

SIGNS OF THE TIMES

THE WORLD'S PROPHETIC WEEKLY



INTERNATIONAL

Prodigal Sons

*The Best Love Story
Ever Told*

★

by

CLINTON J. COON



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*The Spirit of God
has long been waiting to
breathe a message of love to the wayward youth.*

"I AM lost! I will give one hundred dollars to anyone who will show me the way out!" cried a huntsman, and the echo of his voice died away in the density of the forest.

A short pause, and again he cried: "Lost! Lost! I will give *five* hundred dollars to anyone who will get me out of the woods!" Again the echo faded away, leaving a deathlike stillness. He waited. Then, in fear and frenzy, he screamed in almost insane agony: "I am lost! Lost! Lost! I will give my house and lot to anyone who will get me out!"

His companions, fearing he would lose his reason, finally answered the man who so boastfully had declared previously that he would not become excited if he were lost.

Every person out of Christ is lost. Men may now boast their unconcern and supposed bravery. But at the judgment bar of God the most heart-rending cry of anguish and despair will be the agonized wail: "The harvest is past, the summer is ended, and we are not saved." Jeremiah 8:20.

When one of America's most successful businessmen was about to die, he recognized that he was losing his grip upon this world and its supposed wealth. He began to think calmly of the future. He knew that soon he would leave his hoarded bags of silver and gold for other hands to grasp. Soon others would hold title to his houses and lands. Soon his business would be managed by others. Soon his name would be removed from

over the door, and carved on a slab of granite out in the City of Forgetfulness, to be but a memory.

"But what will become of my soul?" he asked in agony. He longed then for the true riches which do not pass to others, "a treasure in the heavens that faileth not," the riches that are *eternal*—and he asked for someone to sing to him:

"Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready, stands to save you,
Full of pity, love, and power."

To him the song was an invitation from heaven. His heart responded:

"I've wandered far away from God,
Now I'm coming home;
The paths of sin too long I've trod;
Lord, I'm coming home."

He found peace,—peace that he had never before known; peace that bathed his soul in the light from the Holy City. How rich he now felt! How poor he had really been! How barren had life been without this peace which he might have had by just accepting it!

The story is told of a rich man who was dying. His life had been spent in gathering wealth. Now old, his mind failing, his pale, bony fingers aimlessly feeling at arm's length for something he imagined was on the bedcovers, he whispered, "Just a little more money, a little more, more, more!" He died, unsatisfied, unsaved. His life had been spent serving the god of mammon, the god of riches, and he was paid off at last with a Christ-

less grave. He could have had eternal life, "without money and without price;" but he was so blinded by the god of this world to his eternal interests that he did not accept it through Christ. He was lost.

A young woman was dying. Her friends, knowing that she was unsaved, called a minister, who told her how "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The girl answered, "I have been too great a sinner; that does not mean me."

The minister read another verse from the Bible: "Whosoever will, let him take the water of life freely." Revelation 22:17.

"But," she said, "that does not mean me; I have been too great a sinner."

The minister then read this verse: "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18.

Her eyes brightened, and she asked: "Does it say *that*?"

"Yes," he replied, "that is exactly what it says."

"Raise my head; I want to *see* it!" And she read it. "Though your sins be as scarlet." That means me," she cried; "mine are 'as scarlet.' 'Though they be red like crimson;' my sins are: 'They shall be as white as snow.' Put your finger," she said to the minister, "on that verse, and pray. No, let me put *my*

finger on the verse while you pray." A soul was born into the kingdom of heaven, saved, saved eternally.

"All have sinned, and come short of the glory of God." "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Romans 3:23; 6:23.

Sin has no remedy for its victims; they are lost. But "God so loved" lost sinners "that He gave His only-begotten Son" as man's substitute, "that whosoever believeth in Him should not perish, but have everlasting life."

When on earth, Christ said: "The Son of man is come to seek and to save that which was lost." Luke 19:10. He impressively presented this truth by a series of parables in the fifteenth chapter of Luke—the lost sheep, the lost money, and the lost boy.

The parable of the prodigal son represents a person leaving God to enter upon a life of sin. It reveals the degrading, unsatisfying results, and his return to God, who freely forgives and welcomes the sinner home.

I picture the young man of the parable tiring of the restraints of home. Evil companions excite within his heart a desire for unbridled liberties and unrestrained freedom. He thinks if only he could be away from home he would be happy. He goes to his father and makes the request that he be given the portion of the estate which would come to him at his father's death. I see the sad look upon his father's face as he realizes that the boy has tired of his love and care, and he counsels the young man *not* to leave home; that he is not sufficiently acquainted with the ways of the world and of business to manage successfully such a fortune. He needs the experience of observation and practice under a father's wise counsel before venturing upon so perilous a program. But the son is insistent, and the father will not force the young man's will. Sadly he accedes to his wishes.

Now the young man is in an ecstasy of delight. "Not many days after the younger son gathered all together, and took his journey into a far country." I don't suppose he intended to go very far at first—most sinners don't. He had thought to go only a little way from home, settle down in some lucrative business, and amass a vast fortune; perhaps near enough to show father how well he could succeed if away from home. These are the pictures that Satan paints before the youth to entice them to leave God. But when the young man started in a wrong course there was no stopping place—Satan saw to that; he went into a far country.

I picture him there. He meets the pleasure lovers, and is induced by the attractions and allurements on every

OUR COVER

Every nation is experimenting with parachutists today, and here a group of young men in training at Lakehurst are seen boarding a navy blimp preparatory to making practice jumps.

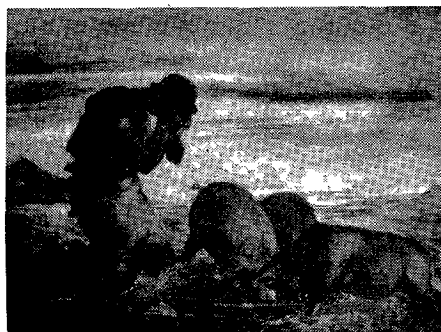
hand to go further into sin than he at first intended. He has not learned to say "No," and so he lends his money to his dapper companions. He is acclaimed a right good fellow, and glib-tongued crooks sell him worthless stocks in the dark mines and deep wells of sin.

Instead of making the dreamed-of fortune in this "far country," he is suddenly made aware of the fact that he has "wasted his substance with riotous living." Satan always sees to it that the wealth of honor, purity, and virtue of his followers is wasted in the ways of sin.

"And when he had spent all,"—yes, Satan takes "all,"—"there arose a mighty famine in that land, . . . and no man gave unto him." That is how Satan treats his victims. He gets them down and out, and then grins in diabolical glee at their wretchedness and distress.

"And he went and joined himself to a citizen of that country." Satan likes to group sinners together. He does all in his power to keep them from thinking of God's forgiveness and love. And the citizen of that country "sent him into his fields to feed swine." That is Satan's job for sinners.

At last the once proud, bright-eyed, well-dressed youth is now clothed with filthy rags, sitting on a rock tossing husks to the swine. But in this condition he comes to himself. Satan's anesthetic has worked off. He begins to think soberly of home. He remembers his father's loving entreaties not to leave home, and the burning tears course down his cheeks. His heart grows warm with a longing to be back home again; he craves the privilege of submitting to his father's counsel, of enjoying his father's love. His weary eyes gaze across the fields; he is a long way from home, in a "far country." Painful thoughts of regret surge through his bewildered brain. Vague questions arise in his mind. "Does father still care?" "Is there a welcome for me back home?" "Would they remember the boy who went astray?" And then,



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in self-remorse too galling to bear, and with bitter reproaches too heart-rending to utter, in an agony of despair he clutches at the rock, and exclaims, "I have exchanged riches for rags, home for a hovel, virtue for vice!"

But back home a fond father is praying for the boy who went away.

The Spirit of God has long been waiting to breathe a message of love to the wayward youth. Man's extremity is God's opportunity, and He finds the young man ready now to listen while He whispers in the music of heaven, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Faith is quickened, and he begins to dare to hope that he may return as "a hired servant."

And then, as sinners do, he looks at his rags, and says: "I am not fit to go." He goes to the creek to wash the rags, but they are old, and the washing tears them in shreds. He tries to put them together, to patch them, but they will not hold. By his own works he can accomplish nothing. Every effort is a failure.

Do you, my friend, feel ashamed of your sins? Does the Spirit of God call you to come back to Father's house? Do you try to wash and patch sin's rags? Do you want to make yourself better before you go back to God? *It cannot be done! No one has ever done it!* You are attempting an impossibility. With the prodigal son you must say, "I will arise and go to my Father."

"Just as I am, without one plea
But that Thy blood was shed for me,
And that Thou bid'st me come to Thee,
O Lamb of God, I come, I come.

"Just as I am, and waiting not
To rid my soul of one dark blot,
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come, I come."

"I will arise and go to my Father, and will say unto Him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son: make me as one of Thy hired servants."

