would we welcome best and happiest a kingly king. For kings are symbols of the might that rules, the justice that rewards, the glory that entrances, and the good that joys. A king it was who summed the wisdom of mankind; a king it is who stirs the patriot heart; a King it will be who will sway a sinless universe. Ah, he is great indeed whom Deity would deem a king. And yet, and yet, when that dark place we call the future bares a few more secrets, there will come a King whose glory, might, and beauty far transcend the sweetest dreams that man has ever known—a King before whose majesty the mountains bow like reeds, and awe-struck nature turns its course reverse. But few there be to-day who count it honor to be thought a welcomer of Him; and millions hope the kingdom will delay. Events that crowd our vision soon will prove that flinty hearts will no more gladden at the sight of Royalty than Babyhood. For, wonder to relate, the coming Monarch is the Babe of long ago grown great.

THE festive season of the year returns, when Christendom looks back across the centuries and echoes forth with rapturous joy the symphony the seraphs sang in Bethlehem, with "Peace on earth, good will to men." I too would join the sweet refrain; but what assurance has this heart of mine that I will not disdain the King who comes, as Israel did the Babe who came? One certainty remains, and one alone. By being born again, as was the Babe, a welcome for the King is born in me; and manging with the Babe, I triumph with the King. Thus "good will to men" proclaims a deeper note to me than e'er before.

DELVING into the origin of present-day customs and practices is an interesting and enlightening study. Every day, we do a dozen things because they happen to be customary, without thinking of the reasons for such customs, or how they started. And in no field is this truer than in religion. There are many practices connected with our religious holidays which we follow blindly, without knowing the reasons for their existence.

Take Christmas for example. The word "Christmas" means "Christ's mass." This holiday commemorates the birth of Christ—at least, that is what most people think. Yet modern historians all agree that Christ was not born on the twenty-fifth of December, nor just prior to the year 1 A. D. He was actually born in the spring of the year 4 B. C.

Among the customs observed at Christmas are the hanging up of mistletoe and holly; the adorning of the Christmas tree, and the exchange of gifts; and, especially in England, the burning of the yule log. A study of these customs will reveal the strange fact that they all had their origin prior to the celebration of the birthday of Christ.

Bede says, "The ancient peoples of the Angli began the year on the twenty-fifth of December." The ancient Romans held a feast, called the "Saturnalia," to the god Saturn. This feast began the seventeenth of December, and lasted seven days. Gifts were exchanged, principally wax tapers and clay dolls, which were given especially to children. The dolls are thought to have had a significance of human sacrifices, while the wax tapers were a symbol of the custom of making a new fire at the winter solstice, a sign of worship to the sun god. Trees were hung with these wax tapers and other adornments.

The hanging up of holly seems to have come to us from the early Saxons. These Saxons were, as primitive people usually are, spirit worshipers, or animists. They believed that the trees of the forests were inhabited by spirits, fairies, gnomes, elves, etc. This same belief is found in the Malay peninsula, Java, and Borneo to-day. In the wintertime, branches of holly were brought into the house, so that these spirits might enter the holly branches, and thus escape the rigors of the winter outside. Such regard for their comfort brought blessing to the household, as the next summer, these spirits would bring about a bounteous crop. This spirit worship is illustrated in the German fairy tales compiled by Grimm and Hans Anderson.

The mistletoe was considered sacred by the druids, who were the priestly class of the ancient Britons and Gauls. This was especially true of the mistletoe that grew on the oak, which tree was held sacred by them.

The burning of the yule log was another custom originating in sun worship.

Observance Without Consideration



By KAY M. ADAMS

At the time of the winter solstice, this log was brought in with appropriate ceremonies, and a new fire was kindled. Its significance is the same as that of the tapers used by the Romans.

The Easter festival is now observed in honor of the Saviour's resurrection; yet the very name "Easter" is derived from "Eostre," the name of the Saxon goddess of the spring. The ancient pagans were wont to build bonfires to the sun god this time of the year, to assure plenteous crops.

THE SUN THE CENTER OF WORSHIP

In fact, sun worship seems to be the central idea of all heathen worship. The ancients connected the gradual approach of the sun toward the north, with the coming of spring and the revival of plant life. To them, it seemed as if the sun were the source of all life and power. All the ancient pagan nations, such as Babylon, Egypt, and Assyria, worshiped the sun. Later, other heavenly bodies were worshiped, and endowed with certain attributes. A day of the week was assigned to each as its special day, on which it was worshiped. The first day was assigned to the sun, the second to the moon, the third to Mars, the fourth to Mercury, the fifth to Jupiter, the sixth to Venus, and the seventh to Saturn. Thus the visible, moving heavenly bodies were worshiped, and days were set apart for this worship. However, the worship of all but the sun had gradually died out, as far as worshiping on its particular day was concerned, by the opening of the Christian era.

The system of Christian worship, although born among the Jews, soon found most of its adherents among the pagan element. The headquarters of the new movement was first at Jerusalem, the sacred city of Jewry, but later was moved to Rome, the sacred city of the pagan world.

Although Christ had specifically affirmed that He had not come to destroy the law but to fulfill; and although He faithfully observed the seventh-day Sabbath; and although the law, the Ten Commandments, required resting on the seventh day,—yet gradually, as the pagan

influence became predominant, the observance of the Sabbath of the Old Testament was allowed to lapse, and religious exercises were held on the first day of the week, the day on which pagans had long worshiped the sun. The new converts reasoned among themselves that if this change were made, they could more easily win others from among the pagans, and thus the influence and power of the church would be increased. As one writer succinctly puts the matter: "The worship of the sun lingered long even under the shadow of Christianity, which was skillful to turn its rites to profit. Thus these survive disguised in the Eastern bonfires, as do its great festivals in the yule log bonfires of Christmas Day." (Funk and Wagnalls's "Standard Encyclopedia," article "Sun Worship.")

LEGALIZED THE CHANGE

By the time of Constantine, the Roman emperor in the first part of the fourth century, the sentiment in favor of making the first day of the week the holy day of Christendom was so strong that it was crystallized by an imperial decree, enjoining rest from labor on that day, and forbidding rest on the seventh day of the week. Thus it came about that the heathen day dedicated to the sun god was chosen as the rest day for Christians.

The Christian church has fallen into the same grievous error that was the bane of the Lord's chosen people of old. When the Israelites were set free from the land of Egypt, they received explicit instructions about being contaminated by heathen customs. "When the Lord thy God shall cut off the nations from before thee, . . . take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which He hateth, have they done unto their gods." Deuteronomy 12: 29-31.

"Take ye therefore good heed unto yourselves . . . lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them." Deuteronomy 4: 15, 19.

Yet the Israelites disobeyed the Lord. Time and time again their experience was as follows: "They forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the Lord to anger. . . . And the anger of the Lord was hot against Israel, and He delivered them into the hands of the spoilers." Judges 2: 12, 14.

This is the result that always follows a disregard of the command of the Lord.

(Continued on page 11)

THE devil has tried so hard to separate God from His works, that the civilized and so-called intelligent multitude have accepted the belief that God has to do with this world in a general sense only, and not specifically.

The Bible makes very clear to us that God is the Creator of all things. In Christ, the Lord made the world and all things that are therein. (Genesis 1:1; Exodus 20:11; Revelation 14:7; John 1:1-3.) If we wish to gain correct information relative to the operations of nature, the works of God, we must go to the source of divine information. To the Athenian philosophers, the learned apostle to the gentiles said:

"God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshiped with men's hands, as though He needed anything, seeing He giveth to all life, and breath, and all things." Acts 17:24, 25.

To the Word of God, therefore, we must seek if we wish to understand correctly workings on this earth; for man has not in himself any wisdom to impart. The prophet Jeremiah says:

"The wise men are ashamed, they are covered and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jeremiah 8:9.

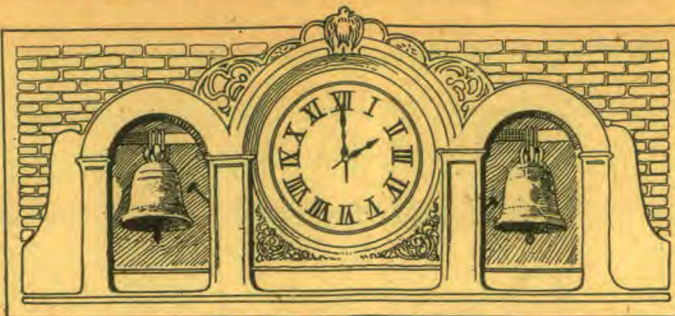
A growing belief has been developing that by some unaccountable process, the world has in some period of the last two thousand years lost a certain portion of time. Just how much time, cannot be explained; and just how it should have been lost, cannot be accounted for. Suffice it to say that the belief seems to be prevalent that time has been lost. That it must be so, is thought to be evident, because so large a number of people accept the view. If it were not so, we are told, the idea would not be so generally recognized. Many honest, intelligent, and thoughtful people really have made it part of their religious faith, that time has been lost track of, whether by the calendar, by the sun, by the motion of the earth, or in some other way.

HOW GOD CREATED ALL THINGS

We may then ask, Has time been lost? Has it been changed? Let us even put the question in a stronger form: Can time be lost? Is it possible for such a thing to happen? To answer this question, it is proper to ask, Who made time? To whom does it belong? Who has full control of it? Who regulates it? If we can get a correct answer to this latter query, we may have little difficulty in getting a correct answer to the whole question.

In turning to the beginnings of things as recorded in Genesis 1, we find that "in the beginning God created the heaven and the earth." Verse 1. In verses 3, 6, 9, 11, 14, 20, 24, and 26 of this same chapter, we are told how God made all things.

This truth is emphasized in the following scripture: "By the word of the



Who Regulates the World's Clock?



By F. C. GILBERT

Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Psalm 33:6, 9.

Thus from the Word of God, we understand that all things were brought into this world by God speaking them into existence. The mind of man cannot grasp creation; no one but the Creator understands it.

THE DIVISION OF TIME

After He finished His work on the first day, He said, "And the evening and the morning were the first day." Genesis 1:5.

When God had finished a certain portion of His work, He said that He did that work in a period He called one day. This one day consisted of two parts, light and darkness, day and night. This day was God's, and so was this night. The psalmist brings this same thought to view as follows: "The day is Thine, the night also is Thine." Psalm 74:16.

In the continuance of God's creation, we come to His work on the fourth day, and the record of this day is as follows: "God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years: and let them be for lights in the firmament of the heaven to give light upon the earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: He made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were the fourth day." Genesis 1:14-19.

This scripture makes plain to us that from that time forward, God had made provision for the seasons, for the days, and for the years. That is to say, days, years, and seasons were made by God. He did not leave anything of this character to be inaugurated by man. He provided the sun to rule the day, the moon and the stars to rule the night; and He arranged for the division of light and darkness. This arrangement of light and darkness, day and night, the Lord provided by the sun, the moon, and the stars.

The psalmist could well say: "Thou hast prepared the light and the sun. Thou hast set all the borders of the earth: Thou hast made summer and winter." Psalm 74:16, 17. Thus what God did at creation, at the beginning of the world, was recognized and confirmed thousands of years later. All this creation of light, sun, moon, stars, day, night, was God's; they all belonged to Him, for He made them all. So we read: "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Psalm 24:1.

It must be apparent, therefore, to every person who has faith in God, that the Lord made the world's clock; He made the "sun to rule by day: . . . the moon and stars to rule by night." Psalm 136:8, 9. In making the sun the world's clock, it is evident that God has made provision to keep the clock continuing; for if there were no sun, there could be no measurement of time, as He gave the sun for seasons, days, and years. If the sun operates, we have time measured; if it does not operate, we do not have time measured. That is to say, time does not depend upon man; it depends upon the sun, for God made the sun to rule the day.

In his epistle to the Hebrews, the apostle says that God "hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power." Hebrews 1:2, 3. It seems, from this scripture, that God has made the Lord Jesus the upholder and preserver of all things. Therefore the Son of God must have been the world's timekeeper. Into His hands has been given the work of taking care of the world's clock. Has He done it?

We read in God's Word: "To everything there is a season, and a time to every purpose under the heaven." "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Ecclesiastes 3:1, 17. Thus we are taught that with God there is regularity; things are done on time. There is and must be precision; for the Scriptures state of Jesus that He was born on time (Galatians 4:4); He died on time (Romans 5:6, margin); He was the Messiah on time (Mark 1:14, 15). And time in the Bible is arranged ac-

cording to seasons, years, days, and even hours. (Genesis 1:14; John 11:9.)

The questions therefore can be asked, When did the Lord Jesus allow the clock to run down? Where did the Son of God lose the sun? Who ever heard of the sun's being lost? Who ever heard of there not being day and night?

When one stops and considers what is involved in the question of lost time, it really seems ludicrous. From the day that God made the world till the present, the days are, and, in the very nature of things, must be, the same.

Here is a remarkable text of Scripture: "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Genesis 8:22. This the Lord said after the Flood. Have day and night ceased since that time?

It may be said that the sun stood still a whole day in the time of Joshua. Very good; what does the Bible say about that experience? Here is what is written: "The sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel." Joshua 10:13, 14. The statement is clear. That day, it is true, was a long day; but it was a day. Why?—Because the day is regulated by the sun. Since God made the sun, He is able to stop it or to keep it moving. He is able to do all things according to "the counsel of His own will." The very absurdity of losing time!

If God had made man the timekeeper, and had given to man the power to regulate the world's clock, man might lose time; for man was himself lost. God had to send the Lord Jesus from the highest heavens to this world, in order to seek and to save that which was lost. (Luke 19:10.) Man was lost, and all that was intrusted to him was lost.

Though men may make calendars and may fix dates, and ecclesiastics or kings may command certain days to be observed or not observed, what has that to do with the world's clock? Time goes on just the same.

THE SABBATH EVER THE SAME

It is a singular thing that from the days of Abraham till the present time, there has never been a descendant of Abraham who has had faith in the God of Abraham, but what has believed that the same seventh day which God made at creation and gave to Israel is the identical Sabbath day, the seventh day, which should be observed by man now. When the Saviour was here, in all His discussions with the Jewish people, He never accused them of not keeping the right day. The trouble with that people was that they kept the right day in the wrong spirit. Jesus sought to have them keep God's day in God's way. That is exactly what the disciples did; that is what the apostles did; that is what the early church did; that is what the Lord Jesus is endeavoring to have all His children do to-day.

The day we now call Saturday is the identical seventh day which God created in Eden, and commanded to be observed as His holy Sabbath day. God still takes care of His clock; the seventh day of the week is still the Sabbath of the Lord Jesus.

THE STERNNESS OF JESUS



By
William P.
Pearce

JESUS is a study—a combination of virtues, graces, and unique characteristics. Many students have never discovered the human traits in His nature. They have pictured Him as "the meek and lowly Nazarene"—gentle, delicate, effeminate. But He was every inch a man—strong and spirited, and when necessary severe and stern.

When Jesus was with His disciples on the coasts of Casarea Philippi, He asked them, "Whom do men say that I the Son of man am?"

The answer is a strange one. It shows that there were those who had spiritistic ideas. "Some say Thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets"—all dead.

The first that Jesus was likened to, was John the Baptist. John was the most remarkable man of his time. He was the most vehement denunciator of priestly formalism, religious greed, illegal extortion, and royal profligacy. And his appeals to repentance

were as forceful as his denunciations of wrong.

Jesus was also likened to Elijah, the most fiery, fearless prophet of olden times. Elijah dared tell a king of his wickedness. The very first recorded sentence he uttered was a direful denunciation. (1 Kings 17:1.) Alone, he challenged the priests of Baal to a contest; and alone with God, he won.

Jesus was likened to Jeremiah. That prophet also was a bold herald of doom. True to his convictions, he dared prison and death. Though of a sensitive and sorrowful nature, he was not intimidated by reproach or insult when God bade him speak.

It is hardly conceivable that Jesus would have been likened to these men, if He had not exhibited some of their characteristics. We love to think of Him as the personification of love; but His love has two poles, and its negative one is an eternal disapproval of wrongdoing. He "was capable," as Dr. John Clifford has said, "of impetuous energy, of passionate wrath against wrong, . . . of pitiless exposure of the iniquities of men in high places, and of invincible daring on behalf of right."

Jesus was stern, severe, determined, as occasion demanded. Stern! When one who wished to follow Him requested the privilege of first burying his father, Jesus said, "Let the dead bury their dead." Matthew 8:22. Severe! When the sneering gigglers laughed Him to scorn because He declared a dead damsel asleep, He "put them all out." Mark 5:40. Determined! Read of His going up to Jerusalem with face "steadfastly set." Luke 9:51. And did He not expel the temple commercialists? (Mark 11:15.)