The way of repentance and confession is the way back to God. There is no other way. He who chooses *not* to repent chooses to remain in sin. He who is not willing to *confess* is not ready to be forgiven. We must confess to be forgiven. The heart that is too proud to acknowledge its sinful condition could not appreciate or accept pardon, and is not fit to enter heaven. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise." Psalm 51:17.

How little does the prodigal realize how much he has been 'missed back home! The old home and the farm have not been the same since he left. Father

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The GUIDING HAND

*How Angels Minister to Men
More Wonderful Providences in
Modern Times*



by W. A. SPICER



The Lord said, "I am with thee, and will keep thee."

THERE is not an idle angel in heaven: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Hebrews 1:14.

In the wilderness, fleeing from home after deceiving his father and his brother Esau, Jacob lay down at night to sleep under the stars. His heart was heavy; he had grievously sinned. How could he expect God to care longer for such a sinner?

But in a dream—which was sent out of the love and kindness of God that are ever toward all sad sinners—Jacob was given a lesson that stands for all time: "He dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed. . . . And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee." Genesis 28:12-15.

That is the Lord's way. Jacob was grieving over his sins. The Lord did not scold him; He spoke kindly, to win the wanderer back to life. "The goodness of God leadeth thee to repentance," wrote the apostle Paul in Romans 2:4.

But here and now is still that ladder, with the angels ascending and descending upon it. It is something like watching workmen on a building construction, carrying material up the ladder and coming down for more. Only here the angels are carrying the heavy loads downward. A book I like to read describes it thus: "Strength, grace, and glory have been provided through Christ,

to be brought by ministering angels to the heirs of salvation."

What loads of help have been brought down that ladder for the lost sons of Adam's race!

"Go to Schultz's"

In the book of Acts, we are told, a Roman commander of soldiers was praying for light. An angel appeared and said: "Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the seaside: who, when he cometh, shall speak unto thee." Acts 10:32.

Years ago, in a South American state, a young man was brought to seek God. He had never seen a Bible; he had never prayed. But when his wife seemed to be dying, he threw himself down and



Praise and Service

by RENA S. TRAVAIS

If I shall laud the beauty
Of the trees that He has made,
If I shall love the music
That He sends to glen and glade;
If I acclaim the sunlight,
The blossoms, and the sod,—
His work,—then I am certain
That I shall be praising God.

If I shall help my brother
Who is burdened and in need,
If I shall comfort sorrow,
And the poor and hungry feed;
If I can lead another
In the path that He has trod,
And care for little children,
Then I shall be serving God.

cried: "If there is a God in heaven, help me now!" The Lord meets the first step toward heaven. The wife was restored. Later, the man, working in a remote country district of Brazil, began to seek for a knowledge of this God. As he prayed, a voice said: "Go to Schultz's." That was the name of a rather eccentric neighbor. Why go there? But the voice had said go, and go he did at last. There he found a Bible, which he and his wife studied. Then, when Missionary Boehm reached Brazil from North America, some providence brought him to this home. Soon both husband and wife were rejoicing in Christ.

Led to the Right Place

The last time I was in London—shortly before the opening of the war in 1939—I met at a conference a veteran worker, Pastor Rodd. "How did it come out," I asked him, "about that woman who was so strangely sent to your evangelistic meeting in North England, as you told me years ago?"

"She was faithful to the day of her death," he answered, "and a credit to the church."

This is the story that Pastor Rodd had told me years before. I had set the account down in my notes at the time:

"A lady came to our evangelistic meetings in ——. She had been an invalid, scarcely able to walk. She was an earnest Christian, but dissatisfied with her past experience, and was longing to find the way of truth more fully. To this end she had prayed.

"One night in a dream, she told us, it seemed to her that an angel came and spoke to her. In the dream she said to the angel: 'I do not see how you can find the time to come to me.'

"Her visitant replied: 'I can spare time always to visit anyone who wants the truth.'

"He beckoned her to follow, and led her to a mission hall; and, pointing her to a certain seat in the hall, he bade her listen here and receive the truth. 'You will find the truth here,' the angel said. Then she awoke.

"'Ever since,' she said to us, 'I have looked for that mission hall.'

"She had searched long up and down the city, visiting one place and then another, without finding the hall of which she had so vivid an impression.

"'But here I see it tonight,' she said; 'and there'—pointing to a certain chair—'is the very place where I sat in my dream.'

"Needless to say, she was an attentive listener as the meetings continued, and with joy she accepted the full message for these times."

One cheering lesson of the story is the evidence it gives that God knows every home in all the cities where a soul is praying for light.

Experience of a Japanese Inquirer

It is in the first beginnings of work for a new and difficult mission field that we most often find the footprints of the angels. George Ensor, of the Church of England, was one of the first missionaries to Japan. It was dangerous then

for a Japanese to become a Christian. One of the first sights that met Ensor's eyes was a notice posted on the highway: "So long as the sun shall continue to warm the earth, let no Christian be so bold as to come to Japan."

Under these conditions, said Ensor, inquirers were rare. But one night an armed Japanese gentleman came to his home, and said: "A few days ago I had a copy of the Bible in my hands, and I wish to be a Christian."

"Are you a stranger in these parts?" asked Ensor. "Don't you know that thousands of your people are being detained as prisoners for this?"

"Yes," the man said, "I know. Last night I came to your gate and, as I stood there, thinking of the terrible step I was about to take, fear overpowered me, and I returned. But there stood by me in the night one who came to me in my dreams, and said I was to go to the house of the missionary, and nothing would happen to me; and I have come."

Ensor's account added: "And drawing his long sword, he held it up to me in the form that signified the Japanese oath, and promised that he would ever keep true to me, and I received him."

The man became a helper to the mission.

Those warning notice boards remained on the highways long after missions had gained a firm place. The last time I

was in Japan a young man gave me a photograph of one of the boards that was in his father's possession.

The first of our Japanese evangelists to go out on tour is still in the work. H. Kuniya, as a youth, attended our first mission school, and when there was no money to pay the travel expense in going out to preach, he sold his heavy boots and his watch to provide the money. From youth to old age he has been winning souls. He repeated to me an experience told by an elderly Japanese woman who attended his meetings:

"'When I came to the meetings the first night,' she said, 'I had never heard a Christian sermon. As I came into the meeting room with my daughter and sat down, there seemed to be a strange light by you while you were speaking.

"'I asked my daughter if she could see it; but she said that she could see nothing strange. I continued to see it as long as you were speaking from the Bible; and since I have learned more of the Bible, I have come to believe that it must have been an angel of the Lord sent to lead me to the true religion. I thank and praise God for showing the light to me, a poor heathen.'"

When Missionary F. B. Armitage took with him some orphan schoolboys from the headquarters station near Bulawayo, and planted the first station in the lion

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The GAME of LIFE

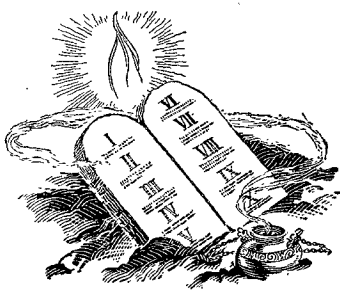
by M. L. RICE

ALL games must be played according to the rules. This is true in the game of life. "If a man also strive for masteries, yet is he not crowned, except he strive lawfully." 2 Timothy 2:5. Especially in this game must we "strive lawfully." To disregard or discard the rules means simply to destroy the game.

In playing any game there are several things that are of vital importance. The game cannot be played from the side lines, for instance; the players must get into the game. This is true in the game of life. It is not played by spectators. Those who would take part in this greatest of all games must enter into it in an active way. To refuse to enter the game is simply to lose the reward that awaits those who play and win.

The rules that govern the game of life are the Ten Commandments. Drastic penalties are charged against the players who break these rules. It is obvious that if each player were left to play the game as he pleased, regardless of rules, there could be no game. Each player must play according to the rules.

In all games there must be the utmost co-operation between players if the team is to win. This same principle holds true in the game of life. Everyone must help his neighbor. No one liveth to himself. In a



certain sense, each of us is his brother's keeper.

A good player tries to win. He plays his best. He does this whether he is winning or losing. It is to be regretted that all do not do their best when they are meeting strong opposition or are apparently on the losing side. They weaken or lose their courage, when if they would refuse to give up, victory would be theirs.

In order for one to play his best, he must keep himself in the best of condition. He must live according to the training rules. He cannot violate these rules and expect to win.

In the game of life, if we are to play our best and play according to the rules, we must keep our lives in that condition that will bring victory. The rules of health have

an important part in playing the game of life. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Corinthians 10:31. "I wish above all things that thou mayest prosper and be in health." 3 John 2. Only those who abstain from harmful habits, who eat and drink for health, can hope to be in the best physical condition for this all-important game.

The rules of the game are even more exacting than the training rules. In this game we must be honest, for the rules say: "Thou shalt not steal;" "Thou shalt not bear false witness." The rules demand a clean life—"Thou shalt not commit adultery." The rest time of the game must be observed—"Remember the Sabbath day, to keep it holy." The rules demand Christian standards: "Thou shalt have no other gods before Me;" "Thou shalt not take the name of the Lord thy God in vain."

Those who play the game of life according to the rules can say with the apostle Paul: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Timothy 4:7, 8.



The GREATEST BOOK *Ever Written*

Why We Should Read the Bible

by

FREDERICK LEE

THE Bible has stood the test of time. Its claims have been fully vindicated. We need not approach it with a feeling of doubt and uncertainty. We may be sure that the history it records is true, that its messages are from God, and that its spiritual teaching is infallible.

The authors of the books that make up the Bible spoke or wrote with confidence. They were certain that they were speaking or writing that which God had revealed to them. There was no hesitancy in their approach. They made great claims.

In the Old Testament alone more than two thousand times we find these statements: "The Lord spake," "The word of the Lord came," "Thus saith the Lord." Again and again the writers of the Bible speak of visions and dreams that God had given them. The writer of the first five books of the Bible says of himself: "Moses came and told the people all the words of the Lord;" "Moses wrote all the words of the Lord." Exodus 24:3, 4. "The Lord said unto Moses, Write this for a memorial." Exodus 17:14. Moses again and again refers to what God had spoken to him.

David declared concerning himself; "The Spirit of the Lord spake by me, and His word was in my tongue." 2 Samuel 23:2. John says of the last book of the Bible, "The Revelation of Jesus Christ, which God gave unto Him; . . . and He sent and signified it by His angel unto His servant John." Revelation 1:1. Paul, in writing to Timothy, said: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Timothy 3:16, 17.

These are astounding claims. If God had not truly spoken through these men, how guilty of gross deception they are! If the Bible is a book of "Bedouin myths," hallucinations, and falsehoods, how can we account for its power for good over the lives of men and its ability to withstand the attacks of its enemies through many centuries of time?

No other book ever produced is equal to the Bible in its conception of God and man's relation to Him; its vision of the future and the world's destiny; its ability

to inspire hope, incite repentance, create good will, and prompt loving service. No other book can compare with it in beauty of expression, in understanding of human need, in assurance of future good.

Read its record of creation, and you bow low before the mighty God. Read its story of sin, and you drop your head in shame. Read its story of redemption, and you lift your eyes in hope. Study the record of God's dealings with men in past ages, and you praise Him for His justice and mercy. Listen to the challenge of the prophets, and you are stirred to repentance. Meditate upon the psalms, and your soul is lifted in praise to God. Peruse the marvelous gospel story, and your heart is warmed with

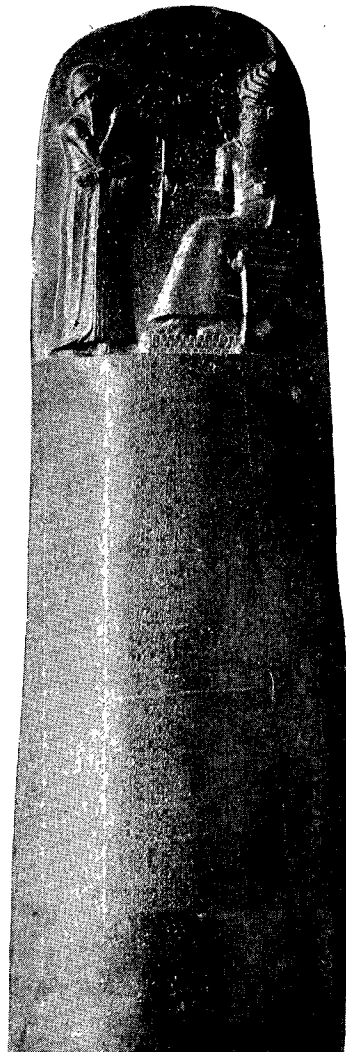
the love of Christ. Search its prophecies of the last days, and you awake to the fact that the end of all things is at hand.

The Bible is not a record of heroic men who lived spotless lives; it is a book that all can understand. Its leading characters were men who dared to follow God, not counting the cost. They often stumbled in their step, and sometimes fell to the ground. But they rose again in sincere repentance, and followed on, climbing higher and higher out of the pit of sin as God gave them power, until at last some of them were taken into the very presence of God; others were laid to rest, fully confident that at last they would see God face to face. It is a book which records the struggles of men against sin, and how God assisted them in the struggle. God never rejected one who persisted in repentance and reached out to touch His hand. Only those who removed themselves far from God by a doubting spirit and a hardened heart fell back into the pit, and were lost. God can do little for those who wish to wallow in sinful pleasure; but He is ever ready to hurry out to meet the one who turns from his evil way.

Thus the message of this Book speaks to the heart of man, and convinces him of its divine authorship. But there are many other evidences which prove this to be true. Think for a moment about the composition of the Bible. Who were its writers, and when did they write?

Moses, who wrote the first five books of the Bible, was trained to be a prince in Egypt, but was later taught by God while he wandered in the wilderness. He was one to whom God spoke face to face, and then commanded him to record what he had seen and heard.

Following the Pentateuch, as these books are called, we come to the twelve historical books, beginning with Joshua and ending with Esther. These contain the history of the people whom God had chosen to represent Him on the earth. We are told by Paul that the experiences recorded in these first books of the Bible were "written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11. Then follow the five devotional books: Job, Psalms, Proverbs, Ecclesiastes, and the



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The stele of Hammurabi, the Amraphel of Genesis 14.



Archaeologists opening an Egyptian tomb-temple. Research in this land has produced striking verification of Biblical records.

WIDE WORLD

Song of Solomon. And, last in the Old Testament, there are the seventeen prophetic books from Isaiah to Malachi.

In the New Testament we have, first, the five historical books, including the four Gospels and the Acts. Then come the fifteen Pauline epistles, the seven general epistles, and the one prophetic book of the New Testament—the Revelation. These sixty-six books of the Bible record the history of God's chosen people and His church through more than four thousand years. From the time when Moses wrote the first books, nearly fifteen hundred years before Christ, until the time when the latest book in the New Testament was written, about A. D. 90, nearly sixteen hundred years intervened.

The sixty-six books that make up the Bible were written by about forty writers. They included men who lived in royal courts, and those who resided in the cottages of the poor; those who had great worldly knowledge, and those who had little learning. It is doubtful if any like number of men could be gathered together who lived under such varied circumstances, and came to their task with such a great divergence of experience. Yet, despite all this, the Bible is a unit. It speaks the same message throughout. That which is hard to understand in one place is made plain in another portion, written many centuries later.

How was it possible to compile such a book from such varied material and yet have it form a perfect whole? There is one text that gives us the answer. Said Peter: "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1: 20, 21. What is true concerning the prophecies of this Book must likewise be true of all other writings which it contains. The Bible was prepared under the direction of the Spirit of God. The record of what men of God spoke and of what they wrote, the historical writings assembled, and all that the prophets said,

the story of the life of Christ, and the epistolary writings of the apostles—all were prepared and preserved by God Himself. The same God, speaking the same message through every age, indicated that which we now call His word. The unity of the blessed Book must convince all that the Bible is in truth the word of God.

The preservation of this Book with its record of ancient historical and geographical fact is a miracle in itself. Men knew very little concerning the dim days of antiquity when the Bible began to be circulated far and wide. Its statements concerning ancient kings, places, and people, and the life of those times was often questioned by men of learning. No historical records then extant confirmed the truthfulness of many Bible

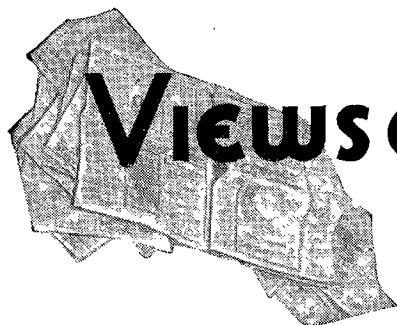
references. Thus men began to doubt and to question, while others set out to confirm and to establish the Sacred Record. The last hundred years has seen a most remarkable substantiation of the Bible testimony. Through the recovery of the knowledge of ancient civilizations by the excavation of cities long buried in the desert sands, and the decipherment of thousands of inscriptions and writings on tiles and pottery, stone slabs, and papyrus, the Bible record has been fully vindicated.

The Bible has met all attacks upon it, and has come off more than conqueror. Men have spent their lives trying to disprove the Book; some have prophesied that it would soon become a forgotten book. Yet, in spite of all the hate that men have heaped upon it through the centuries, the Bible still stands strong in its power to inspire men, and to save them from a hopeless grave.

The vitality of the Book is apparent in the marvelous circulation given to it from year to year. People of every nation love the Bible. It has been translated into more than 1,000 languages in order to satisfy the longings of men for its message of hope and deliverance. The circulation of the Bible, including the whole Book and Bible portions, amounts to over 30,000,000 copies every year.