Jesus should be presented as He was. If the stern side of His nature were taught, people would fear. Mark tells us some did fear Him. (Mark 11:18.) Fear is necessary in these believe-as-you-like and do-as-you-like days. Jesus was as severe as gentle. He loved purity, but had an invincible hatred of evil. He uttered woes as well as blessings. He threatened as well as praised. He was just as well as kind. And one of these days, He is coming suddenly to His temple, like a refiner's fire; and the wicked will not abide that coming. (Malachi 3:2.) John's description is beautifully fearful: eyes "as a flame of fire"; voice "as the sound of many waters"; countenance "as the sun shineth in his strength." (Revelation 1:14-16.) No wonder that the beholder fell at His feet as dead. And many who now feel perfectly safe in relying on the goodness of Jesus, will do likewise in supplication when the swift, unexpected outflashes of His wrath have vent. Then will they—

"Rise and find their tears
And sighs unavailing;
The day of grace is past and gone;
Trembling they stand before His throne,
All unprepared to meet Him."

The Living Word of the Living God

(Continued from page 4)

given a wonderful prophetic forecast of the humiliation and death of the Saviour; and it would be impossible to narrate in 111 short words a more definite or more conclusive testimony as to the strange and unprecedented circumstances connected with Christ's death. Yet crucifixion as a means of death, and all the other Roman details connected with the martyrdom, were absolutely unknown to the Israelitish people in the days when David wrote that prophecy, in 1058 B. C. Here, therefore, is marvelous proof that the psalmist wrote as he was moved by the Holy Spirit; for how could David have known anything about the staring, gaping multitude, or foreseen the piercing of the Saviour's hands, or anticipated the words of the gloating crowd: "He trusted in God; let Him deliver Him now, if He will have Him," as dually related in Psalm 22:8-18, and Matthew 27:29-43?

This is but one of a hundred prophecies contained in the Bible, and no honest student can deny their enunciation and their fulfillment. The higher critic—that Christian-atheist—may quibble and stumble over these things, denying the fulfillment of God's prophetic Word; while all the time, by his own disbelieving criticism, he himself is a living fulfillment of one of the most striking prophecies to be found in that living Word of the living God—that prophecy which foretells the very apostasy in which he is participating!

And how foolish is his attitude, withal! Denying history, refusing to accept science, disregarding all the principles of ordinary logic, the higher critic and the atheist stagger on in darkness, leading others toward the pit of destruction, while all the time the Bible which they discredit is working miracles of grace in unconverted hearts, and causing

mighty revolutions in the lives of hundreds weekly.

The critics give us a Bible shorn of all power and inspiration; yet the circulation of that same Bible is increasing with every passing day. Of course, circulation is not everything; but the law of demand and supply counts for a great deal, especially when we recollect that the Book calls for a forsaking of the lusts of the flesh, and a sacrifice of self and possessions.

To summarize: These few familiar facts prove unmistakably that the Book which we call the Bible is in very deed and truth the living Word of the living God. It has a perennial freshness, a perpetual message. Every day, it gives its readers a new admonition; and no man on earth can honestly affirm that it is or ever has been obsolete. The ages that have passed have shown it to be indestructible, yet it has been singled out for relentless hatred. In all the visible uni-

verse, it is the only thing that has assumed authority over man or imposed laws upon him; yet its message is a message of love, and its pleading call can only be replied to voluntarily.

Truly it is the living Word, "which liveth and abideth forever." The Book may have its difficulties, but that is because the Infinite has endeavored to translate into human language the wonders of Omnipotence. But we accept the Bible plus its difficulties rather than have those difficulties removed by a process which makes the whole Volume a collection of uninspired human utterances. It is inspired, because a true revelation cannot be erected on a foundation of falsity, either of history or science or philosophy. The Bible, as we have seen, has its root in facts; it is not a book of guesses and unintelligible dreams; it is bound up in supernatural events. As Dr. Emil Reich—who is a philosophical historian rather than an evangelist—has said:

"The Bible is the Book of all books for its intense reality. It has consoled so many hundreds of millions because it was written by souls divinely consoled after the most tragic national destiny had crushed them; it elevates millions because it was written by men who had been divinely elevated from the dust of national contrition and self-contempt to the heights of serene content; it has been believed by so many millions and millions of virtuous men and women because it was born out of the strongest belief of man in God, of man in man, and man in woman. Without the reality of those tragic destinies, of those consolations, and of that great belief, the Bible could have impressed no more intensely than did the insipid yet highly rhetorical vaporings of the Babylonian priests."

Hence we must say to all who profess disbelief in the inspiration of God's Word, or who participate in the destructive campaign of Scriptural criticism:

"Ye do err, not knowing the Scriptures, nor the power of God." Matthew 22:29.



EARTH'S SWEETEST STORY

By

BERTHA UNRUH

IT is night. The earth is closely wrapped in its mantle of velvety darkness. Nature is hushed to sleep, and naught is heard save the subdued voices of the shepherds as they watch their flocks on those Judean hills. They are godly men, these shepherds; and as they gaze into the star-studded heavens, they speak of their hope.

It is in the days when the Roman yoke presses heavily upon the chosen people of God; and surely the time has come when God will send the Deliverer to Israel. They rehearse the promise of Jehovah to Abraham, Isaac, Jacob, and to David, the memory of whom is the more vivid in their minds because of the fact that this "sweet psalmist of Israel" had once led his sheep in this identical place; and there, nestled among the hills, is his city, which had by divine inspiration been designated as the birthplace of the Prince of his house, whose throne was to be established forevermore. Over seven hundred years had passed since the prophet Micah had written, "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel."

A hush: a flash of glory, and there stands before them a being from the realms of light. Terror seized the shepherds; but it is immediately banished as they hear the gracious words: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." And then, as though heaven can

keep silence no longer, a cloud of its shining hosts sweep over the hills in a burst of rapturous song, such as earth had never heard before: "Glory to God in the highest, and on earth peace, good will toward men."

The vision fades. The music dies away. The shepherds look at each other in amazement, yet they doubt not the message. Immediately they arise and go into Bethlehem to worship the newborn King. They do not look for Him in the gilded hall of some palace, for they have been informed of His humble birthplace by the angel messenger. There in the manger they find Him, with Mary His mother, and Joseph. Departing with great joy, they make known the things which they have seen and heard.

In the land of the East are Magi, learned philosophers, who, in their study of heaven's wonders, behold the glory of the Creator. The spark of knowledge of the Divine which is implanted in every human heart is fanned into a flame as they behold the matchless power of Omnipotence, and in their hearts is kindled a desire to know more of the Mighty One who guides these bodies of light in

(Continued on page 12)



EDITORIAL

EDITORS

A. O. TAIT
A. L. BAKER

He Is the One We Need

At this season of the year, the Christian world quite generally is celebrating what many of them suppose to be the birthday of Christ. As set forth by other writers in this issue, the majority of intelligent men and women, however, are fully aware that Christmas Day is not the anniversary of the day on which Jesus was born.

But regardless of any theological discussion of that question, Christ is what the world to-day needs. It is a blessed truth that He satisfies every longing of the soul, and fills every need of the heart, as millions who have experienced His blessings can testify without any doubt or hesitancy.

The world has tried numerous philosophies and various pagan religions, but none of these can satisfy the longings and the spiritual needs of the soul. The apostle Peter uttered a great truth when he said to the men who had crucified the Christ: "He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved." Acts 4: 11, 12.

Jesus Christ, through His Word and by His Spirit, does come into the life, and enable the individual to know Him as the Son of God. The Christian reflects upon a personal, living experience when he considers the announcement made by the angel, "Thou shalt call His name Jesus; for it is He that shall save His people from their sins." Matthew 1: 21.

Jesus does indeed save us from sin. Through His presence in the life, He brings in a power that not only cleanses from the sins of the past, but enables us to stand strongly and successfully against temptations that heretofore would drag us into all the vices and cruelties of wickedness.

Most literally is it true that there is no "other name under heaven" that can thus work in the human heart, and give us the victory over every besetment of wrongdoing.

There have been perversions of the religion of Jesus our Saviour; but these have only proved the truthfulness of His prophecy that "there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand." Matthew 24: 24, 25.

Jesus has warned us of these false Christs and false prophets, and therefore we should be on our guard against them. "Behold, I have told you beforehand," are His words of admonition; and we should think carefully and prayerfully of His prophetic warnings.