Another evidence of its divine origin is found in the depth of its knowledge. Long before the age of science, the Bible in a truly scientific manner referred to facts of the natural world not then gen-

(Continued on page 13)



VIEWS ON THE NEWS

COMMENTS ON THE CRISIS

Collected and Contributed by

W. L. EMMERSON

U.S. SUPPORT FOR MISSIONS According to the Bureau of Foreign and Domestic Commerce of the United States, Protestant contributions to missions totaled about \$600,000,000 in the twenty-one-year period, 1919-1939. Jewish contributions during this period reached some \$1,500,000,000, while Catholics gave only \$90,000,000.

SPIRITIST AIM "The idea that spiritualism as spiritualism can dominate the world is a vain hope," asserts Mrs. M. A. St. Clair Stobart in *Psychic News*. "On the other hand, the idea that spiritualism can permeate all religions, all classes, all sections of all communities the world over—that is a *desideratum* firmly to be cherished and worked for. Towards this end the heaven is already working satisfactorily."

DICTATOR-DELIVERER? "Only when the flag of fascist and Catholic Italy is unfurled over Christ's sepulcher will the Holy Land have received the veneration it deserves," the Italian press recently asserted, according to the *London Evening Standard*.

NEED OF GUIDANCE "Man all over the world is in need of guidance," writes Mr. Basil Mathews in *Supreme Encounter*. "If at any given time no authentic fire fed from eternal sources burns visibly in any land, men will, like moths in the dark, flutter to some smoky candle—for they must give allegiance somewhere. They give their loyalty to the arrogant in search of rule, to the quack in quest of dupes, to the fanatic seeking disciples, to the paranoiac with his certainty that he is the messiah of his own predestined empire."

THE Bible says definitely that "the seventh day is the Sabbath of the Lord," and "in it thou shalt not do any work." This is plainly stated in the fourth commandment of the Decalogue, and the whole Bible agrees with this pronouncement. In studying the question, however, we make the somewhat perplexing discovery that though the Bible states that the seventh day, Saturday, is the Sabbath, most of the Christian world observes the first day of the week, Sunday, instead. We shall now discuss how the change came about, and what authority there may be for such a change.

Last week we noted that God says in Psalm 89:34 that He will not alter the thing that is gone out of His lips. Christ has not made any change in the law, for He says in the Gospel of Luke that "it is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. We are not to think, according to Matthew 5:17-19, that Christ came "to destroy;" He came "to fulfill." None of the apostles made any change; rather, they established and enforced the law of God as given on Mount Sinai. Paul says in Romans 3:31: "Do we then make void the law through faith? God forbid; yea, we establish the law," and James gives his hearty endorsement in the first and second chapters of his book.

With these facts in mind, we now raise the question as to how the change came about, how men came to observe another day than the one Christ kept, and what ground there is for such a change. It may be well to quote a few authorities on the subject. All these Protestant authorities agree that the Bible does not endorse a change from the seventh to the first day of the week.

Dr. Lyman Abbott, editor of the *Christian Union*, said in that paper of June 26, 1890: "The current notion that Christ and His apostles authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The Protestant Episcopal Church says: "The day is now changed from the seventh to the first day . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

The *Christian at Work* (now *Christian Work*, New York), in its issue of Jan. 8, 1885, says: "The selection of Sunday, thus changing the particular day designated in the fourth commandment, was brought about by the gradual concurrence of the early Christian church, and on this basis, and none other, does the Christian Sabbath, the first day of the week, rightly rest."

The Methodist Episcopal *Theological Compend* (edition of 1902, pages 180, 181) says: "It is true there is no positive command for infant baptism. . . . Nor is there any for keeping holy the first day of the week."

"The observance of the first instead of the seventh day rests on the testimony of the church, and the church alone."—*Hobart Church News (Episcopalian)*, July 2, 1894.



SOMEBODY CHANGED

Was It Done by God's Authority?

It will be noted that all these say that there is no Biblical authority whatever for the change from the seventh day to the first day of the week. The last quotation states that there is no scriptural authority for keeping the first day of the week, and that its observance rests on the testimony of the church and of the church alone. On this question Prynne says:

"The seventh-day Sabbath was solemnized by Christ, the apostles, and the primitive Christians, till the Laodicean Council did in a manner quite abolish the observance of it. . . . The Council of Laodicea (A. D. 364) . . . first settled the observance of the Lord's day."—William Prynne, *Dissertation on the Lord's Day*, pages 33, 34.

This quotation definitely states that the seventh-day Sabbath was kept by Christ, the apostles, and the early Christians, and that it was not until the Laodicean Council, which was held about A. D. 364, that the question of a change of days first was seriously discussed.

We may now ask the definite question as to who has attempted to change the Sabbath from the seventh to the first day of the week. The quotations already given state that *the church* made the change, and not Christ or the apostles. The question now is, *Which church?*

We need not be kept long in suspense with reference to the answer to this ques-

tion, for there is no secrecy about it whatever. The Roman Catholic Church claims to have made the change. Here is a statement from one of its authorized publications.

"*Ques.*—Has the [Catholic] church power to make any alteration in the commandments of God?

"*Ans.*— . . . Instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath."—*The Catholic Christian Instructed*, page 211.

Catholics make much of this change from the seventh day of the week to the first. They say that it proves their great power in that they have made the change, and the whole world follows them in observing a day God never commanded.

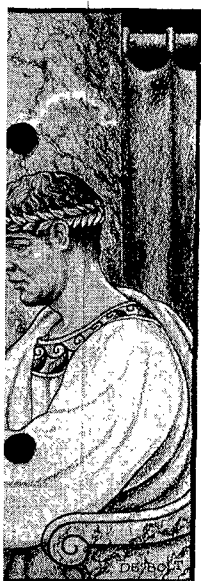
Listen to this:

"*Ques.*—How prove you that the church hath power to command feasts and holy days?

"*Ans.*—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"*Ques.*—How prove you that?

"*Ans.*—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest [of the feasts]



By flattering insistence
the bishops secured
many favors from the
hand of Constantine.

SABBATH

M. L. ANDREASEN

by her commanded, they again deny, in fact, the same power."—Rev. Henry Tuberville, D. D., *An Abridgment of the Christian Doctrine*, (R. C.), page 58.

Let us quote one more statement.

"*Ques.*—When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith,—do they find this permission clearly laid down in the Sacred Volume?

"*Ans.*—On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which He has never clearly abrogated,—Remember thou keep holy the Sabbath day."

"*Ques.*—Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

"*Ans.*—It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday, because Christ rose from the dead on that day, is to say we act without warrant of Scripture, and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption."—Stephen Keenan, *A Doctrinal Catechism*, (Imprimatur of Cardinal McCloskey), page 352.

These statements from acknowledged authorities prove conclusively that Catholics claim to have changed the Sabbath from the seventh to the first day of the week. History abundantly testifies to the truthfulness of these claims. It was

the Catholic Church that in the Council of Laodicea, A. D. 364, forbade the observance of the seventh day, and commanded the observance of the first.

"Christians shall not Judaize and be idle on Saturday [Sabbath, original], but shall work on that day; but the Lord's day they shall especially honor. . . . If, however, they are found Judaizing, they shall be shut out from Christ."—Rev. Charles Joseph Hefele, D. D. (R. C.), *History of the Church Councils*, from 326-429, vol. 2, p. 316. Edinburgh: T. & T. Clark, 1896.

Before this time, however, attempts had been made at the enforcement of the first day of the week. The first Sunday law was introduced by Constantine the Great A. D. 321. Nevertheless, it was merely a civil enactment; it was the Catholic Church that made it a religious festival.

Let us once more quote from a recognized source.

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Protestant world at its birth [in the Reformation of the sixteenth century] found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the church's right to change the day, for over three hundred years. The Christian Sabbath is therefore to this day the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."—*The Catholic Mirror*, Sept. 23, 1893.

We are not doing our Catholic friends an injustice in making these statements, for they themselves make the claim that they have changed the Sabbath day and assert that this is one of the proofs of their great power. Note this from the *Library of Christian Doctrine*, published by Burns and Oates, (R. C. publishers), London:

"I am going to propose a very plain and serious question, to which I would entreat all who profess to follow 'the Bible, and the Bible only,' to give their most earnest attention. It is this: *Why do you not keep holy the Sabbath day?*

"The command of Almighty God stands clearly written in the Bible in these words: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.' Exodus 20:8, 9. Such being God's command, then, I ask again, *Why do you not obey it? Why do you not keep holy the Sabbath day?*

"You will answer me, perhaps, that *you do keep holy the Sabbath day*; for that you abstain from all worldly business, and diligently go to church, and say your prayers and read your Bible at home, every Sunday of your lives.