Since Jesus has told us of the false Christs and false prophets that shall arise, we should realize that apostasy is one of our greatest dangers, and we may be in an apostatized condition, and yet have ourselves persuaded that we belong to the true, orthodox church of God. One of the outstanding facts of history is that the Jews, who thought themselves to be the true church of Jehovah, were so far apostatized in Christ's time that when He came in fulfillment of their own prophecies, instead of recognizing Him, they crucified Him. The difficulty with the Jews in that time is quite strikingly set forth in the following words of the Master addressed to them: "Ye have made void the Word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth Me with their lips; but their heart is far from Me. But in vain do they worship Me, teaching as their doc-

trines the precepts of men." Matthew 15: 6-9. The Jewish church that the Master addressed had made "void" the Word of God by exalting tradition. They had a ceremonial and a system of doctrine that they were very particular to follow; but they had departed from the living Word of the living God, and were doing a "vain" worship, teaching the precepts of men, and claiming withal that they were authorized to do this by the great Jehovah.

When an individual stands up for God as a teacher, he must make sure that he is not teaching mere tradition and the commandments and customs of men, and therefore it will be necessary for him to read his teachings direct from the sacred Volume.

In that remarkable prayer just before His crucifixion, the Master said of His disciples: "Now they know that all things whatsoever Thou hast given Me are from Thee: for the words which Thou gavest Me I have given unto them; and they received them, and knew of a truth that I came forth from Thee, and they believed that Thou didst send Me." John 17: 7, 8.

Note closely what this text says. It shows that the disciples knew that all things that Jesus had given them were from God, and this experience is based upon the fact that "the words which Thou gavest Me I have given unto them;" and not only were these words given to the disciples, but "they received them," and therefore "knew of a truth" that Jesus "came forth" from God. How strongly does this teaching of Jesus emphasize the necessity of being acquainted with the Word, of receiving the Word, and of knowing it for ourselves!

On another occasion, the Master said, "If any man willeth to do His will, he shall know of the teaching, whether it is of God, or whether I speak from Myself." John 7: 17.

The promise is that if the individual sets his will to do the Master's will, he will then know of the teaching. He will understand for himself whether the teaching is of God or of mere human devising. How clearly does the Lord set forth the fact that we must not be content with a secondhand religious experience—that is, we must not be content when we hear some good minister or other individual telling us about the good things of God; but we must pass on to study the Word personally for ourselves, so that we may have our religious experience as a matter between us and God.

Our heavenly Father performs the greatest miracle of the ages when, through His Word and by His Spirit, He comes into our lives, and enables us to know more definitely than we know anything else, that we are in touch with Him, and that He is our God, and His Son is our Saviour. And having learned to know God and Christ from this intimate, personal experience, we are rejoiced, as we study the prophecies of the sacred Book, to learn that He who was once a babe in Bethlehem, and who was crucified for us on the cross of Calvary, is soon to come again in mighty power. And when He comes, He will be the same loving Jesus. But this time, instead of presenting Himself to the world as the sacrifice for sin, He will make His appearance to destroy all sin and all unrepentant and unpardoned sinners.

That great day is a glorious prospect, and the soul who is prepared for it is bathed in everlasting joy

The Saviour Born

THE fields with flocks were dotted,
And the shepherds guarded there;
We know not if among them
Were holy men of prayer.
The night was night as all nights:
The shepherds weary lay,
Perchance stargazing in their chat,
And planning for the day.

"Behold! Behold! O skies of gold!"
"I hear a shepherd cry."
"Behold! Behold! O sight untold!"
Heaven cleaves the midnight sky!"
And, lo, the angel herald stood
With heavenly hosts of light,
Proclaiming all the joyous things
To shepherds in the night.

And so they listened, rapt, enthused,
And wondered what it meant:
But with the Jewish instinct keen,
They knew the Christ, God-sent.
Born in a manger—herald-told—
Had come to earth and men,
And all the future gleamed with light,
And hope was regnant then.

And we have watched throughout the night;
And heavens—angel-trod—
Have seemed to tell the wondrous light
Of the dear Son of God.
And like the shepherds, too, we sought
Through all the world of scorn;
And joy has thrilled our lives since then,
Because the Christ was born.

B. F. M. SOURS.



JUST four hundred years ago, on December 10, 1520, occurred an event which Protestants in many lands have been celebrating with much enthusiasm. The event was the public burning, by Martin Luther, of the papal bull, or decree, sent him by the pope, in the presence of a multitude of students and other people. A large oak tree is pointed out as marking the spot where Luther burned this document, along with copies of the canon laws, the decretals, and certain other writings sustaining the claims of the papal power. This burning of these documents was of the nature of a public defiance of Rome, an open challenge for the pope to do his worst. It was quite a spectacular display, and as such, accorded well with Luther's character; for the Reformer had a keen eye to the possibilities of good advertising, and made use of this occasion largely with this idea in view.

And as a defiance and a display of undaunted determination, this act of Luther's was eminently successful. For long centuries, a decree from Rome excommunicating an individual, a city, or a nation had fallen like a direct curse of God upon the people thus affected; kings and emperors had trembled beneath its ban, and empires had been filled with consternation and misery. But here was one lone man, a mere professor in the University of Wittenberg, who was thus defying the most powerful organization then existing in the world. How could one man single-handed hope to prevail in such an unequal contest?

LUTHER'S MOTIVES AT BOTTOM RELIGIOUS

This decree from Rome had come about as the result of the disputation which Luther had recently had with Dr. Eck at Leipzig, in June, 1519. Luther had previously had a discussion with a legate from Rome, in which he had come off quite successful. This had taken place in the fall of 1518, and immediately thereafter Luther had spent many months in studying the decretals; and the brazen frauds he found in them were well calculated to confirm such a man as he was, in the course on which he had already set out. Up to this time, Luther was still a true son of the church, and had no idea of ever leaving her communion. But the course which he pursued was of such a character, and was carried on with such a strong appeal to the feeling of nationality among the German people, that he took the whole nation with him in his opposition to Rome. Luther's motives were at bottom religious; but he was so skillful in appealing to his countrymen on the grounds of their national interests, or perhaps it should be said that a series of providential circumstances had so blended Luther's religious questions with questions of national importance, that the people of Germany, almost to a man, had made Luther's cause their own. Thus when Dr. Eck arrived at Leipzig, he really found himself confronted with a great national movement; and the way in which he handled the situation was to determine the future of the Reformation, and, indeed, the history of the world for all subsequent time.

Doubtless this Leipzig disputation was the turning point in Luther's career. Eck had been eager to debate with Luther, confident of victory, and thinking of the rewards which he should secure be-



THE BATTLE SHOULD BE RENEWED

By

George McCready Price

cause of it. He was an able debater; and from the opening of the discussion, it became evident that he intended to force Luther into some admission which would justify the Church of Rome in classing Luther with John Huss, who a hundred years before this, had been burned as a heretic at Constance. That it would not be hard to extract some such admission from the outspoken Luther will be quite evident when we know that some time before, Luther had declared, "We have all, Paul, Augustine, and myself, been Hussites without knowing it." And he had added, "God will surely visit it upon the world, that the truth was preached to it a century ago, and burned."

With Luther in such a frame of mind, and with Eck determined to make Luther confess himself in sympathy with John Huss, this disputation could have only one possible outcome. Eck accomplished his purpose, and left Leipzig in great glee, proclaiming that Luther had been proved to be a miserable heretic. On the other hand, Luther himself was much depressed at the outcome of affairs, and returned to Wittenberg knowing that the breach between him and the Church of Rome had now become too wide for reconciliation.

Nine months before, in his discussion with the papal legate at Augsburg, Luther and the legate had practically come to terms. The Roman ambassador, on his part, had disowned the extravagant statements of the pardon-sellers, or sellers of indulgences; while Luther, on his

part, promised to write a submissive letter to the pope, to exhort the people still to reverence the Roman see, and promise not to write any more on these subjects unless he happened to be attacked. Luther had fulfilled his part of this contract; but the papal ambassador was not supported by the authorities at Rome. There Dr. Eck had a very powerful influence; he advised to grant no quarter to Luther; he burned with the desire to meet Luther himself in a public disputation; and his advice prevailed. The compromise with Luther was repudiated, and the disputation between Eck and Luther was arranged for, with the result as stated above.