"*But Sunday is not the Sabbath day; Sunday is the first day of the week; the Sabbath day was the seventh day of the week.* Almighty God did not give a commandment that men should keep holy one day in seven; but He named His own day, and said dis-

tinctly, *Thou shalt keep holy the seventh day; and He assigned a reason for choosing this day rather than any other,—a reason which belongs only to the seventh day of the week, and cannot be applied to the rest.* He says, '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.'

"Almighty God ordered that all men should rest from their labor on the seventh day, because He too had rested on that day; He did not rest on *Sunday* but on *Saturday*. On Sunday, which is the first day of the week, He began the work of creation, He did not finish it; it was on Saturday that He ended His work which He had made; and He rested on the seventh day from all His work which He had made. 'And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made.' Genesis 2:2, 3. Nothing can be more plain and easy to be understood than all this, and there is nobody who attempts to deny it; it is acknowledged by everybody that the day which Almighty God appointed to be kept holy was Saturday, not Sunday. Why do you, then, keep holy the Sunday, and not the Saturday?

"You tell me that Saturday was the Jewish Sabbath, but that the Christian Sabbath has been changed to Sunday. *Changed! but by whom!* Who has authority to change an express command of Almighty God? When God has spoken, and said, *Thou shalt keep holy the seventh day, who shall dare to say Nay, thou mayest work, and do all manner of worldly business on the seventh day; but thou shalt keep holy the first day in its stead.* This is the most important question, which I know not how you can answer.

"You are a Protestant, and you profess to go by the Bible, and the Bible only; and yet in so important a matter as the observance of one day in seven as a holy day, you go against the plain letter of the Bible, and put another day in the place of that day which the Bible has commanded. The command to keep holy the seventh day is one of the Ten Commandments; you believe that the other nine are still binding; who gave you authority to tamper with the fourth? If you are consistent with your own principles, if you really follow the Bible, and the Bible only, you ought to be able to produce some portion of the New Testament in which this fourth commandment is expressly altered, or, at least, from which you may confidently infer that it was the will of God that Christians should make that change in its observance which you have made.

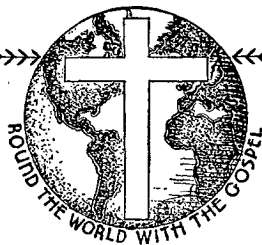
"The present generation of Protestants keep Sunday holy instead of Saturday, because they received it as a part of the Christian religion from the last generation, and that generation received it from the generation before, and so on backward from one generation to another, by a continual succession, until we come to the time of the (so-called) Reformation, when it so happened that those who conducted the change of religion in this country left this particular portion of Catholic faith and practice untouched. . . .

"Now mind, in all this you would greatly misunderstand me if you supposed I was quarreling with you for acting in this manner on a true and right principle,—in other words, a Catholic principle, viz., the acceptance without hesitation, of that which has been handed down to you by an unbroken tradition. . . . What I do quarrel

(Continued on page 14)

Why CHINA Needs Christian Missions

*Human Philosophies and
the Power of God*



by J. E. FRICK

*Director, Kiangsi Mission
of Seventh-day Adventists,
Kiangsi, China*

HERE in China there are many wise philosophies regarding how things ought to be done and how men ought to live; but somehow all these fine-sounding theories do not work out in the lives of the people. The average Chinese highly respects and worships the wise men of the past, and their wisdom is cherished because it comes from many centuries back, and presents to his mind the sayings of the ancient gods. These sages have based the whole philosophy of life on these moral principles: Filial piety, fraternity, fidelity, propriety, chivalry, honesty, and a sense of shame.

These moral principles are designed to form the basis of the whole social structure of human society. One virtue is to lead to another and to ennoble the people, because all virtues are closely related. Lao-tse said: "Supreme morality finds no bounds, therefore it is morality; inferior morality falls outside of this scope of morality, for it has no morality."

Confucius's philosophy of life is a great expansion of these moral principles. He taught that "a person [should] happily learn with sincerity, and adhere to the right with desperate stubbornness." Mencius contended: "One who is rich in wealth cannot be endangered by a bad harvest; and one who is rich in morality will never be open to the disturbances of a chaotic world."

Here is a typical conception of the so-called "philosophy of life." I quote: "In general what we consider the greatest blessings of a living human being are: (1) decent clothing, delicious food, and a comfortable living (because the great mass of the people are lacking in these necessities of life); (2) spiritual happiness; (3) being unaffected with any outside influence whatsoever; (4) having a good conduct, and not committing big mistakes [little mistakes such as lying, cheating, petty thieving, and a certain degree of immoral conduct are permissible]."

"The result after death embraces: 1. A right place for burial, one immune to fire, flood, or destructive insects. [The facts are that often more money is spent for a big, heavy, decorated coffin and elaborate funeral ceremonies than the fam-

ily spend for a proper home while the dead person was still living.] 2. Receiving the sacrifices offered at the right time. 3. Elevation of the soul to paradise. 4. Leaving an immortal name behind. Should one be rewarded with these eight requirements, there will be no regret whether one lives or dies." "This is the scale to measure the value of life."

Now, this all sounds very good, and many Christians even believe that the philosophies of the Orient are as good as the Christian doctrines of the Bible. But when one considers the working out of these theories in the lives of men, he becomes aware of the fact that all through the many generations these human virtues have not been able to develop a strong nation mentally, spiritually, or physically, but have led to the very brink of ruination and destruction.

The fact still remains that the more man separates himself from God, the more he goes down in the mire of self-destruction, wretchedness, and misery, in spite of the many high-sounding philosophies of the past. Somehow, all of China's many ancient sages could not lead the race to a higher level of living or improve the physical, mental, or social

status of the race. There is perhaps no country in the world that can boast of more fine "proverbs" than can China—proverbs of various shades of meaning on almost all phases of human life from birth to death. The people, especially the educated, know these proverbs. They have memorized them, and they use them; yet all this has done little to lead to a better standard of living, to greater happiness and development of the nation. Why shouldn't a nation with all these moral virtues at hand rise to a nobler standard of living? The answer is simple and direct: All human wisdom and all man's thoughts have not the power to raise him from his low, degraded, sinful state.

The more the sages sought to imbue the people with high moral virtues, the more they lost their way in the preservation of righteousness and justice in human nature, and the more man became vain in his own deceits. So today, not only here in China, but everywhere on this sin-cursed earth, man faces the consequences of his own choice, of his own actions and thoughts. He has wandered from God, and is facing destruction at his own hand. Yet his vision is so darkened, he is so blind, that he does not see or understand his own condition until his eyesight has been enlightened by the gospel of Christ.

All these human philosophies emphasize man's trust in his own power to save him from destruction. Man wants to establish righteousness and justice in the earth by his own wisdom and intelligence. Man wants to save man. God is left out of the picture entirely; it is to be man's doings and not God's power. Therefore the plan is doomed to failure.

The apostle Paul realized these very facts when he wrote to the Colossians and admonished them with these words: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Colossians 2:8. All these human traditions and rudiments which man in his vain seeking has devised are only a form lifeless in themselves, because they are not after God, but after man.

A temple of Confucius.



That is the reason why Christian missions are so much needed in China and other benighted lands. Ours is the privilege and duty to bring life and hope to the millions who have lost their way in superstition and human philosophies, who do not know the true and living God, from whom radiates all life, wisdom, and understanding.

Bible truths are the only remedy for this world's ills. If man believes and obeys, there is hope and comfort for him, even in this troublous time. God's truth must replace man's theories; the divine must replace the human; truth must replace error; the living must replace the lifeless. Christ must replace the idol of stone and wood; faith must replace superstition; hope and light must replace darkness and despair; heaven and happiness must replace the dread and horror of hell. Then life will take on a new phase; there will be something to live for, something for which to strive.

Christian missions must bring healing to the body, life to the soul, and renovation to the spirit. And that is exactly what they are bringing to tens of thousands all over the earth.

The apostle Paul, writing to the Romans, the church which came to a large degree from heathenism and was surrounded with the sages of that time, said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." If it were not for the power of God in the gospel, it would be worth no more than the philosophies of the Orient. It is the power of God which renovates, redeems, uplifts, and saves man from the destruction of sin. The gospel is a living reality, "the power of God unto salvation to everyone that believeth," "for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." Romans 1:16, 17.

Thanks be to God for the gospel of Jesus Christ. It surpasses all human wisdom and understanding; it goes beyond the reach of the human mind, and leads men to the source of all life and true happiness, and finally into heaven itself.

The Unsinkable Ship

by ERNEST LLOYD

"Why are ye fearful, O ye of little faith?" Matthew 8:26.

THE reproving question carries its own answer. The disciples were fearful because they had so little faith. How like them are so many of His disciples today! How little they understood the Lord! They did not really know who He was. "Surely," says Bottome, "if they had taken in the evidence of His divine authority which had attended all He did

and said in their presence, the sudden storm on the lake would not have frightened them with Christ in the boat, although He was asleep. Were they not there by His command? Alas, that we, too, are such cowards, and forget who it is that commands the ship!"