BELIEVED IN DIRECT APPROACH TO GOD

When Luther returned from Leipzig, much depressed in spirits, and laboring under the impression that he had not improved his own standing or the standing of the cause for which he stood, he turned to his old method of appeal to his fellow countrymen. He wrote out a full account of the disputation, and made a strong appeal to the emperor and the nobility of Germany in behalf of the reformation of Christianity. The results of this appeal were amazing. The whole country was aroused. The people almost universally had condemned the sale of indulgences, if for no other reason than because their sale took great quantities of money out of the country. But Luther, on his part, saw that this system was founded on a doctrine which interposed a man or a set of men between the sinner and his God; whereas Luther was strongly impressed with the individual relationship which each man bears to his Maker, and with the spiritual priesthood of all believers.

The essence of the difference between Luther and Rome was this: Luther taught that each soul may approach God individually, with Christ alone as mediator between him and God; while Rome contended that a priestly mediator, either a priest or the church as a body, is indispensable in order to reconcile man and God. These principles had become clearer to Luther's mind as a result of the discussion he had had with Eck; and now, as he stated them in the pamphlets and letters that he published, and in the sermons that he preached, he carried the whole nation with him, and united them all in a common opposition against the authority and the teachings of Rome. Among the works which he published at this time were the three: "On the Liberty of a Christian Man," "An Address to the Nobility of the German Nation," and "On the Babylonian Captivity of the Church of God,"—three of the most important documents in the history of the Reformation. They aroused the peoples of many countries besides Germany.

It was in one of these documents, that Luther issued an appeal for the Bible as the supreme guide of human life. This is how he expressed his concern for the educational system of his day: "I fear much that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I advise no one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the Word of God is not diligently studied, must become corrupt."

Well would it be if the universities and other institutions of our land would only heed this advice of the great founder of Protestantism. Well would it have been for the land of Germany if her institutions had always given heed to these admonitions of her greatest citizen. But a false philosophy long ago gained the upper hand in the educational system of the land of Luther. A paganized system of education prevailed for several generations, with results on the national character which converted the descendants of Luther's followers into a nation utterly regardless of the rights of men or the laws of God; so that within our own time, nearly all the nations of the earth were obliged to combine and disarm that nation, which was running amuck and threatening the stability and the safety of all the rest of the world.

But the teachings which long ago demoralized the German people and converted them into a race that we have grown accustomed to charge with every evil, have already become established in our own institutions of learning. We call these teachings by the collective names of "new theology," "destructive criticism," and "modernism"; but they are identical with those which made the German nation such a menace to the rest of mankind. The people of the land of Luther are not naturally any worse than other people. But they have become what their education has made them. And just as surely as those antichristian teachings have demoralized and degraded that naturally splendid nation, so will they demoralize and degrade America and England, if we do not repudiate these teachings, and drive them from their positions of power and influence, where they are to-day poisoning the minds of the rising generation, and the minds of those who are soon to become the instructors and leaders of public life.

NEW PROTESTANTISM MUST VINDICATE THE BIBLE

Accordingly, in view of the extensive power and the widespread vogue of these anti-Biblical and antichristian teachings, a new Reformation is needed in our day. The Protestantism which we have been discussing—that is, the old Protestantism of the time of Luther—was a declaration of independence directed against a tyrannical system which dominated all phases of human life, religious, social, and intellectual. To-day we have fallen under the oppression of an equally tyrannous power, a power which is dictating to the intellectual, the religious, and the

social life of our time with all the intolerance of any entrenched despotism of the past. And a new Protestantism, an uncompromising warfare, is called for to-day on the part of all those who still believe the Bible to be the authentic Word of God, and who wish to uphold the standards and the doctrines of historic Christianity. In reality, the situation before the church of America is much the same as that before the world in the time of Luther.

The problem confronting Luther and the other Reformers was to vindicate the Bible as against the traditions of the church and the domineering power of an ancient system controlling all human thought. The problem for the new Protestants of the twentieth century is to vindicate a despised and discarded Bible against a system of "science falsely so called," which already controls most of the educational systems of our day, and which has grown arrogant and dogmatic through the numbers of its adherents and the hypnotic power of illustrious names.

Thus another Reformation, a revival of old-time Protestantism, is now due; and every man and every woman who values the civil and religious liberty which came down to us from our forefathers, who believes in the Bible as the supreme guide of human life, and who is determined to be true to the higher calls of duty, must feel it incumbent upon him to take his stand with those who are protesting against this great modern apostasy.

Observance Without Consideration

(Continued from page 5)

Very cunningly has the devil arranged matters so that while men seemingly are worshipping the Creator of the universe, they are in fact following in the footsteps of pagan sun worshippers.

The sign of God's sovereignty of the universe, and His right to receive adoration, is His creative power. "For thus saith the Lord that created the heavens; God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the Lord; and there is none else." Isaiah 45: 18.

In order to keep His sovereignty and creative power ever before mankind, the Lord set apart the Sabbath day at creation, and ordered its observance. "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." Genesis 2: 2, 3. In the fourth commandment, we find the same thought: "Remember the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Exodus 20: 8, 11.

ONE OF GOD'S GREAT MEMORIALS FORGOTTEN

As the Sabbath is a memorial of creation, constantly calling to men's minds God's creative power, manifestly the necessity for its observance is eternal. Should man ever forget that the Lord is the Creator, he would lose his religious sense, and wander off into infidelity.

That is just what is the matter to-day. In substituting the observance of Sunday, the first day of the week, a pagan festival dedicated to sun worship, for God's true Sabbath, the memorial of creation, the church has lost one of her mainstays. We hear much of frenzied appeals by church workers, calling for the cutting off of amusements on Sunday, so that there shall be nothing to do but to go to church. What does this mean?—It means that the church, in worshipping on a day of her own choosing, has cut herself off from the only source of her power. Sunday as a day of worship does not look back to the resurrection of Christ; it originated with paganism, long before the time of Christ, and was named in honor of the sun god. The church has discarded the memorial of creation, and evolution and higher criticism have come in and destroyed faith in the creative power of God.

That there is no divine basis for Sunday observance, candid scholars, both Protestant and Catholic, admit. Sunday observance is a man-made substitution; and if the church has declined in power and influence, whose is the fault?

"One built up a wall, and, lo, others daubed it with untempered mortar. . . . So will I break down the wall that ye have daubed with untempered mortar, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shall be consumed in the midst thereof: and ye shall know that I am the Lord." Ezekiel 13: 10, 14.

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matthew 15: 13.

"Moreover also I gave them My Sabbath, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Ezekiel 20: 12.

JUST before the Son of God ascended on high, He left us these precious words: "If I go, . . . I will come again." John 14: 3. How encouraging these few words are to the Christian! How full of joy and hope! He promised that if He went, He would come again. He has gone, so we now await His second coming. Just as surely as we know that He has gone, can we know that He will come again. He always fulfills His promises. "And unto them that look for Him shall He appear the second time without sin unto salvation." Hebrews 9: 28.

W. E. BELLEAU.

Luther's burning of the papal bull, or decree, was of the nature of a public defiance of Rome, an open challenge for the pope to do his worst.



Society and Sinai

"SOCIETY will never be right until it squares itself with Sinai."—*Ellis*.

You ask, What is the matter with this old world? What is the trouble? Why is it racked and torn with strife?—Because the race is running counter to God's law, and refuses to be governed by its principles.

That perfect law, the Decalogue, the first table of which covers every relationship and service we owe to God, and the second table of which deals with every relationship with our fellows, has passed out of men's lives, and a whole world is in disturbance.

Human legislation, international federation, and political diplomacy have attempted the task of relieving the world of its ills, and men have fooled themselves into believing that the world is getting better; but while the statement was being made that another world war was an impossibility, most of the so-called Christian nations of the world were at death grips with one another. And now, after two years of struggling over the League of Nations plan and the terms of peace, strife and bloodshed are still the order of the day, and famine and want and plague and pestilence are the lot of nearly one third of the world.

O that men would know that confederacies even of nations are of no avail, that legislation is powerless to counteract the tendencies of the human heart, that world wars are not the avenues to eternal peace, that diplomacy is incompetent to bring quiet and rest to a troubled world, and recognize the fact that "society will never be right until it squares itself with Sinai!"

Says the prophet Isaiah: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate." Isaiah 24: 5, 6. A picture of our time, truly!

Yet, amid all the turmoil and the strife, stands One of whom God has said, "I have laid help upon One that is mighty"; and it is written of Him that He is "mighty to save." He can save, and He does save, and He will save all "to the uttermost that come unto God by Him." His name is Jesus. He will square your life with Sinai by taking away your sin; and He will keep your life squared with Sinai by living His own life of obedience to God's law in you.