While crossing the Atlantic, a group of passengers, after a violent storm, were huddled together in their steamer chairs talking over their recent fearful experiences, when a lady of the company addressed the captain, who had approached them, and asked, "Captain, didn't you think we were going to the bottom in that storm?" With an air of disturbed dignity, the master of the ship replied: "Madam, when I signed the ship's papers in the company's office, I agreed to take

this steamer across the Atlantic Ocean from Liverpool to New York. *The bottom is not on my chart.*"

When Christ entered the ship with His disciples, His purpose was to cross the lake. The bottom was not on His chart. And the ship was unsinkable, because the Master of the seas was riding in it. But He answered their fears, as He does ours, and He bade the storm to cease, and there was a great calm. How greatly we need His calm and soothing presence in the fevered and nervous life of today! We need the peace that only He can give. Embarked with Him, we need not fear. He will carry us through every crisis to the desired haven. Let us only be sure each day that He is the Pilot of our ship.

Home Education

TIME TO DO NOTHING

by

LUCIA MALLORY



KEYSTONE

"WOULDN'T you like to stay at the library for a while, Marianna?" I inquired of the solemn-faced little girl who stood at my desk in the children's room of the city library. She was returning some travel books she had been using for reference at school, without stopping for even a glance at the shelves and tables of books and magazines attractive to children.

"Oh, I'd like to stay, Miss Mallory," the little girl answered hurriedly. "I want to look at all the books in here! But I have to go on for my violin lesson at half-past four."

"I thought that you were taking piano lessons from Mrs. Loring, Marianna."

"Oh yes; but I'm learning to play the violin too."

"Maybe you can come in tomorrow evening and see the new books," I suggested.

"I have a riding lesson tomorrow evening. Wednesday evening I go to my elocution teacher." Marianna was counting off the days on her fingers. "Thursday evening I have swimming."

"Well, you are a busy girl, Marianna!" I answered, longing to erase the lines of strain from the small face. "Perhaps you can visit us one day next week."

"Oh, Miss Mallory, I have to practice and do my work at home. There isn't any time for books except my schoolbooks. But I'll try to find time to come and see the new books some day."

As Marianna hurried away, I wondered how any mother could give a book-loving

child so many lessons and schedule her time so rigidly that she could never come and browse through the books at will.

I have no doubt that this weekly program represents Mrs. Morse's ambition to give Marianna an opportunity for development along many lines. Knowing the family's financial circumstances, I suspect that the lessons are procured at the sacrifice of many of the mother's own comforts and pleasures.

Marianna will probably become proficient in music. She will be able to give readings acceptably. But why spend so much time all at once? What of her mental and physical health? So many lessons deny her the periods of rest and recreation that every child needs.

Marianna is growing up amid beautiful surroundings, yet I doubt if the child ever has time to watch the sunset colors glow and fade across the hills, or drink in the beauty of shady driveways and sunny rose gardens.

Never have I known my little friend to be free to come to the library to spend an hour among the books that she so obviously enjoys, or to sit with other children on the steps and discuss their favorite book friends.

I wish that the mother who apportions Marianna's time so devotedly could understand that she needs to give her young daughter a little time in which, if she chooses, she may do nothing at all—definite hours each week that are never scheduled.—National Kindergarten Association.

The INDWELLING CHRIST



Power for Righteous Living and Courageous Witnessing

by G. W. WELLS

CHRISTIANITY is not a code, it is not a theory, it is not a doctrine, or merely another religion about what Christ said or taught. It is a life—the life of Christ in the heart of the believer. In spiritual language and in reality it is “Christ in you, the hope of glory.” Colossians 1:27.

A Christian is a child of God; he believes in Jesus Christ as his Saviour. In his heart are deposited the riches of God’s mercy, His grace, and love. He is endowed with the righteousness of Christ; and every day he walks in cheerful obedience, shining as a light in the world.

Christians are the purchased possession of the infinite God. Heaven designs that they should be Christlike, that they should be conquerors over evil; and Christ looks upon every one of them as the reward of His humiliation, the supplement of His glory. He knows that through divine grace they are made worthy, and will eventually appear in full and final display in His kingdom.

What it means to be a Christian is thus expressed by Paul, who knew it by experience: “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20.

He who would gain such a Christian experience must fully accept the mystery of the incarnation of the Son of God; that Christ’s divinity was clothed with humanity; that He is a personal Saviour. It is only through the union of the human with the divine, in the person of Jesus Christ, that there can be any Christianity. Without living faith in this great fundamental fact a man cannot be a Christian.

Those who gain the Christian experience made possible through the death of the Son of God will “be partakers of the divine nature,” “according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises.” 2 Peter 1:4, 3. Thus their lives will be ennobled, their works will be wrought in God, and they will pos-

sess a power, an earnestness, and a simplicity that will make them as polished instruments in the hands of God.

Genuine Christians never seek to display their virtues or good works; they do not become discouraged or give up because of censure or criticism; neither do they lose their way or their balance through praise or flattery. In their life and daily walk they bring glory, not to themselves but to Him through whose grace and power they have been transformed. When the light of truth is shining in the soul, the lips will speak forth the praises of Him who abides in the heart, Jesus will be magnified, self will be hidden, and the wonders of God’s love will appear as all and in all.

What greater incentive could one have to lead him to forsake the world of sin and folly and to put forth his best endeavors to be a follower of the Master, than to consider anew the mighty sacrifice that God made to rescue fallen, sinful humanity? God, by the gift of His Son, fully demonstrated that He is not willing “that any should perish, but that all should come to repentance.” 2 Peter 3:9. Christ “gave Himself for our sins.” Galatians 1:4. He “died for the ungodly.” Romans 5:6. Yes, “God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Romans 5:8.

The supreme object and purpose of the gospel is to make Christians in all lands. Jesus said to the apostles: “Go ye therefore, and teach all nations [“make disciples, or, Christians of all nations,” margin], baptizing them: . . . teaching them to observe all things whatsoever I have commanded you.” To be a Christian one needs to be taught, to believe in Jesus Christ, to be baptized, and to observe whatsoever God has commanded. Read Matthew 28:19, 20; Mark 16: 15, 16.



When there is light in the soul, Jesus will be magnified and self will be hidden.

Jesus said to His disciples: “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me.” Acts 1:8. When man obeys the commands of God, when he walks in the light of the gospel, he is assured of the Holy Spirit, which fills the soul with love and light; thus the heart is made warm, and the lips made eloquent with truth. The Christian knows it is not argument that melts hard hearts or breaks through the crust of worldliness, selfishness, and sin; but he humbly and cheerfully witnesses to the saving grace and power of God in the life.

Every Christian is to go forth not only to tell the story of God’s love, but his life is to witness to the enriching power of the gospel. All heaven is waiting for men and women in the Christian church to reveal the true power of Christianity. Martin Luther once said: “The Christian’s glory is Christ in heaven, and Christ’s glory is the Christian on earth.”

Through the merits of Christ, through His righteousness (which by faith is imputed to all who believe), every man can attain to perfection of Christian character, and he who is inspired by this high and holy purpose will recognize himself to be a pilgrim in this world; he knows he is journeying to the better land. Therefore he finds his pleasure not in earthly things; but he contemplates heavenly things. If one who professes to be a Christian has no interest in the knowledge of God or in the character of Christ, and if his affections are centered upon the things of earth, he may be certain that his profession is in vain.

In the Bible we are told that “eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” 1 Corinthians 2:9. Eternity

itself can never fully reveal the wonders of God's love, the beauties of heaven, or the joys that are opened to the followers of the Lamb.

The riches of the glory and strength of Christ are freely offered to Christian believers, and their lives are to be filled with holy fragrance; they are to honor God by having kind thoughts toward others, and doing good deeds to bless others. "By this shall all men know that ye are My disciples," said Jesus, "if ye have love one to another." John 13:35.

The daily prayer of the Christian will be that the Spirit of God, like a living flame, will burn away all dross from the heart so that Jesus may have His full and rightful place there. The song of his lips, springing from a heart of love, will be:

"One thing I of the Lord desire,
For all my paths have miry been,
Be it by water or by fire,
O make me clean, O make me clean.

"So wash me, Thou, without, within,
Or purge with fire, if that must be,
No matter how, if only sin
Die out in me, die out in me."

Prodigal Sons

(Continued from page 8)

has long looked for the return of his boy. The years have passed, and the vacant chair is still empty. Every day father goes out to a knoll where he can get a distant view across the fields. A well-beaten path speaks of father's love for his son.