The world as a whole will never permit Jesus to do this; but, praise God, there are found individual men and women the whole world through, who are yielding their lives for cleansing from transgression, to be governed by the principles of the divine statutes.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments: His praise endureth forever." Psalm 111: 10.

ALEXANDER R. BELL.

Earth's Sweetest Story

(Continued from page 8)

their trackless courses. Seeking clearer knowledge, they turn to the Hebrew Scriptures. Going through the scrolls of the prophets, they read the prediction of

Balaam, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel."

One night they see a mysterious light in the heavens. As the light fades, a luminous star appears and lingers in the sky. Searching again through the sacred records, they are convinced that this must be a harbinger of the Promised One.

They start out at once to find the Prince whose advent they believe to be thus heralded. "Where is He that is born King of the Jews? for we have seen His star, . . . and are come to worship Him." The question calls forth contempt from priests, scribes, and Pharisees; wrath and jealousy from Herod the king; yet by divine guidance, they are brought at last into the presence of Him who was given as a light to the gentiles. They bow and worship. And the gifts which they offer are in themselves significant: there is gold for the King of kings; frankincense for humanity's great High Priest; and ah, there is myrrh—emblematic of the bitterness of the cup which He was to drain to the dregs in expiation of human guilt! "Thou shalt call His name Jesus: for He shall save His people from their sins."

It is a wondrous story, but the most beautiful part of it yet remains to be enacted. "This same Jesus" is soon to come again: not now as a helpless babe,

but as the All-conquering One—the King of kings, and Lord of lords, "whose right it is" to reign. This is the grand climax to the great plan of redemption which was sealed at His first advent. He then drank the bitter cup; since His ascension, He has ministered as our High Priest in the heavenly sanctuary; and soon He is to exchange the priestly vesture for the royal robe, and "unto them that look for Him shall He appear the second time without sin unto salvation."

The story of His birth will benefit us only as we make "room in the inn" of our heart to receive Him as our sin-pardoning Saviour; for—

"Though Christ a thousand times in Bethlehem were born,
If He's not born in thee, thy soul is still forlorn."

Only His indwelling presence can transform us into His likeness, which all the redeemed must bear. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

TRUTH never hides behind majorities, because the majority has been many times, and will be when the day of final reckoning comes, in the wrong. Error always hides behind the majorities, and points to them as the evidence of its truthfulness.
C. H. EDWARDS.

The Desire of All Nations Shall Come

BY EUGENE ROWELL



BEHOLD, a desert place, in time remote. Darkness covers the barren ground, save for the faint gleaming of stars. Near-by hills are dimly seen, but those beyond are lost in night. But now a Star, excelling all other stars in glory, bright with its own mystery, shines in the west. Sere-leaved desert shrubs are clear with light, the hills leap forth from gloom.

In the dim light, three ancient men, eager-faced, expectant-eyed, with hands reached out to clasp the Star, urge their gaunt camels to hasten more.

Three wise men and the Star, the mangled Babe, the gold and frankincense. All know the tale.

But who are they, these three wise men, but types of all who would be wise? In that dark East from which they came are other eyes that long to see, other hearts that would bring myrrh. In Babylon and Egypt and in Ur was known the great Desire, the longing for the Faultless and the Pure. In Greece's living marble, men sought and found Him not. Rome's farthest-marching legions beheld Him yet afar. Our mighty powers by western seas have shared their bootless quest in all our ways save one. Our Babel towers, our bridged streams, our citted ships, have brought not to us our great Desire. We can find Him only as the wise men found, by following in faith the glowing Star and bowing lowly at the manger side.

Idolater before your graven stone, He is not there. High priest by sundered veil, He is not within. Poet, you will find Him not in dainty words nor in your lines of power. Musician, your most pleading notes, your passionate finale, bring Him not. Sculptor and painter, your chisel and brush are powerless to seize the Light and Life. Only in unselfish love, only in the yielded heart, only in the humbled soul, the great Desire shall dwell.

Unsatisfied soul, is your desire to pleasure? The days shall come when thou shalt say, "I have no pleasure in them." Builder, merchant, teacher, is your heart bestowed upon your toil and your wisdom? Your palace shall fall, and the buyer come not, and the learner languish, and knowledge fail, and you at last be sent empty away. Fix to-day your desire upon Him for whom builders have fashioned and poets have written and martyrs have perished since time began.

For He will come. The Desire of all nations will come. It is in the chime of the bells to-night. It is in the gladness of children's song. It is in the bounty of the rich and in the hearts of the poor. It is in the earth and the heaven above, and in the written Word. "The desire of all nations shall come: and I will fill this house with glory, saith the Lord."

ON the way home from church, as was usual with him, Robert requested the opinion of his older friend.

"How did you like it? Did he come up to your expectations?"

"Answering your first question, I can say that I liked the argument to-night, and the spirit in which it was presented. Answering the second, I can say that I was afraid there might be a harsh, judging spirit; and as this was wholly absent, I may say, in that respect, it was better than I supposed it would be. But there is something left to be desired after all."

"What do you mean?"

"I mean that arguments and reasonings are not faith, and cannot take the place of faith, no matter how noble and clear and exalted they may be."

"I don't exactly get your meaning; isn't faith based on reason?"

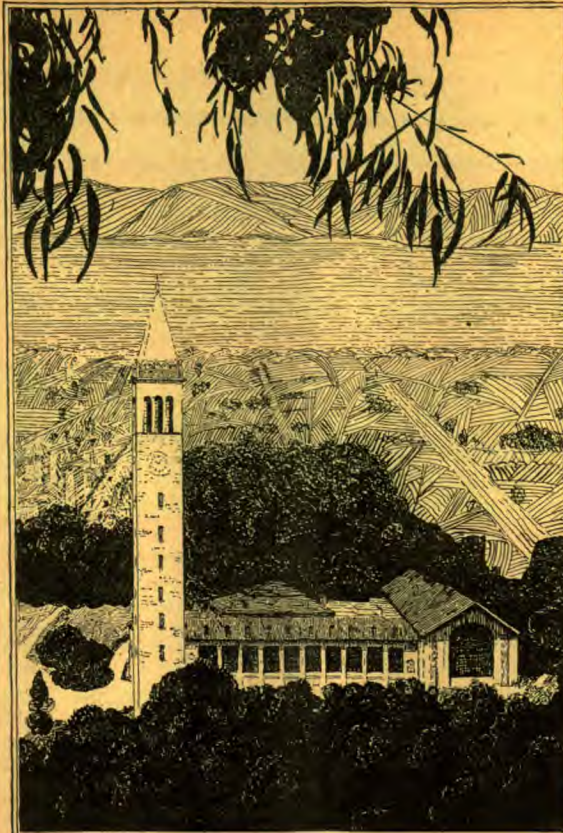
"Yes, intelligent faith is based on reason; but it is always far more than reason, and reason cannot take its place. Let me give you an illustration: I have seen Bell, the great inventor of the telephone. Once I heard him lecture. He described some of the things he and others had invented. He explained how he had devised apparatus for telephoning without wires, before ever wireless telegraphy had been invented or discovered. His method was by means of a ray of reflected sunlight. He explained how it was done. He told of the success of the first experiment. He brought to a dramatic climax a description of the sending of the first message. Seated in a room, listening to his receiver, he heard his man, away on a distant hill, speaking by means of the reflected ray of light, say: 'Mr. Bell! Mr. Bell! If you hear this, please come to the window, and wave your hat.' He remarked, 'It is needless to say that I went to the window, and I waved my hat.' While Mr. Bell was describing this work, I do not suppose a single individual in the hall doubted his word. And why?"

"Because of what he had already done in other ways."

"Exactly. They knew of a greater thing achieved by him, and so granted that all this with another appliance was true also. Faith was based on more than reason; it was based on experience. But when Professor Bell told of the flying machine which Professor Langley had made, and of how it had flown indoors, it being a small model, and when he further declared, on this result, that the time was certainly coming in the lifetime of those then present, when men would fly like birds, I am sure that there were a number present who were ready to express doubts. It was not credible to them. Now, why did they not have the same confidence that he had, in the perfection of the flying machine?"

"Why, I should say, from what I know, it was because they did not have an experience upon which to base such a confidence."