The long years of anxious waiting are telling upon the old man's strength. His locks have been touched by the hand of time, and whitened. His once elastic step is now measured and tottering. The once bright, sparkling eyes have lost their luster, and grown dim. But every day he goes out to look for the return of his boy. He leans upon his staff, and looks across the plain. He knows that the boy must come soon, or it will be too late. He shields his eyes with his hand, and he sees in the distance the form of a man coming in his direction. So long has he looked and hoped that he dare not expect the lone traveler to be the fulfillment of his desires; but he watches. The form draws nearer. In some respects he resembles his son; but the shoulders are drooping, the step weary, the form languid. "This cannot be my son!" he says. But presently he recognizes him as his long-lost boy. The energy of youth seizes the aged man; those tottering feet which have not run for many a year suddenly feel strangely fleet, and he runs to meet his beloved son.

The boy, recognizing his father, runs to meet him. They clasp each other to

their hearts in a fond embrace, while joy too great for words weeps out its endearing messages of love to their hearts. And then the boy begins his confession. "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." 'Tis enough! The father will not permit him to say, "Make me as one of thy hired servants;" and he shouts to the servants: "Bring forth the best robe, and put it on him;"—he will not have the household behold his son in rags, or returning as a servant,—“for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”

This parable represents God's love for us. He waits long for the sinner to return to Him. His heart yearns over the lost ones with a love stronger than death, and He says: "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28.

Do you want freedom from the galling burden of sin? Do you feel that you are in a "far country," away from God? If, in penitence, you will but turn your face homeward, He will meet you when you are "yet a great way off." He will take away your sinful life, and clothe you with His own robe of righteousness. He waits to welcome you back, not as servants, but as sons. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16.

The Greatest Book

(Continued from page 7)

erally known. When men thought that the world was flat, that the stars of the firmament could all be counted with

the naked eye, that the world rested on poles, that the sun was the only source of light, and many other false ideas, the Bible wrote of these things on a sound, scientific basis. Isaiah referred to "the circle of the earth" and Solomon to the "circle upon the face of the deep." Isaiah 40:22; Proverbs 8:27, margin. The writer of the book of Job declared: "He . . . hangeth the earth upon nothing." Job 26:7. Jeremiah wrote of stars innumerable; and the first chapter of Genesis refers to light that existed before the sun. Jeremiah 33:22; Genesis 1:3. No discovery of science since the Bible was written has disproved any statement or reference contained in its pages. How could these ancient men write as they did except as they were directed by the great Source of all knowledge?

The universal appeal of this Book is one of its most remarkable characteristics. Why should such ancient writings as these make an impression for good upon the hearts of men of all ages, all lands, and all walks of life? Its message speaks to all alike. "All have sinned, and come short of the glory of God." Romans 3:23. "The wages of sin is death; but the gift of God is eternal life." Romans 6:23. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Matthew 11:28. These are words that place every man in his right position, and still give him hope.

The redeeming power of the words of Inspiration is another evidence of their divine authorship. The greatest testimony in behalf of the Bible is found in the lives of those who have been changed by its influence. Many a man and woman has been lifted from degradation by the



Coming Next Week

IN ADDITION TO THE REGULAR FEATURES:

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message of the Bible. Whole nations have been raised to a higher plane of living because of the influence of this Book. All that is good and true in the world today can be credited to the influence of the word of God.

Here is a book that speaks with certainty. Its promises and prophecies, its warnings and admonitions, its doctrines and precepts, all focus the attention upon One who is mighty in power and abundant in mercy. Nought that God has declared will fail of fulfillment. "Heaven and earth shall pass away: but My words shall not pass away." Mark 13:31. Here we have an anchor to the soul that will keep us steadfast in times of trouble.

Dear reader, become better acquainted with your Bible. Go to it for comfort and counsel. Let it answer your perplexing questions. Hold to it in faith when the storms gather. Let its light point you to the way of life. Only thus will you find assurance in this hour of doubt and peril.

Somebody Changed It

(Continued from page 9)

with you for is, not your inconsistency in occasionally acting on a true principle, but your adoption, as a general rule, of a false one. You keep the Sunday, and not the Saturday; and you do so rightly; for this was the practice of all Christians when Protestantism began; but you have abandoned other Catholic observances, which were equally universal at that day, preferring the novelties introduced by the men who invented Protestantism to the unvarying tradition of above fifteen hundred years.

"We blame you, not for making Sunday your weekly holiday, instead of Saturday, but for rejecting tradition, which is the only safe and clear rule by which this observance can be justified. In outward act, we do the same as yourselves in this matter; we, too, no longer observe the ancient Sabbath, but Sunday, in its stead; but then there is this important difference between us, that we do not pretend as you do, to derive our authority for so doing from a book; but we derive it from a living teacher, and that teacher is the church. . . .

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of 'the church of the living God, the pillar and ground of the truth' (1 Timothy 3:15); whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else."—*Clifton Tracts*, "A Question for All Bible Christians," volume 4.

It seems evident that if Protestants are to stand by the Bible and the Bible only, there is only one thing they can do in regard to the Sabbath. They must keep the day which the Bible commands, which Jesus kept, and which the apostles observed.

"It is impossible to find in the New Testament the slightest interference by the Sav-

iour, or His apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary indorsement by Him whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after His death, as the Acts of the Apostles have abundantly testified to us. Hence, the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday."—*The Catholic Mirror*, Sept. 9, 1893.

We now consider the case complete. God commands the observance of the seventh day of the week and does not command the observance of any other day.

The question now remains as to what we should do. The issue is clearly before us. We must take our stand on one side or the other. The Bible says that the seventh day is the Sabbath of the Lord, and that we should keep it holy. The Catholic Church says, No, keep the first day of the week instead of the seventh—the day commanded by God. We cannot serve two masters. We must choose one or the other. May God grant that we will make our choice on the right side, and thus do His will and have an abundant entrance into His kingdom.

The Guiding Hand

(Continued from page 5)

country to the northwest, he had no sooner set up the first house than in came a boy with a story that shows how Providence speaks to darkened hearts that are ready to yield to the Spirit's call:

"Teacher," the boy said, "I should like to speak some words to you."

"Speak on," said the missionary.

"Night before last I had a dream. I came to this room in my dream. One of the boys was reading a book. I said in my dream, 'What are you reading?' 'This is God's word,' he told me. It was

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the first time I had ever heard that God spoke words. Then my dream ended. Now I have come to hear God's words."

"That was our introduction to the work in Somabula," Missionary Armitage told me when I visited him in Africa.

"But what about this first inquirer?" I asked. "Did he accept the gospel fully?"

"Oh yes!" was the reply, "he became one of our teachers in the mission."

The Lord does not always wait for souls to sense their need; He sends His angels to bring help just the same. I recently returned from a round of Australian and New Zealand conferences. There I met again a veteran administrator, now retired, who once told me of an experience of one of his workers. Pastor Lemke said that a colporteur-evangelist knocked at a door in Tasmania. There was no response. He knocked again and again; he decided to pass on. But an overpowering conviction came upon him to persist. Then a woman came to the door.

"What do you want?" she said.

"I am showing books that help the people to come closer to the Lord," he explained.

"Come in," she said.

The colporteur showed his book and talked of God's love and care. He had prayer with the woman, who invited him to come again. When next he called, this conversation ensued:

"Do you know what I was doing when you knocked at that door the first time you called?"

"No," said the colporteur.

"Well," she said, "I was fixing a rope to take my life."

That overpowering urge had brought the agent of God's providence at the instant of need. The angel ministry that said to Cornelius, "Send therefore to Joppa," to bring Peter to his help, was on this occasion sending the helper to the soul in need.

"What was the end of this story in Tasmania?" I asked.

"Today this woman is with us, rejoicing in the hope of immortal life," was the pastor's reply.

"The Greatest of These"

"Now abideth faith, hope, love, these three; and the greatest of these is love."

THE apostle is speaking of those values that have eternal worth, those that endure. "Now abideth." What words of consolation at a time like this! Just to know that there is something sure! These words should mean much to us when on every hand we see those things that appeared so strong and durable crumbling about our feet.

All the material things we possess, or ever hope to have, are doomed to pass away. Some day they will be gone. They may leave behind heartache, poverty, and sorrow—truly a dismal picture if we look only at material things. And what a disappointment to those who have clung to the things of this world!

But in this material world, with all its changes and disappointments, there are some things that we may possess that will endure forever. "The greatest of these is love."

Why is love the greatest? Why will it endure forever? It is the greatest because it is like God. "God is love." It is the greatest because it has the greatest transforming power in the world. It knows no limits, it annihilates class and color. It leaps all barriers, it reaches all people. Love is a universal language.

Love changes men, both its possessor and those upon whom its influence falls. It wins where all else fails. It carries on when everything else has given up in despair. "Like ivy too, 'tis often seen to cling around a worthless thing."