"Very well. Now where does this leave the matter of to-night? If people do not



McDONALD= *Defender of the Faith*

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

by
LUCAS ALBERT
REED

PART TEN

have faith, if they do not have an experience upon which to base faith, how are you going to argue them into it?"

"But can't you make them see that faith is reasonable?"

"Could Professor Bell make his doubting auditors believe in the possibility of the flying machine by simply reasoning with them?"

"Of course, a demonstration would be much better."

"Certainly it would. The whole world to-day, perhaps, believes in the ability of man to navigate the air. Many have seen it done. Others have heard of it through credible witnesses, and have seen photographs of the machines in the air. It is no longer a matter of faith; it is a fact of sight."

"Well," said Robert, "I don't see where faith comes in for such as doubted the possibility of a machine until they saw one. How about that?"

"You are exactly right," answered his friend. "They never had any faith at all. Before they saw a flying machine, they did not believe that such a thing could exist; so there was no faith there. After they saw one, it was a matter of sight, and there was then no need of faith. And this brings us to the great truth that the devils believe in the existence of God, for they have seen Him; but that is not

faith. And now let me tell you one of the most important truths we can know: Faith is that wonderful attitude of mind which causes us to know realities before we see them, and to depend upon them before they are ours. Faith is the substance, the reality, of the things we hope for. Faith obtains its own evidence of things unseen. What I cannot see or hear or feel or taste or smell, I can know exists, by a sixth sense, a spiritual sense, called faith."

"Then how would you improve on the argument for to-night?"

"Oh, I am not criticizing the argument; I am merely showing how difficult it is to put faith into people by merely talking to them. It is much like attempting to get strength into a person by merely talking strength. Talking may be very well in supplying some necessary knowledge, but there must be something else after the talking."

"What would you say the speaker should have done?"

"You don't understand me. It is not what he should do, but what little results will come from his lecture, unless the hearers do something for themselves."

"I don't understand you yet."

"You admitted, a while ago, that doubts are likely to arise unless there is a proper experience upon which to base faith."

"That's right."

"Well, then, suppose a large part of the audience to-night have no real religious experience, nothing upon which to base a living faith; and suppose they have no desire to exercise faith to enlarge their experience. What then?"

"The speaker can't help that."

"Surely not; and so all the lectures in the world will not beget faith in people who are worldly, who have the alien spirit, whose attitude is for the pleasures of sin and opposed to the purity of the gospel. The hindrance to faith is not the arguments of the president of the college, not primarily. If others take his arguments and his doubts, they do so because their experience is in line with that sort of thing. Suppose something again."

"All right; suppose again. But I hope you won't get too deep for me."

"This is simple enough. Just suppose that every one in the audience to-night became convinced that the Bible teacher is right. Suppose they all agreed that his arguments are sound, and that he has the best of it. Would that be faith?"

"Well, wouldn't it?"

"No, not at all, in the real sense of the word. They would merely give a mental assent to his argument. But it would no more be an act of real faith than for me to assent to the fact that something like two thousand years ago there was a man called Christ who lived and died; no more faith than a thousand things we assent to, as when we grant that Napoleon invaded Russia, or that King John issued the Magna Charta. Assent is passive. Real faith, religious faith, is active. Read the eleventh chapter of Hebrews, and you will see what it can do."

"How then can one have faith?"

"All one needs to do in order to have faith is to cherish the desire to do right.

Christ said, 'If any man willeth to do His will, he shall know of the teaching.' All that any one has to do is, after the measure of ability that God gives him, to set himself honestly and carefully to break off all known sin, and to seek and pray for light and goodness exactly as if there were such a God as the Bible declares and describes. There are many promises that ample and multiplied evidence shall be given to all such. The little faith based almost upon a supposition shall grow and enlarge, and thus 'the righteousness of God' shall be 'revealed from faith to faith.' The Bible pledges that God will be found of those who seek Him. He commands all now to repent without delay, and assures that His goodness leads us to this repentance. He furnishes everything, even the first small desire to do right. We have but one thing to do; that is, to yield to the divine impulse. In this way, and in no other, doubts will vanish before a life of faith."

"I can see that you are right. And so I fear that for those of to-night's auditors who are not Christians, the contest between the two men of the college will be largely like a contest in football or tennis. Even if the Bible teacher, for example, should win out in the argument, they would merely assent that he won, and that would be all there was to it."

"Well, hardly as bad as that; because to assent to truth is the first step toward faith, and so has more value than to perceive merely who is the winner of a baseball game. To know truth when you see it, is a wonderful thing. But if a person merely assents to truth, he has not gone very far, although he has taken one step toward the path that leads to light. The world is full of people who assent to truth but go no farther. A woman may assent that a certain recipe ought to make good bread; but to do no more than to assent is not testing the recipe. Making the bread itself is an active thing that naturally follows the assent of the mind that the recipe ought to be the right way to make good bread. So to-night if we assent that the teacher is right, but do no more, we may know better than ever how to do right, but be as bad as ever."

"We would be worse, because we would thereby reject greater light, just as Christ said that Capernaum would be in the Judgment counted more guilty than those terrible cities of old that did not know nearly so much of the grace of God. Yes, I see your point of view. This matter can never be settled merely by arguments. It is to be a matter of experience; and God grant me that experience, and may there be many others."

"Yes, yes," remarked the older man. "It is a wonderful thing to know, but a grander thing both to know and to do. Jesus said once, 'Ye know these things; happy are ye if ye do them.'"

"Happy indeed!" said Robert. "Well, good-night! See you in the morning."

The next day at college, it seemed quite evident to Robert and his friend that the arguments of the Bible teacher had carried considerable weight. In the Bible class, the teacher discussed some matters based upon the lesson of the day, but which nevertheless seemed to be an additional idea from his argument of the night before. He said:

"The only argument, from the scientific side, against the possibility of mira-

cles, is that of the uniformity of nature. The argument is that nature is fixed by certain laws which cannot be violated or suspended or in any way interfered with. Now, that nature's laws cannot be annulled, is one of the most profound of truths. None of God's laws can be for a moment abrogated. Christ Himself declared that He came not to destroy the law, and His declaration is as true of natural law as it is of the moral law. The reason why God's laws are not to be destroyed is that they are perfect, and need neither annulment nor even partial change. Let us know once and for all, that the laws of nature are the laws of God.

"But when we say that because of the unchanging laws of nature, God cannot heal the deaf and the blind, we are saying that nature can be made imperfect with the blind and the deaf, but cannot be made perfect again, because of the uniformity of nature and the unchangeableness of her laws. We are saying that nature is uniform, yet here are a few blind eyes and a few deaf ears in the world to prove a certain kind of lack of uniformity. And when we have called attention to this seeming change of nature from her ordinary rules, we are told that men become blind by certain laws of nature that are sure and unchanging; that if the optic nerve, or certain lenses of the eye, are injured, blindness follows, but there is no law of nature by which sight can be restored. Yet this is but to admit that certain injuries to the eye may be remedied and sight be restored, and that, too, by following certain laws of nature. And in this they admit that possibly the other diseases and injuries of the eyes might be healed, did we only know how to get the matter done. And so, after all, when we say that certain things cannot happen, because of the laws of nature, we are simply saying that we do not know of any way in which it could be done; but that is quite another matter.

"Law, as we know the word, does no more, is no more, than a statement that under certain circumstances, certain phenomena will occur. Then every phenomenon, every event or result, may be produced by him who knows and employs all the laws. If I do not know the law which produces a certain thing, it is the greatest of folly for me to say that it cannot happen. I should say, instead, I do not know how it can. In that, I am merely expressing my ignorance of the processes of nature. The evolutionists believe that nature is moving on through great processes toward perfection; and that is to say that there is a law which is working to eliminate blindness from every creature. Then for the evolutionist to say that healing the blind is an impossibility, is to contradict his own philosophy. He might better say, The blind cannot be healed in the way the Bible says; but in so saying, he would merely express an opinion. He believes in evolution—that is, perfection by a long process; while the other man believes in creation, or perfection by a shorter process. Each grants and declares perfection possible, but they are at variance as to the method only. And that brings us at last to the question as to which is right, evolution or creationism.

"In the meanwhile, these evolutionists are trying to throw dust in our eyes by

saying that miracles are impossible. We insist that they should say just what they mean,—that they do not believe in miracles as an instantaneous process, but do believe in them in time. And so time is their god after all, because it is the only thing that separates them from the creationist. Give them time, ages of time, and you shall have all the miracles you want. You shall have a living, breathing, sentient, conscious, conscientious, divinely endowed being at one end, and white-hot, senseless, dead gas at the other, if you will only allow enough time to stand between. Time is to be the worker of miracles for the evolutionists. The only difference between the believer in the Bible miracle and the believer in these miracles is the factor of time. A little power spread out over a long time, or great power working in little time—that is the only difference between the two.

"And when we accept the idea of evolution, we forget God. We seem to think that time can take the place of God. Evolution does nothing but dilute power, and spread it over a vastly greater time. It shows an attempt to make the infinite something quite finite, by diluting it down with time until it is comprehensible to our reason. We think that so little is done at any particular moment, we could do it ourselves, or nature could do it, it is so tiny, so inconsequential.

"But to create, to give life, to form eyes that see, and ears that hear, is not at all simplified by spreading the act throughout infinite time. The high, wonderful quality of the act remains as remarkable, as transcendent, as incomprehensible as ever. Time has created nothing. Time has not shown us how anything new could be added. The miracle still remains, and must remain. It is a necessary part of the process, be that short or long. Yes, for a certainty, no one denies miracles. Merely the Bible method of working miracles is denied. And that denial is infidelity, no matter how cleverly disguised it may be."

This quite clear statement of the situation only served in time to create stronger feeling between the two factions; because word soon went out and was passed about that in his Bible classes, the teacher had called the president an infidel, and that was not a nice thing to do, when both were on the faculty of the same Christian institution, and the president held the higher position at that.

And thus the trouble grew.

(Continued in next issue)

Shall There Be Peace or Pieces?

(Continued from page 1)

Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Psalm 2: 7-9.

"I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies which were in heaven

followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS." Revelation 19: 11-16.

Beyond all this long, long history of hate, of strife, of welter and blood, the dove of peace will find a place to rest, and God will forever "break the bow and the sword and the battle out of the earth." Then will be ascribed by the children of peace the lasting and triumphant blessedness of the "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of peace."

November "Medical Evangelist"

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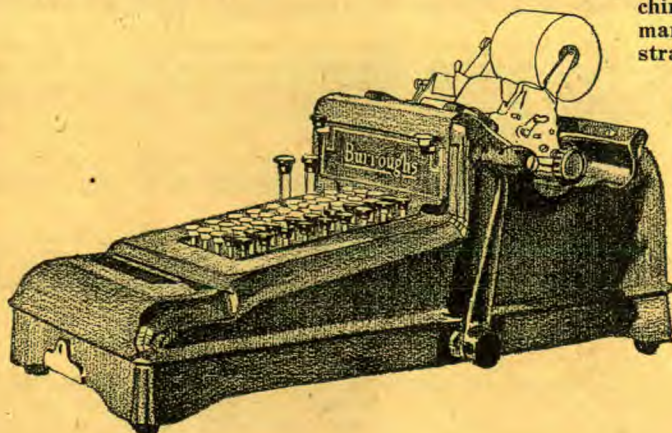
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"And We Forbade Him"

ONE of the greatest lessons against bigotry is given in the following language of the Master: "John said unto Him, Teacher, we saw one casting out demons in Thy name; and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in My name, and be able quickly to speak evil of Me. For he that is not against us is for us." Mark 9: 38-40.

If those words of the great Teacher are fully assimilated into our lives, it will be impossible for us to develop the bigoted notion that all the good people in the world are in our crowd and are members of our church. If those words of the Master were fully received into the life, there could be no such thing as religious persecution or religious despotism. How beautiful is that teaching as it falls from the lips of the Lord Himself!

No Paper Next Week

It has been the custom of the SIGNS OF THE TIMES for more than a quarter of a century to drop out a paper twice in the year—once about the middle of the year, and again at its close.

This custom was inaugurated originally in order to give the office force a little breathing spell and enable them to attend some of our important religious gatherings that are usually held at about those times of the year.

Following out this custom, there will be no issue of this paper next week. The next paper will be dated January 4, 1921; and we pause for a moment to wish all of our readers a joyous Christmas and a happy New Year. Not that we believe it possible for the new year to be free from perplexities, distresses, and anxiety; but we do know that there is power in the divine life coming to us through the spiritual presence of Jesus to dissolve all of these difficulties and to give us a very bright uplook though the outlook may not be so promising.

Prophetic of Religious Despotism

In these times when there is such a feverish activity on the part of so many people to form a world-embracing religious confederacy, and especially when the securing and enforcement of Sunday laws is proposed for so many localities, we should give more than ordinary study to the 13th, 14th, and 17th chapters of the book of Revelation.

We may not be able at this stage of fulfillment of these prophecies, to understand every detail of what the future has in store; but the prophecies are clear in the one thing of showing great religious despotism, world-ruining in its operations, will be ordained just before the second coming of Christ. This will be one of the very temptations of misguided men to direct the attention of the individual through the prophecies, that God has not ordained.

that God has not forsaken us. Two years ago men were sleeping, and that since we were enjoying prosperity and apparent peace, we should never have any more. Today they are dreaming that we have had so much religious lib-

erty during the past century especially, therefore we shall never have any more religious despotism or religious persecution; but both the prophecies and the signs of these times point to the formation of an unprecedented religious despotism in the near future. We should therefore study the prophecies, and be close observers of the things that fulfill them.

Useful Elderly People

AN editorial writer has suggested that as a general rule, men do their foolish work before they are fifty, and their most useful work after fifty years of age; but it is also pointed out that men after fifty often try to make physical exertions



International
Sir Hamar Greenwood, a Canadian, with Lady Greenwood. Sir Hamar is the man with the thankless task of chief secretary from the English government to Ireland.

that are only safe for younger men, and thereby their lives are cut short right when they should be doing their very best work for humanity.

Many elderly men like to boast that they are as strong as they ever were, and can put forth just as great physical exertion. But it is foolish to talk in this way. God has allotted us threescore years and ten, and it is only by reason of strength that we are able to go beyond that.

Moderation and the conservation of powers should be the watchword of elderly people, so that the world may have the benefits of their ripened experience and trained usefulness. Of the work that requires good judgment and careful discrimination, a man should make far more than half his life record after fifty; and if he follows God's plan, he will do it.

University Students and the Bible

THE rector of a leading church in a well-known university town asked a class of two hundred young men what they knew about Absalom. Only nine out of the two hundred had ever heard of him, yet one hundred ninety of these same young men could tell quite a story about Babe Ruth, the baseball prodigy.

It is probable that the rector struck some unusually barren soil so far as Bible knowledge is concerned; but generally speaking, the youth of this age are very ignorant concerning such Bible characters as Absalom. Yet we speak of this as a Christian nation, and express the hope and the belief that the world is growing better, and that in consequence, the right will soon be completely triumphant.

It is indeed true that the teachings of the mighty Christ have greatly influenced this nation, and it is far better than it otherwise would have been. Without question, there are in the United States many of the best Christians that have ever lived, and these are exerting their influence for good; but the great mass of the people, both young and old, are far from either understanding or practicing the principles that were taught and lived by the Lord Jesus Christ.

Man-Made Church Federations

THE leading Protestant denominations have one after another deserted the Interchurch World Movement, and are now busy raising funds to clear the indebtedness involved.

This experience may be a little discouraging to some in the matter of a world church federation. There are still too many men and women who are not willing to give up their individuality and their definite religious convictions so that they may enter into this world-embracing church organization. But such an organization will yet be formed, and many who are now living will see its consummation. But it will be a man-made, mechanical organization. It will not be on the order of that unity of the Spirit which the Word of God calls for.

We need to study our Bibles, and our histories as well, as we are dealing with this great question; for both the Bible and history throw unmistakable light on the subject. Individuals who are under the guidance of the divine Father will, through the study of His Word, and by the influence of His Spirit, come into the unity of the faith; but as they do so, they will not be despotic or bigoted, but will manifest the characteristics and qualities that were in the Christ Himself. On the other hand, these man-made organizations will always be both arbitrary and despotic toward those who do not choose to join them; and the ultimate is tyranny, persecution, and martyrdom for those whose convictions and consciences will not allow them to yield to the decrees of church federations and councils.

It has been estimated that every year in the United States, something over two billion dollars' worth of construction should be completed in order to care for the normally increasing needs of the population. In 1919, there were 24,872,051 families and 20,289,039 dwellings in the States.

It has been demonstrated that the electrification of railroads of this country would save 122,500,000 tons of coal a year. They burned 176,000,000 tons in 1918.