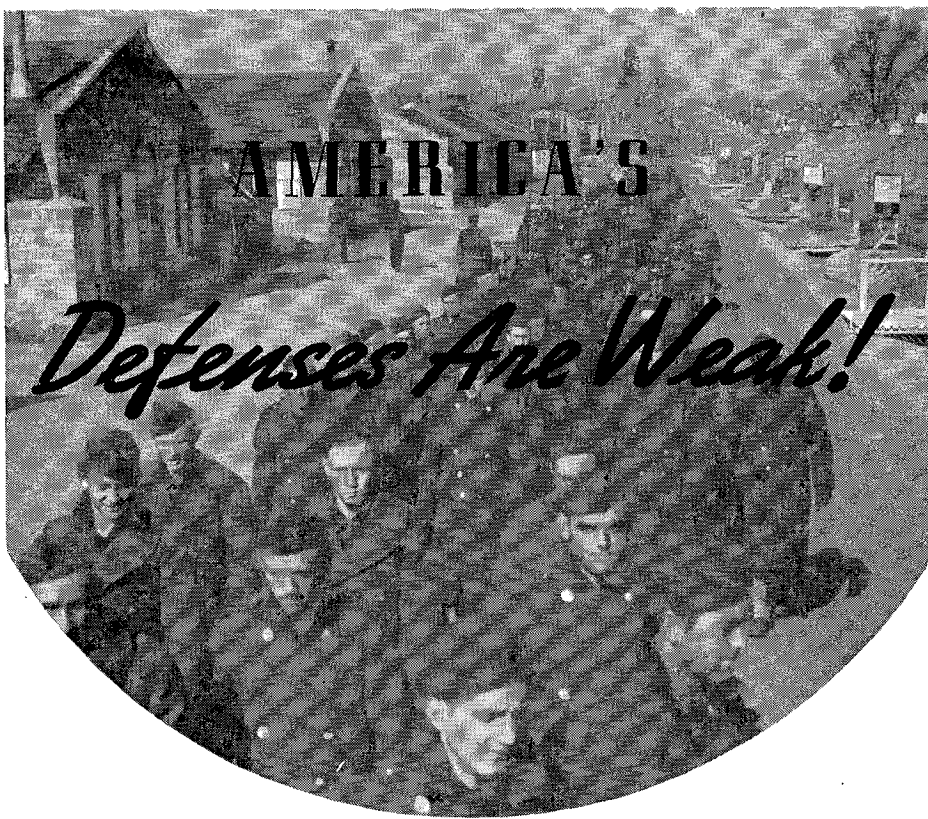
If you would win people, you must love them. Only those that are won will abide when "the world passeth away." Only one thing is stronger than enmity, and that is love. This is why Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

We see how completely Jesus permitted love to dominate His life. "For when we were yet without strength, in due time Christ died for the ungodly." Here we see love at its best. It was love that led Jesus to the cross. He founded His kingdom on love. Such love cannot fail. It will abide forever.

M. L. R.

Collapse Laid to Drink

A DISPATCH from Vichy to the New York *Post* declared: "A government spokesman said that alcoholism was the chief cause of the moral collapse of the French army. He said that drunkenness was rampant in the army and that the disastrous 'era of intoxication' by young French soldiers had caused most of the cases of nervous breakdowns and shell shock when they had to face the German dive-bombers and tanks."



KEYSTONE

"The health of the people of New York is not very good," declares the New York *"Times."* Proof is found in the results of physical examinations given youth who are called to army service.

THE PROBLEM is national. Our physical defenses have been weakened by disease and intemperance. Today the army is stirred to action. Read **"Uncle Sam Guards the Health of His Soldiers,"** by J. C. Geiger, M. D., Dr. P. H., Director of Public Health, San Francisco, in March *"Health."* This is the first of two vital articles every youth should read who must be ready to enter the service of his country.

Send "Health" to one of the boys in training!

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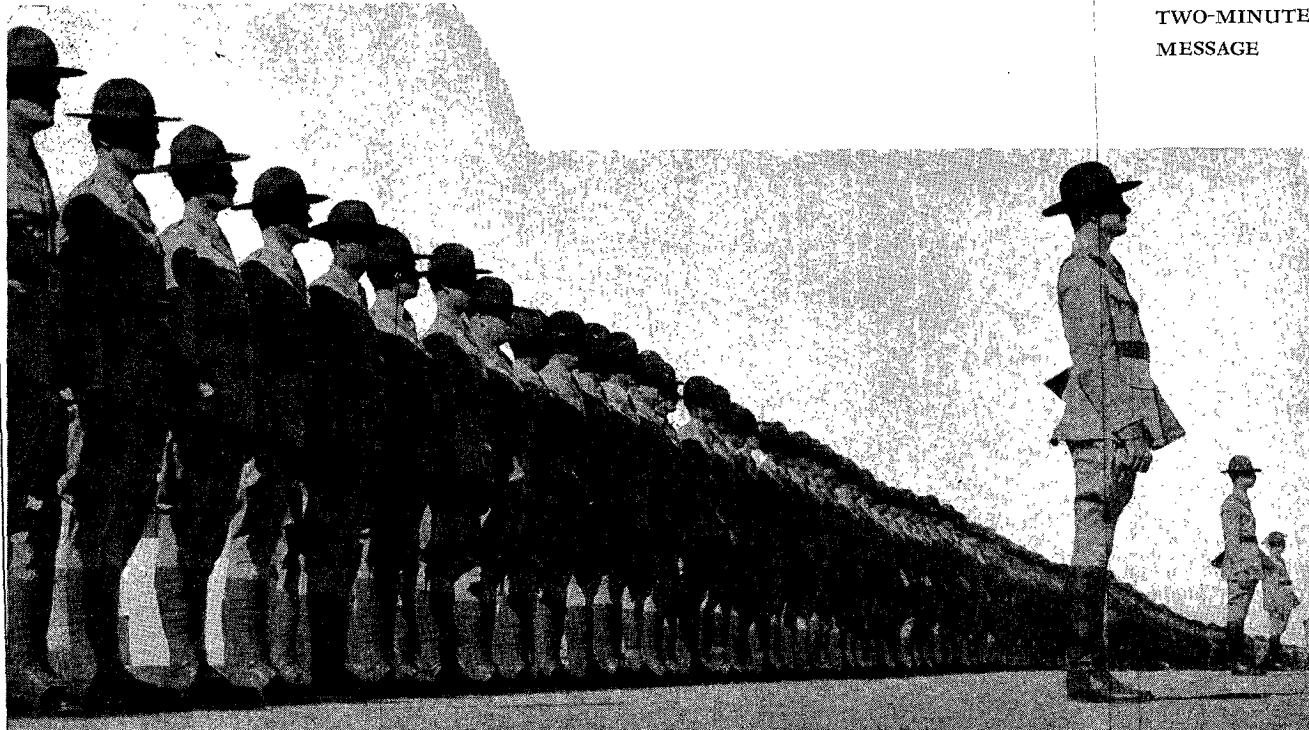
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SOBELMAN

CHRISTIAN SOLDIERS

by H. F. DE'ATH

ONCE a man dons the soldier's uniform, he is at the beck and call of his country. He must obey orders whether he likes them or not. Absolute obedience to superior officers is demanded of him, and the penalties for disobedience are severe. He is called to endure every kind of hardship and inconvenience, to risk limb and life in his country's cause. And, if he really loves his country, strict obedience to orders and the enduring of hardness become easy if not always desirable.

So it is with the Christian, who is a citizen of a heavenly country. In the measure that he really trusts God and loves his own "better country," he will obey Jesus, his Captain, gladly, and suffer loss joyfully.

Moreover, he will rest in the assurance that all that his divine Leader wills and permits will be for his present and final good, even though he may not be able to reconcile it all with his own small way of thinking.

That is what is impressive about the average soldier of an earthly government. He appears carefree. He seems not to worry about the plans of his officers. He does his appointed work each day, and leaves results with them.

A writer who lately traveled through a certain country now at war describes the difference between the men in uniform and the civilians. The former are content to do the duty assigned

to them, and leave the control of events to those to whom it belongs. They are filling a niche in a very big scheme, and are content with that. On the contrary, the civilians are inclined to be agitated and worried.

Here is the secret of rest, which every true Christian knows. He does not anxiously concern himself with the inscrutable plans of God; all he knows is that he is called to play a definite part in the operation of those plans. Having done his appointed work, he leaves the rest with God, to whom it mercifully belongs, and goes on his way rejoicing, content to live and serve or die as God wills.

Even if death should come, he knows that it is not the final end. In the divine plan, as portrayed in Holy Writ, the resurrection looms large; it will precede the full fruition of God's plan for the universe. Christ died, rose again, and ascended to heaven, leaving the promise of His sure return to raise His sleeping soldiers from the grave, translate those who are living, and gather them all into that eternal city "whose builder and maker is God." There they will finally lay down their arms, never again to know strife, sickness, sorrow, or death. That goal reached, every glorified Christian warrior will gladly acknowledge that Jesus, the Captain of his salvation, who led him by way of the cross, chose the only way to glory and victory.